

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

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

Abstract

This paper is rather a profound hermeneutic enunciation putting into question our present understanding of psychopathy. It further articulates, in complement, a novel theoretical and methodological conceptualisation for a hermeneutic psychological science. Methodology-wise, it puts into question a traditional more or less categorical and mechanical approach to the social and behavioural sciences as it strives to introduce a creative and insightful approach for the articulation of ideas. It rather seeks to construe the scientific method as being more about falsifiability⁴⁰ and validation but driven by a sense of creative understanding and insight of notions laid out as open-ended conceptualisations. Theory-wise, it sees continuity between anthropology and psychology as anthropopsychology behind an entropic construct of human psychology based on a recurrent re-institutionalisation mechanism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

Keywords: psychopathy, hermeneutic, theory, meaning, ontology

Introduction

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

such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician's hermeneutic/reprojective insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability⁴⁰ and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn't be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as 'a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward'; more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song.) As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while many, if not most, of my arguments may be more or less 'plainly intelligible', I equally thought

it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing¹⁵ <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> right up to the present, it also recognises at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification⁸⁶ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation behind the ‘inventing’/‘creation’ of prior knowledge fades into 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 sublimating⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing between
 non-universalising sophistry and prospective Socratic philosophers¹⁰³universalising-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 pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-
 ontological-completeness³⁷) as of⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-
 thought (associated with a predisposition for disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>) and
 prospective¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought
 (<⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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-completeness²⁷ perspective, as so-reflected in a <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸) critically absconding (in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to limited-mentation-capacity implications) on the basis of the supposedly coherent ontological-commitment⁶⁵ as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> (and rather reverting to eliciting untransvaluated—temporal-intemporality⁵¹ values being passed for knowledge-reification⁸⁶ while undermining the prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<-in-projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing> as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹ of dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation as for instance when statistics as the outcome of prior human
originariness-parrhesia,—as-spontaneity-of-aestheticisation in resolving prior human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress occurs
anyway to then paradoxically imply surreptitiously there shouldn't be any prospective human
originariness-parrhesia,—as-spontaneity-of-aestheticisation in resolving prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint), is the issue of the fundamental lack of
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as
‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for
temporal self-serving posturing and is poorly perceived as worthy in of itself but for the
imprimaturing so projected and the perceived temporal social-value arising with such
imprimaturing and as it is increasingly associated with generalised incuriosity in genuine
intellectual development and the substituting of mere imprimatur totalisingly-disentailing—
discretion/whim-of-thought over genuine knowledge-reification³⁶ as to existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹². This has developed in our present age of

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) into
 the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought,
 as to the relentless expansion of our modern merchandising mentality to which nothing resists;
 and paradoxically, such a disposition hangs onto the ‘dereified as-deficient-reflexivity of our
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it
 out of its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>); with
 media-driven imprimatur increasingly usurping the role of genuine academic standard
 production and ultimate validity hanging on the mere imprimatur. As what becomes critical in
 such a context is no longer prospective knowledge-reification⁸⁶ as the primary and essential
 constraining worth but rather obsession with mere sway and influence even to the point of
 undermining prospective knowledge-reification⁸⁶ as supposed intellection is increasingly infused
 with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and
 pretences to misunderstand are rather conveniently given as of perceived social-stake-contention-
 or-confliction and hardly reflecting a discernment about the possibility for advancing human
 progress) that apparently render human-subpotency/mortality bigger than existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²/immortality. But then human intellection

across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶³ becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on as to imply that it is veridically in dialogical-equivalence with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶³ (whether or not, beyond-the-consciousness-awareness-teleology³⁹-<in-existential-extrication-as-of-existential-unthought>⁶) as this only leads to a destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶³ rendering the supposedly empowering activity of knowledge-reification⁸⁶ impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> inclinations that poorly appreciate existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. In many ways this intellectual falsehood (so-construed by this author as to the implausibility of genuine lack of understanding as from a serious intellectual engagement but rather a ‘strategic/calculated behaviour of mere power even against genuine knowledge’ which this author intimately construes as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge

reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests especially so when such an intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> whether by mystifications-outside-existential-contextualising-contiguity³⁸-that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness⁸⁷-implications/conclusions/projections-of-prospective-knowledge-reification⁸⁶-in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of⁷⁹presencing—absolutising-identitive-constitutedness¹³, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification⁸⁶ as to existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² or the critical analysis of such knowledge-
 reification⁸⁶ but in the face of criticism rather consciously substitutes strategies of institutional
 ascendancy as of a strategy of influence by default imprimatur status rather than genuine
 knowledge-reification⁸⁶ pertinence. It will be as naïve as implying the validity of a common basis
 for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained
 the veridical assumptions of arithmetic goes on to insist 3+3 as 7, speaking not of a fundamental
 problem of arithmetic operation as of dialogical-equivalence but a fundamental question of
 ontological-bad-faith/inauthenticity⁶³ on the naïve mental reflex that anyway dialogical-
 equivalence is ever always assumed to then adopt an apriorising/axiomatising/referencing
 attitude of abusing the notion of dialogical-equivalence as to wrongly implied logical-dueness.
 Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an
 inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other
 evaluation in-between on the basis of ontological-good-faith/authenticity⁶⁸’, but beforehand ‘to
 equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity⁶⁸
 or ontological-bad-faith/inauthenticity⁶³ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶) as of underlying existential-
 contextualising-contiguity³⁸ elucidation/deblurring as well as whether the veracity of such
 apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming—

psychologism'⁸⁹ as construed necessary herein and overriding naïve
 apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness¹³ in
 relative-ontological-incompleteness⁸⁸ (that seem to undermine the absolute a priori of existence
 and imply that when existence doesn't fit/digresses-from its conceptual-moulds then existence
 must have an inherent issue strangely enough as to be ignored/overcome by the
 stubborn/dogged/political upholding of such defective conceptual-moulds over inherent
 knowledge-reification⁸⁶ implications as of existential-reality). We can appreciate that while
 many a subject-matter will often seem to imply that dialogical-equivalence is just assumed 'as to
 the fact of merely engaging as of logical coherence without questioning the underlying
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-
 faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³', the fact is this is rather the
 consequence of their ¹⁰³universal-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 rendering the possibility of ontological-bad-faith/inauthenticity⁶³
 directly ridiculous as in the natural sciences given its direct ¹⁰³universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/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 blurred⁷ possibility effectively elicits circumstances of

disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁶⁶>’ not only as of wrong ontological-conception out of good-
intent (failing ‘technical ontological-good-faith/authenticity⁶⁸’ as of its ontological-
normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of
outright ontological-bad-faith/inauthenticity⁶³ (in spirit). This idea is essential in the thought of
many such postmodern thinkers as Derrida and Foucault given the implications of human limited-
mentation-capacity as herein construed as reflecting human constructiveness-of-ontological-
performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-
threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
<including-virtue-as-ontology>. The fact is knowledge-reification⁸⁶ is of ‘existential
<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-supererogation⁹⁶ establishing its ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷) (and so given the fact of human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’), speaking to the fact that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct); and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and

‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. However, the ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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 ‘¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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 blurred⁷ domains not only in the social sciences but sometimes in the natural sciences as well where lack of ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is effectively central to all prospective institutionalisations in relative-ontological-completeness⁸⁷ as reflected with the Socratic philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his ¹⁰³universalising apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism pedants specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the ‘imaginary pedantic machinations’ of his interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; as in fact the very notion of prospective institutionalisation is one of renewing ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁹⁶, putting into question the
~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸)
 of the prior registry-worldview's/dimension's ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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 ²⁴th 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-conflatedness~~¹² 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-conflatedness~~¹² over human-subpotency, notwithstanding the fact that
 we are at the backend of human institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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 blurred⁷ the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s ~~<amplituding/formative>~~ wooden-language-
 〈imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) with asceticism⁴ does exist as has existed throughout sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. 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-~~<amplituding/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/thrownness-disposition,—as—reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification⁸⁶ rather than just strategies of socially perceived intellectual

success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²~~ consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification⁸⁶ with stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipatory implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification⁸⁶ exercise! Actually the projection of values including intellectual values in such ~~<amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³~~ are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness³⁷ since the very same conception of value when construed on the basis of relative-ontological-incompleteness⁸⁸ may actually be associated with vices-and-impediments¹⁰⁵, and so beyond-the-consciousness-awareness-teleology⁹⁹-~~<in-existential-extrication-as-of-existential-unthought>⁶~~ (given that virtue is rather as of the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation as to transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ and

not the vagueness of impression-driven/good-naturedness/wishfulness
~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
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 ¹⁰³universalising-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-completeness^{87 55} meaningfulness-and-teleology⁹⁹’, 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
~~<amplituding/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~deprocrypticism
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-completeness’⁸⁷
⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ as implied prospectively in
 ‘construing of both the right
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
 prospective-deprocrypticism-dissemination²⁷ and thus the knowledge for that right mindset-as-
 of-prospective-deprocrypticism-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 ¹⁰³universally
 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 ¹⁰³universalising 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 ¹⁰³universalising 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 ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ and so over our present ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-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-⁸⁴devolving—
⁵⁵meaningfulness-and-teleology⁹⁹ overall de-mentative/structural/paradigmatic construct-of—
⁵⁵meaningfulness-and-teleology⁹⁹ as of secondnature institutionalisation. The ‘destructuring cut-
offs/thresholds of ontological-performance⁷¹-<including-virtue-as-ontology>’ reflect prospective
lack of dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation so-
reflected in the shiftiness-of-the-Self⁹¹’s <amplituding/formative>wooden-language-(imbued—
temporal–mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-
dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹) implying an ontological-performance⁷¹-<including-
virtue-as-ontology> that is rather constrained on the prior reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ‘despite the
implications as from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications-<as-to-existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-
projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-

to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰>’ for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation, to which the Self absconds (in ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—~~<amplituding/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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~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ is rather about decentering and preconverging-or-dementing-apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing-apriorising-psychologism which becomes ‘old-present’/retrospective as prior’2833

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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.....	2864
uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as temporal-to-intemporal-dispositions ontological-primemovers-totalitative-framework	2869
registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism)	2876
perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions.....	2895
‘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.....	2896
‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is dealing with perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/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/makeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism)	2898
a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation....	2902
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	2904
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-historicity/ontological-eventfulness/ontological-aesthetic-tracing>	2905
‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.....	2908
‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’	2910
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’	2912

a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition	2915
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).....	2918
mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation)	2921
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	2924
the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’	2929
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	2930
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	2936
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	2939
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	2940
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	2943
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’)	2945
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	2957

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews	2960
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	2963
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’	2978
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	2980
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	2987
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	3000
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	3003
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	3004
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’	3010
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	3013
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-pseudointemporality)’ as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporality-preservation	3020
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.....	3026
‘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.....	3028
‘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.....	3028
‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’	3030
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	3035
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	3039
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’	3040
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.....	3042
the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’	3044
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.....	3056
the Social is much more than aggregativity (social-aggregation).....	3066
fundamental ‘paradox of post-structural deconstruction by its transcendental implications’	3086

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-
prelogism⁷⁶-as-of-conviction,-as-to-profound-supererogation³⁶-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—⁵⁵meaningfulness-and-teleology⁹⁹—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-
incompleteness³⁸/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 singularisation³² 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-dementing*¹⁹—*apriorising-psychologism* representation
as of the-very-same-purview-of-construal, wherein for instance as of
*relative-ontological-completeness*⁸⁷ *theory-of-relativity-together-with-*
quantum-mechanics—axiomatic-constructs as *postconverging-or-*
*dialectical-thinking*²⁰—*apriorising-psychologism* representation runs-
through/deflates *classical-mechanics—axiomatic-constructs* as
*preconverging-or-dementing*¹⁹—*apriorising-psychologism* representation
given that the former just supersedes/transcends the latter as of
⁵⁴*maximalising-recomposuring-for-relative-ontological-completeness*⁸⁷—
unframed-conceptualisation of ‘the very same physics
<~~amplituding~~/formative—epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ with human limited-mentation-capacity-
*deepening*⁵² and is not involved with the latter as of any ⁵⁰*incrementalism-*
*in-relative-ontological-incompleteness*⁸⁸—*enframed-conceptualisation*,
and the same elucidation extends to the overall human
<~~amplituding~~/formative—epistemicity>totalising~thrownness-in-
existence³⁴ as of the-very-same-purview-of-construal-as-existence wherein
our present positivism/rational-empiricism <~~amplituding~~/formative—
epistemicity>totalising~⁵⁵*meaningfulness-and-teleology*⁹⁹ as
*postconverging-or-dialectical-thinking*²⁰—*apriorising-psychologism*
representation runs-through/deflates prior non-positivism/medievalism
<~~amplituding~~/formative—epistemicity>totalising~⁵⁵*meaningfulness-and-*
*teleology*⁹⁹ as *preconverging-or-dementing*¹⁹—*apriorising-psychologism*

representation or wherein prospective ¹⁷deprocrypticism—or—
 preempting—disjointedness-as-of-⁸³reference-of-thought
 <~~amplituding~~/formative—epistemicity>totalising~⁵⁵meaningfulness-and-
 teleology⁹⁹ as postconverging-or-dialectical-thinking⁷⁰—apriorising-
 psychologism representation will cut-through/deflate our ‘positivism—
 procrypticism shiftiness-of-the-Self⁹¹’ <~~amplituding~~/formative—
 epistemicity>totalising~⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism <~~amplituding~~/formative—
 epistemicity>totalising~⁵⁵meaningfulness-and-teleology⁹⁹’ is rather
 ‘sparing to our positivism—procrypticism emotional-involvement for the
 sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome
~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment as of prospective notional~deprocrypticism full construal’ relative to
 our ‘positivism—procrypticism 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~deprocrypticism <~~amplituding~~/formative—
 epistemicity>totalising~⁵⁵meaningfulness-and-teleology⁹⁹ in prospective
 relative-ontological-completeness³⁷ from our relative-ontological-
 incompleteness⁸⁸ ‘positivism—procrypticism 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-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition> is rather flawed-and-untenable as it is just a furtherance of
positivism—procrypticism preconverging-or-dementing¹⁹—apriorising-
psychologism representation warranting rather prospective
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of the positivism—procrypticism mindset to effectively begin
to contemplate and come to terms—as-of-axiomatic-construct with the
⁴⁴<~~amplituding~~/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity⁵⁶ of
prospective notional~deprocrypticism as a perspective that is
prospectively-unenframedto/edgily-and-incisively-spills-over-our-
'positivism—procrypticism shiftiness-of-the-Self¹¹', such that even in the
expanded-view-of-things just as budding-positivists existentially
impregnated in many ways with a non-positivism/medievalism mindset
more critically simply grasped of the wake for more salient human
ontological possibilities as of positivism/rational-empiricism down-the-
line likewise this author and many disseminating postmodern thinkers
existentially impregnated in many ways with positivism—procrypticism
mindset as 'occlusive self-consciousness shiftiness-of-the-Self¹¹' more
critically project rather of the wake of more salient human futural
ontological possibilities implied by prospective ¹⁷deprocrypticism—or—*

*preempting—disjointedness-as-of-⁸³reference-of-thought as of its
 ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self⁸¹ as of
 mere reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation reifying-gesturing’*

amplituding

*~~supererogatory~~—de-mentative—amplituding—
 <supererogatorily~stranding/attributing as of ‘dialectical-thinking-as-
 soundness by dementing-as-unsoundness’ as to transcendental-
 enabling/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—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁶⁶nonpresencing-<perspective—ontological-normalcy/postconvergence> veridical epistemic-projection perspective) 'the de-mentating/structuring/paradigming implications of conceptivity/epistemic-reflexivity to ontological-performance⁷¹-<including-virtue-as-ontology>' so-reflected as to the 'notionalisation/notional-conception/amplituding referencing/registering/decisioning imbued shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶' spanning human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology>

asceticism⁴

asceticism speaks of the disposition of value-ricochetting/transvaluation— as-to-prospective-relative-ontological-completeness⁸⁷ ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ 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-
⁵⁵meaningfulness-and-teleology⁹⁹ of the
‘<amplituding/formative> wooden-language- (imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹) as
<amplituding/formative> wooden-language- (imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- ‘nondescript/ignorable—void⁹’-
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—⁵⁵meaningfulness-and-teleology⁹⁹ by dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-
reification³⁶/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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable-void'⁹ '-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 ⁵⁵meaningfulness-and-teleology⁹⁹
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/preconvergence³⁰>) 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 ¹⁰³universalisation value-
construct as of more pertinent transvaluation of value, ¹⁰³universalisation—
non-positivism/medievalism value-construct to perceive
positivism/rational-empiricism value-construct as of more pertinent
transvaluation of value, and prospectively our positivism—procrypticism to
perceive ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought as of more pertinent transvaluation of value, and as
we can appreciate that the non-universalising social-construct didn’t
perceive ¹⁰³universalising-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 ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought disposition with respect to ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought prospective ⁵⁵meaningfulness-and-teleology⁹⁹;¶ 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 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁹⁹’-with-regards-to-prospective-apriorising-implications>) on the basis of its relative-ontological-incompleteness⁵⁸ aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁵meaningfulness-and-teleology⁹⁹ from its prior deficient/ontologically-impertinent ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ since the asceticism is rather as of the prospective registry-worldview’s/dimension’s ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ for aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁵meaningfulness-and-teleology⁹⁹, and this explains why the asceticism in
transvaluation of ¹⁰³universalising-idealisation disposition over non-
universalising sophistry disposition, budding-positivism over medieval-
scholasticism dogmatism and prospectively notional~deprocrypticism over
our procrypticism are non-intelligible to their respective non-
universalising/medieval-pedantic-dogmatism/procrypticism
'<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹) as <amplituding/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable-void'⁹ -
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 ⁵⁵meaningfulness-and-teleology⁹⁹ in terms–as-of-axiomatic-construct of the relative-ontological-completeness⁸⁷ postconverging/dialectical-thinking²⁰–qualia-schema ⁵⁵meaningfulness-and-teleology⁹⁹ 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—<amplituding/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-completeness³⁷-by-reification³⁶/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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- ‘nondescript/ignorable–void’⁹-
with-regards-to-prospective-apriorising-implications>)) as of

transvaluation for prospective relative-ontological-completeness⁸⁷
constructiveness-of-ontological-performance⁷¹-<including-virtue-as-
ontology> brings about prospective emancipatory/teleologically-elevated
ontological-performance⁷¹-<including-virtue-as-ontology>, pointing out
that all values are as ontologically-pertinent as of the prospective relative-
ontological-completeness⁸⁷ transvaluation implications as to the fact that
for instance 'supposed friendship/family/social/professional values'
leading to involvement in say a genocide (as of the insight exposed from
such an extreme/stark example undermining human predisposition for 'a
 nihilistic <amplifying/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void'⁹-
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 ¹⁰³universalising-
 idealisation transvaluation as reflected with 'Socrates principled ascetic
 stances associated with his maieutic eliciting of a basic sense of
¹⁰³universalising-idealisation in his interlocutors even when bordering on
 the incongruous during his condemnation while upholding the ontological-
 pertinence of the incongruous ¹⁰³universalising-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—⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of- 'nondescript/ignorable—void'⁹ -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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
'nondescript/ignorable-void'⁹ -with-regards-to-prospective-apriorising-
implications>)) for profound knowledge-reification⁸⁶ as of human limited-
mentation-capacity commitment induced disinterest/indifference/apathy
and thus 'veridical knowledge-reification⁸⁶ is de-
mentated/structured/paradigmed out-of-profoundly-
developedinterest/concern/care-induced-institutionalising as of
deferential-formalisation-transference for its requisite appropriate
dispensing-with-immediacy-for-relative-ontological-completeness⁹⁷-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 ¹⁰³universalising-
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 <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of any prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity)

attitude/mental-disposition/care—and—episteme⁵ attitude/mental-disposition/care—and—episteme construed as of ¹⁴de-mentation- (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) 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—⁵⁵meaningfulness-and-teleology⁹⁹’), so-implied as of contrastive ‘postconverging-or-dialectical-

thinking²⁰-as-of-assertion' attitude/mental-disposition/care-and-episteme over 'preconverging-or-dementing⁴⁹-as-of-deassertion' attitude/mental-disposition/care-and-episteme, in apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹

beyond-the- *beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-*
consciousness- *extrication-as-of-existential-unthought> implies 'conscious' and/or*
awareness- *'unconscious' as of threshold-of-*
teleology⁹⁹-<in- *nonconviction/madeupness/bottomlining-as-to-shallow-*
existential- *supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism*
extrication-as-of- *at the uninstitutionalised-threshold¹⁰² of a registry-worldview/dimension*
existential- *whether with regards to retrospective or prospective transcendental*
unthought>⁶ *implications*

blurriness⁷ *blurriness speaks to 'lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality' wherein a given human-subpotency registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather wrongly construed in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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
⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ 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 blurriness
is reflected aporetically with such conundrums as existence-in-existence,
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect- 'immanent-ontological-contiguity⁵⁶'>, 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-Self¹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ on the basis of its non-positivism as animism or as medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as implied in an animistic God of plane type of articulation and this applies likewise with our positivism-procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁶> of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness⁸⁷ in reflection of human limited-mentation-capacity-deepening⁵² grasp of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression-as-of-~~amplitudinal~~/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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-incompleteness⁶⁸ 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-contiguity*³⁸ reaches its 'is
determinacy' limits of analysis from whence its 'ought indeterminacy'
arises at its destructuring-threshold-(uninstitutionalised-
*threshold*¹⁰²*/presublimating—desublimating-decisionality)-of-ontological-*
*performance*⁷¹*-<including-virtue-as-ontology>, speaking of an issue of*
*relative-ontological-incompleteness*⁸⁸ that is only resolvable by the very
*fact that prospective relative-ontological-completeness*⁹⁷ 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*⁸³*reference-of-thought-level*
pedantic dogmatism 'ought indeterminacy' emphasis gave way to the
positivism/rational-empiricism scientific cause-and-effect 'is determinacy'
emphasis or how ancient sophists non-universalising 'ought
*indeterminacy' gave way to the*¹⁰³*universalising-idealisation 'is*
determinacy' of Socratic philosophers or how notions like cannibalism,
various practices of slavery and serfdom, etc. in human history as of 'ought
*indeterminacy' of their practices in relative-ontological-incompleteness*⁸⁸
gave way to the present 'is determinacy' of their rejection as of relative-

*ontological-completeness⁸⁷ on the basis of human-subjectemancipatory-
relativism-driven-recomposuring-constructivism-
towardssingularisation⁹²;¶ blurriness as of disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity⁶⁶’> highlights that the destructuring-
threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
desublimating-decisionality)-of-ontological-performance⁷¹-<including-
virtue-as-ontology> of all registry-worldviews/dimensions are deadend of
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalising-
idealisation, medieval-scholastics pedantic dogmatism ever getting to
positivism/rational-empiricism, and just as well with our positivism-
procrypticism ever getting to prospective deprocrypticism, and in all these
instances as ‘⁴³foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),-as-operative-notional~deprocrypticism as of construction-
of-the-Self’, as involving the respectively implied base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and prospectively
notional~deprocrypticism (‘relative-ontological-completeness⁸⁷—
apriorising/axiomatising/referencing-psychologism*

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁵⁵)'
⁴³*foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁵⁶'),—as-operative-notional~deprocrypticism;¶ blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification³⁶/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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable—void'⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ that is reflexive of overall Being-development/ontological-framework-expansion-as-to-depth-of-*

ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-
 teleology⁹⁹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable—void'⁹-
 with-regards-to-prospective-apriorising-implications> } that is rather
 reflexive of constraining secondnature institutionalisation positive-
 opportunism⁷⁵ implications' (as to a mechanical/mere-form disposition for
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation that do-not/poorly-appreciate
 dimensionality-of-sublimating⁷⁴—
 <~~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
⁵⁵meaningfulness-and-teleology⁹⁹ (as to ⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation)
 and teleologically-degraded <~~amplituding~~/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-
 implications> } ⁵⁵meaningfulness-and-teleology⁹⁹ (as to ⁵⁰incrementalism-

*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
⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity⁵⁶ 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 ⁵⁵meaningfulness-
and-teleology⁹³/knowledge as to institutional-cumulation/institutional-
recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-
aesthetic-tracing> so-implied in the ontological-contiguity⁵⁶—of-the-
human-institutionalisation-process⁶⁷’, as of an underlying human
epistemic-ricochetting/transepistemicity ⁴³foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-*

*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ in
 reflecting 'immanent-ontological-contiguity'⁶⁶),-as-operative-
 notional~deprocrypticism (that speaks more of human limited-mentation-
 capacity-deepening⁵² in its becoming ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing) wherein ⁴³foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁷⁶ in reflecting 'immanent-ontological-contiguity'⁶⁶),-as-
 operative-notional~deprocrypticism 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ that is reflexive of ecstatic-existence', and ⁴³foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁷⁶ in reflecting 'immanent-ontological-contiguity'⁶⁶),-as-
 operative-notional~deprocrypticism effectively implies that at ⁸³reference-
 of-thought-level 'intellectual-entitlement to disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanent-ontological-contiguity'⁶⁶> 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 ⁴³foregrounding—entailment-

(postconverging–narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism (as of ontological-normalcy/postconvergence
 prospective aporeticism-overcoming/unovercoming implications) of
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism (excludes all other supposed ⁵⁵meaningfulness-and-
 teleology⁹⁹/knowledge ‘based on prior nonrules—
 apriorising/axiomatising/referencing–psychologism’) inducing
 prospective ‘base-institutionalisation ⁴³foregrounding—entailment-
 (postconverging–narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism’, likewise ⁴³foregrounding—entailment-
 (postconverging–narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism as from *base-institutionalisation—
 uninstitutionalisation (as of ontological-normalcy/postconvergence
 prospective aporeticism-overcoming/unovercoming implications) to
¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism (excludes all other
 supposed ⁵⁵meaningfulness-and-teleology⁹⁹/knowledge ‘based on prior
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism') to then induce prospective ¹⁰³universalisation
⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'),—as-operative-notional~deprocrypticism', likewise
⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'),—as-operative-notional~deprocrypticism as from
 *¹⁰³universalisation—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 ⁵⁵meaningfulness-and-teleology⁹⁹/knowledge 'based on prior
¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism') to then induce
 prospective 'positivism/rational-empiricism ⁴³foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism', and likewise ⁴³foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in

reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism as from *positivism~procrypticism (as of
 ontological-normalcy/postconvergence prospective aporeticism-
 overcoming/unovercoming implications) to notional~deprocrypticism as
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 '31<~~amplituding~~/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism (excludes all other
 supposed ⁵⁵meaningfulness-and-teleology⁹⁹/knowledge 'based on prior
 positivising/rational-empiricismbased-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism') to then induce prospective 'notional~deprocrypticism
⁴³foregrounding—entailment-⟨postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'),—as-operative-notional~deprocrypticism', 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable—void'⁹-
 with-regards-to-prospective-apriorising-implications>⟩ to an opened-

construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ reflexive of ecstatic-existence in postconverging-narrowing-down~sublimation as from ‘non-rules, rulemaking-over-non-rules, ¹⁰³universalisation-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-³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism’ while superseding any ⁷⁵presencing—absolutising-identitive-constitutedness¹³ (failing to imply this ontological-normalcy/postconvergence in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as from ‘non-rules, rulemaking-over-non-rules, ¹⁰³universalisation-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-³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
⁴³*foregrounding—entailment-(postconverging—narrowing-*
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism’) which by its very
token *elaboration-as-mere-*
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸ rather wrongly supersedes
ecstatic-existence as of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>, with ⁴³foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
notional~deprocrypticism ‘de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
⁵⁵*meaningfulness-and-teleology⁹⁹’ implying for instance that there can be*
no conception/theory/idea of positivism/rational-empiricism devolving
⁵⁵*meaningfulness-and-teleology⁹⁹ that is not rational-empirical like*
mentioning say magical or supernatural causes and effects, and likewise

prospectively with notional~deprocrypticism any conception/theory/idea in disjointedness that fails to reflect 'existential-contextualising-contiguity'³⁸ 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-⁸⁴devolving level of ⁵⁵meaningfulness-and-teleology⁹⁹' we can factor in that any 'supposedly deepening/profound' conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-

of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism (epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) that implies the 'totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation' and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere 'pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶'>' and so as of the life sciences need for existential-reality constraining ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism
~~supererogatory~~ *acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³' as so-reflected consistently in gene regulation 'as of ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism de-mentative/structural/paradigmatic confiscation/selectiveness of the*

possibility of the ontological-veracity of biological hereditary
⁵⁵meaningfulness-and-teleology⁹⁹’;¶ (the overall implications of
 unblurriness reflected as from ‘<amplitudinal/formative–
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ ⁴³foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’ is in highlighting that ecstatic-existence
 as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’> is of the inherent ‘<amplitudinal/formative–
 epistemicity>causality~as-to-projectivetotalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶ epistemic-
 ricochetting/transepistemicity primacy and on this basis is
 alldefining/deterministic in the construing of knowledge-reification⁶⁶ 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

as-ontology> of human categorical-imperatives/axioms/registry-teleology⁹⁹ so-reflected as to successive human registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²-circularity/subtransversality—apriorising/axiomatising/referencing rather superseded with human limited-mentation-capacity-deepening⁵² and the further epistemic consequence (from ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection) that human limited-mentation-capacity implies human ⁵⁵meaningfulness-and-teleology⁹⁹ is ever always caught up between any given registry-worldview's/dimension's institutionalisation-threshold-supratransversality—apriorising/axiomatising/referencing in postconverging/dialectical-thinking²⁰—qualia-schema/psychologism and its prospective uninstitutionalised-threshold¹⁰²-circularity/subtransversality—apriorising/axiomatising/referencing in preconverging/dementing¹⁹—qualia-schema/psychologism (with the latter marked by the registry-worldview's/dimension's '~~amplitudinal~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹) as reflecting the '~~amplitudinal~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable—void'⁹'-with-regards-to-prospective-apriorising-

implications>))

circularity/recurrence with regards to the-very-same-~~amplifying~~/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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,-as-to-uninstitutionalised-threshold¹⁰²-
circularity/subtransversality—apriorising/axiomatising/referencing'-and-
'corresponding-ontological-reconstituting-as-to-perspective-ontological-
normalcy/postconvergence-induced-conflatedness¹²-of-veridical-
⁸³reference-of-thought-as-prospective-
institutionalisation/supratransversality—
apriorising/axiomatising/referencing')

¹⁰compulsing— compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-
nonconviction/mad shallow-supererogation⁹⁶-<as-existential-decontextualised-
eupness/bottomlini transposition,-flawedly-projected-apriorising/axiomatising/referencing—
ng-as-to-threshold- in-caricaturing-hollow-staging-and-performance>
of-shallow-
supererogation⁹⁶

¹¹conjoining— conjoining-looping-set-of-narratives- (construed-as-of-slanted-cohering-
looping-set-of- 'unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-

narratives *thought’-of-the-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-thus-invalidating-any-wrongly-implied-logical-processing-engaging)*

conflatedness¹² or *conflatedness* or *effecting-wholeness-as-of-profoundness-and-*
conflation *completeness-to-⁵⁵meaningfulness-and-teleology⁹⁹;¶ so-implied by*
‘<~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating epistemic conflating of
motif-and-apriorising/axiomatising/referencing—conceptualisation with-
and-as-to-the-precedence-of existence-potency~sublimating~nascence,-
disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness in-
existential-contextualising-contiguity³⁸’, as of singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism in reflecting the ecstatic
singularity of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> as it is effectively underscored by difference-
conflatedness-as-to-totalitative-reification⁹⁶-in-singularisation⁹²-as-
veridical-epistemic-determinism²¹;¶ *conflatedness* is de-
mentatively/structurally/paradigmatically validated by the underlying
reality of human limited-mentation-capacity (speaking of human

*epistemic-abnormalcy/preconvergence³⁰ to the human-subpotency–
 aporia/undecidability/dilemma/ought–
 indeterminacy/deficiency/limitation/constraint of any given moment) thus
 in a state of prospective relative-ontological-incompleteness⁸⁸ in need for
 prospective human limited-mentation-capacity-deepening⁵² to achieve
 relative-ontological-completeness⁸⁷, and so as of the-very-same-
 <~~amplituding~~/formative–epistemicity>totalising~purview-of-construal-
 as-immanent-existence/intrinsic-reality/ontological-veridicality;¶ and by
 that token as conflatedness aspires for relative epistemic-normalcy it
 becomes reflective of the ‘ontological-normalcy/postconvergence of
 existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplituding~~/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~–epistemic-conflatedness as this effectively prompts the
 homely ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ apriorising/axiomatising/referencing—reoriginariness/re-
 origination as of ⁸³reference-of-thought—and—⁸³reference-of-thought-
⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹, 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–aporeia/undecidability/dilemma/ought–
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-*

constitutedness or effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹, 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 <amplitudinal/formative-epistemicity>totalisingly~preceding-and-redefining’) as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism by such misconception in <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and logocentrism, failing to reflect the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as constitutedness is rather falsely underscored by identitive-constitutedness-as-‘epistemic-totality³⁶’dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸;¶ 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/preconvergence⁷⁰ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) as it is in an
underlying state of homelessness (as failing to grasp that homeliness as to the possibility of attaining originariness/origination-<so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-
construal-of-existence> can only arise as human-subpotency pursues-and-
achieves relative epistemic-normalcy as of prospective human limited-
mentation-capacity-deepening⁵² to achieve relative-ontological-
completeness⁸⁷ so-reflected as ⁶⁰nonpresencing-<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-
<amplifying/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/preconvergence³⁰ by wrongly implying its prior attainment of
epistemic-normalcy from the state of human limited-mentation-capacity is
in effect wrongly projecting flawed absolutising/°presencing—
absolutising-identitive-constitutedness thus veering-off from
originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> as of the absolute a priori that is existence as to the-very-same-
<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-
validated with epistemic-causality as of ontological-primemovers-
totalitative-framework⁷²

¹⁴de-mentation- de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-
<~~supererogatory~~-o de-mentation—stranding-or-attributive-dialectics),-as-to-‘prior-
ntological-de- preconverging/dementing¹⁹-qualia-schema’-and-‘prospective-
mentation-or- postconverging/dialectical-thinking²⁰-qualia-schema’-(rescheduling-of-
dialectical-de- placeholder-setup/mental-devising-
mentation— representation/mentation/consciousness-awareness-teleology⁹⁹) as to
stranding-or- human-‘limited-mentation-capacity-deepening⁵²’-construal-of-
attributive- ‘superseding-oneness-of-ontology’-in-successiveregistry-

dialectics)

worldviews/dimensions-uninstitutionalised-threshold¹⁰²-superseding-or-suprastructuring), and as in association with *de-mentative/structural/paradigmatic*, *de-mentatively/structurally/paradigmatically*, *de-mentating/structuring/paradigming*, *de-mentate/structure/paradigm*, *de-mentated/structured/paradigmed*, *rede-mentating/restructuring/reparadigming*, *rede-mentate/restructure/reparadigm*, *rede-mentated/restructured/reparadigmed* *rather points to the veracity of a conflatedness¹²-conception (and not a constitutedness¹³-conception) as to perspective ontological-normalcy/postconvergence epistemic conception in conceptualising de-mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-mentated so-
reflected counterintuitively as rather moving towards or recovering what is ‘mentatively normal’ as towards/recovering ontological-normalcy/postconvergence by human-‘limited-mentation-capacity-deepening⁵²’ as so-underlying ‘relative-ontological-incompleteness³⁸/relative-ontological-completeness³⁷-
(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-ordialectical-de-mentation—stranding-or-attributive-~~
~~dialectics)~~ of human ⁸³reference-of-thought the ontological-contiguity⁶⁶—
of-the-human-institutionalisation-process⁶⁷) and ‘the operative de-
mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-~~
~~mentation—stranding-or-attributive-dialectics)~~ of ⁸³reference-of-thought-
⁸⁴devolving’ (as of ⁸³reference-of-thought ‘implied level of
<~~amplituding~~/formative>nondisjointing/nondisparate/notional~deprocry
p ticism’ induced ⁴³foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁶⁶’),—as-operative-
notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-
and-teleology⁹⁹ frames as of human limited-mentation-capacity-
deepening⁵² grasp of ecstatic-existence as of existence—as-the-absolute-a-

*priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied- ‘prospective-aporeticism-
overcoming/unovercoming’>),¶ and as of human aestheticisation—and-
aestheticisation-towards-ontology in inducing ‘both ⁵⁵meaningfulness-
and-teleology⁹⁹ 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-*

⁵⁵meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions—existentialism-form-factor')

denaturing¹⁵ denaturing/usurping/arrogating/perverting-in-constitutedness¹³

deneuterising¹⁶ deneuterising- (disambiguation of intemporal-as-sound/postconverging-
 or-dialectical-thinking²⁰ and temporal-as-denaturing¹⁵/preconverging-or-
 dementing¹⁹, so-construed-as-binarity-of-°categorical-
 imperatives/axioms/registry-teleology⁹⁹-as-respectively-in-ontological-
 contiguity⁶⁶-and- 'notional-discontiguity/epistemic-discontiguity⁶² -
 <shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> ', -as-of-the-
 very-same-<amplituding/formative-epistemicity>totalising~purview-of-
 construal-as-immanent-existence/intrinsic-reality/ontological-
 veridicality); hence deneuterising—referentialism/deascriptivity-as-of-
 ontological-reconstituting—as-of-conflatedness¹²-différance/internal-
 dialectics/difference-deferral-of-³³reference-of-thought-⁸⁴devolving
 highlighting the dynamics of limited-mentation-capacity-deepening⁵²
 inducing deneuterising of motif-and-apriorising/axiomatising/referencing
 over shallow limited-mentation-capacity relative ⁵⁷neuterising of motif-
 and-apriorising/axiomatising/referencing

¹⁷deprocrypticism— deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
 or—preempting— thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-
 disjointedness-as- conflatedness¹²/transvaluative-

of-⁸³reference-of-
 thought

*rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹) 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation ‘reification⁸⁶ gesturing for
 prospective knowledge’ arising as from existential-contextualising-
 contiguity³⁸ ⁴⁴<~~amplitudinal~~/formative—epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ of prospective relative-ontological-completeness⁸⁷
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³)*

deconstructing- *deconstructing-transitoriness-(construed-as-of-*
 transitoriness¹⁸ *dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism-induced-deratiocination-or-deratiocontiguity)*
 preconverging-or- *dementing-<as-of-preconverging-conceptivity/epistemic-reflexivity-(as-*
 dementing¹⁹ *to-the- ‘preconverging-stranding/attribution’-of-the-¹⁴de-mentation-
 (supererogatory—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics)), -induced-disposedness-
 and-entailing,-of-ontologically-flawed ‘teleology⁹⁹ of leveling-
 down/equating’ so-construed as from existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ perspective of
 notional~deprocrypticism>*

postconverging-or- *dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-*
dialectical-thinking reflexivity-(as-to-the- 'postconverging-stranding/attribution'-of-the-¹⁴de-
²⁰ *mentation- (~~supererogatory~~-ontological-de-mentation-or-dialectical-de-*
mentation—stranding-or-attributive-dialectics)), -induced-disposedness-
and-entailing, -of-ontologically-sound 'teleology'⁹⁹ of
unleveling/disambiguating' so-construed as from existence—as-
sublimating-withdrawal, -eliciting-of-prospective-supererogation⁹⁶
perspective of notional~deprocrypticism>

difference- *difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-*
conflatedness¹²-as- *singularisation⁹²-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-*
singularisation⁹²- *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-singularisation⁹²-as-*
veridical-epistemic-determinism is more fundamentally construed as from
ontological-normalcy/postconvergence epistemic-projection perspective
as a reflection of dimensionality-of-sublimating²⁴—
<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation underlying 'the ontological-contiguity'⁶⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹, and speaks to the fact that human *limited-mentation-capacity-deepening⁵²* reflects an overall human existential *⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶* in reflecting ‘*immanent-ontological-contiguity⁶⁶*’),—as-operative-notional~deprocrypticism wherein as to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶’ human *limited-mentation-capacity-deepening⁵²* variously attains differing *ontological-performance⁷¹-<including-virtue-as-ontology>* so-reflected as the successive registry-worldviews/dimensions ⁸³*reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹* implying that human ⁵⁵*meaningfulness-and-teleology⁹⁹* can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of ⁵⁵*meaningfulness-and-teleology⁹⁹* 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-⁵⁵*meaningfulness-and-teleology⁹⁹-so-construed-as-metaphoricity⁶⁶*,-
informing-prospective-~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness,-so-

reflected-and-compensated-with-the-notion-of-dimensionality-of-
*sublimating*²⁴—~~<amplituding/formative>~~~~supererogatory~~—~~de-~~
*mentativeness/epistemic-growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) which is just as decisive for prospective human limited-
*mentation-capacity-deepening*⁵² in the sense that 'human intelligibility
ever always projects of an underlying <amplituding/formative—
*epistemicity>totalising/circumscribing/delineating*⁸³*reference-of-thought*
striving to grasp existence as it is signified-as-to-immanency (speaking of
*ontological-contiguity*⁶⁶ *perspective of the unchanging immanency of*
existence as oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstruing of intelligibility in existence)'
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*⁵⁵*meaningfulness-and-teleology*⁹⁹ as validated with
predicative-effectivity—sublimation-(as-to-underlying-ontological-
*commitment*⁶⁵*) (as to the fact that it is recurrent-utter-*
uninstitutionalisation, ununiversalisation, non-positivism/medievalism
*and procrypticism respectively'*as reflecting the 'prior requisite human
experiential framework to be challenged-disproved-invalidated'
highlighting the facet of the existentially-withdrawn-(as- 'unaccounted-
*for'-leftover-orresiduality-or-spirit-of—*⁵⁵*meaningfulness-and-teleology*⁹⁹*-*
*so-construed-as-metaphoricity*⁵⁶*,-informing-prospective-*

~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness, -so-
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating²⁴—<~~amplitudinal~~/formative>~~supererogatory~~ de-
mentativeness/epistemic-growth-or-conflatedness⁴²/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, ¹⁰³universalisation, positivism and prospectively
notional~deprocrypticism sublimation-over-desublimation of
⁵⁵meaningfulness-and-teleology⁹⁹ 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-
supererogation⁷⁶’)

difference-in- difference-in-kind/difference-in-aposteriorising-or-logicising-
kind/difference-in- <difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
aposteriorising-or- ‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
logicising²² existential-instantiation’,-though-in-notional-contiguity/epistemic-
contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷⁰-qualia-schema>-of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in- *difference-in-nature/difference-in-apriorising-or-axiomatising-*
 nature/difference- *<difference-in-apriorising-or-axiomatising-or-referencing-as-to-*
 in-apriorising-or- *mutually-constrastive- 'notional-contiguity/epistemic-contiguity'⁶¹-*
 axiomatising²³ *<profound-supererogation⁹⁶-of-mentally-*
aestheticised~postconverging/dialectical-thinking³⁰-qualia-schema>-
and~notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-
qualia-schema> 'of-abstract-conceptualisation,-as- 'rendering-
irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-
exercise',-given-that-the-validity-or-invalidity-as-to-the-ontological-
veracity-of-any-given-existential-instantiation-is-aposteriorised-or-
logicised-or-derived-from-the-more-profound-apriorising-or-
axiomatising-or-referencing-conceptualisation,-so-construed-as-the-
supratransversality—apriorising/axiomatising/referencing-and-
rendering-ontologically-irrelevant/impertinent-the-subtransversality—
apriorising/axiomatising/referencing>

dimensionality-of- *dimensionality-of-sublimating—*
 sublimating²⁴— *<amplituding/formative>supererogatory~de-mentativeness/epistemic-*
<amplituding/form *growth-or-conflatedness¹²/transvaluative-*
ative>supererogate *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*
ry~de- *equalisation- {human-ontological-performance⁷¹-<including-virtue-as-*
mentativeness/epis *ontology>-so-construed-as-from-prospective-ontological-*
temic-growth-or- *normalcy/postconvergence-epistemic-projection-perspective-as-to-*
 conflatedness¹²/tra *reoriginariness/reorigination-as-reflecting-difference-conflatedness¹²-as-*

nsvaluative- *to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-*
 rationalising/transe *determinism²¹}*
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation

 dimensionality-of- *dimensionality-of-desublimating-lack-of—*
 desublimating- *<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/preconvergence³⁰-distorted-*
 conflatedness¹²/tra *originariness/distorted-origination-as-to-⁷⁹presencing—absolutising-*
 nsvaluative- *identitive-constitutedness¹³}*
 rationalising/transe
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation

 dispensing-with- *dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-*

immediacy-for- *reification*⁸⁶/contemplative-distension- (as- ‘dispensing-with-shallow-
 relative- *reproducibility-mathesis/motif/thrownness-disposition’-for-relative-*
 ontological- *ontological-completeness*⁸⁷-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–⁵⁵meaningfulness-and-*
 *teleology*⁹⁹,-that-in-that-succession-are- ‘as-from-relative-ontologically-
 flawed-to-relative-ontologically-veridical-articulation-of–
 *⁵⁵meaningfulness-and-teleology*⁹⁹’,-but-then-as-the- ‘preceding-originary-
 projection/anticipation-of-relative-ontologically-flawed-articulation-of–
 *⁵⁵meaningfulness-and-teleology*⁹⁹-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–⁵⁵meaningfulness-and-teleology*⁹⁹’ (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–
 *⁵⁵meaningfulness-and-teleology*⁹⁹’);¶ as-the-very-implication-and-reason-
 why-human-existential-thrownness-as-of-human-limited-mentation-
 capacity-paradoxically-renders-prospective- ‘⁶⁰nonpresencing–or–
 withdrawal–or–metaphysics-of-absence- (implicated-epistemic-veracity-
 of-⁶⁰nonpresencing-<perspective–ontological-

*normalcy/postconvergence> }-or-transcendental-reasoning-of-event³⁷-as-
 prospective-ontology-origination-perspective/framing/reference/horizon-
 of-⁵⁵meaningfulness-and-teleology⁹⁹'-the-critical-determination-of-
 relative-ontologically-veridical-⁵⁵meaningfulness-and-teleology⁹⁹-over-
 'presencing-or-metaphysics-of-presence-- (implicated-
 'nondescript/ignorable-void'⁹'-as-to-⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ }-or-ordinary-nontranscendental-reasoning-
 perspective/framing/reference/horizon-of-⁵⁵meaningfulness-and-
 teleology⁹⁹',-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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable-void'⁹'-
 with-regards-to-prospective-apriorising-implications> } of temporal-
 dispositions and as prodded by sophistic/pedantic distraction inclinations
 in ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation) wrongly implying a propensity to construe 'existential-
 extrication-as-of-existential-unthought as more of life as to the supposed
 precedence of human shallow-supererogation⁹⁶ over profound-
 supererogation⁹⁶', but rather dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension*

speaks of 'a more profound intemporal solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹'

against the torrent of

'<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁹⁹'-with-regards-to-prospective-apriorising-implications>}

and as prodded by sophistic/pedantic distractive reasoning-from-results/afterthought imbued ⁵⁰incrementalism-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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ registry-
worldview/dimension as of its <~~amplituding~~/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-
implications>) and as prodded by its given
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as it
seem to poorly construe of the ‘implications of its apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema>’ and as it
wrongly substitutes for it a ‘communication-as-of-dialogical-equivalence
issue’ like with the sophists accusing Socrates for not communicating well
by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-*

of-their-non-universalising-syllogising' faced with his ¹⁰³universalising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ communication discourse that is utterly clueless of the ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of our positivism-procrypticism 'procrypticism-or-disjointedness-as-of-⁸³reference-of-thought as of an occluded self-consciousness' requiring prospective ¹⁷deprocrypticism-or-preempting-disjointedness-as-of-⁸³reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~

dissemination²⁷/se ⁵⁴maximalising-recomposuring-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 ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of prospective relative-ontological-

completeness⁸⁷

~~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 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/measuringinstru-
ment³;¶ as-of-apriorising-teleological-parsimony/disparateness of
conceptualisations, dissingularisation-(operantly-construed-as-of-
⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing);¶ and thus dissingularisation is construed 'as from
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of
relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-

self-becoming/self-conflatedness¹²/formative—supererogating-<in-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing>)' rather as 'preconverging-or-dementing¹⁹—
apriorising-psychologism representation', with dissingularisation so-
induced by-'prospective parrhesiastic-aestheticisation of prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as preconverging/dementing¹⁹—qualia-
schema', reflecting the contrastive apriorising-teleological-thresholding—
as-teleologicalframework/narrative-framework of 'prior preconverging-
or-dementing¹⁹—apriorising-psychologism temporal underpinning—
suprasocial-construct,-<amplituding/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of—⁵⁵meaningfulness-and-teleology³⁹-as-of-
'nondescript/ignorable—void'⁹—'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- *constitutedness¹³–over-conflatedness¹²*

thought-<of-

apriorising/axioma

tising/referencing>

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epistemic- *epistemic-abnormalcy/preconvergence-<preconvergence-as-*

abnormalcy/precon *'preconverging-or-dementing¹⁹–apriorising-psychologism representation-*

vergence³⁰ *as-of-preconverging-aestheticisation',-and-not-postconvergence-as-*

'postconverging-or-dialectical-thinking³⁰–apriorising-psychologism

representation-as-of-postconverging-aestheticisation'>

³¹<~~amplituding~~/for <~~amplituding~~/formative–epistemicity>growth-or-

mative– *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-*

nvaluative- *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-*

drivenness *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-*

⁵⁵meaningfulness-and-teleology⁹⁹-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/delineating⁵⁵ meaningfulness-and-teleology⁹⁹' as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 given⁵⁵ meaningfulness-and-teleology⁹⁹ with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity

<amplituding/formative~epistemicity>totalising~self-referencing-
 active~syncretising/circularity/interiorising/akrasiatic-drag- (as-wrongly-
 epistemicity>totalising~self-referencing-
 sing~self-referencing-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-of-prior-relative-ontological-incompleteness⁸⁸-of-

syncretising/circul ⁸³*reference-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-
⁵⁵*meaningfulness-and-teleology⁹⁹ and its then imbued living-development—*
as-to-personality-development and institutional-development—as-to-
social-function-development, implicated notional~self-
distantiation/‘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 'metaphoricity'⁵⁶ as 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, ¹⁰³universalisation–non-positivism/medievalism
 preclusive-consciousness, our present positivism–procrypticism occlusive-
 consciousness and prospective notional~deprocrypticism protensive-
 consciousness,[¶] and so in reflection of the ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing metaphoricity⁵⁶ of human
⁵⁵meaningfulness-and-teleology⁹⁹ as of underlying de-mentation-
 (supererogatory–ontological–de-mentation–ordialectical–de-mentation—
 stranding-or-attributive-dialectics) in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁵⁶—of-the-
 human-institutionalisation-process⁵⁷ shifting phasing of 'postconverging-
 or-dialectical-thinking⁷⁰–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-

epistemic-totalitative is rather 'of epistemic/notional projective evaluation

totalitative³⁵

*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 ontological-contiguity⁶⁶—
of-the-human-institutionalisation-process⁶⁷ reflected in the epistemic
succession of registry-worldviews/dimensions⁸³reference-of-thought given
epistemic-totalities of recurrent-utter-uninstitutionalisation, base-
institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism
and prospectively deprocrypticism, so-implied as
notional~deprocrypticism) so-construed as ⁴⁴<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative~implications,-for-
explicating-ontological-contiguity⁶⁶’ whereas epistemic-totality³⁶ is rather
about any inherent <amplituding/formative-
epistemicity>totalising/circumscribing/delineating given
⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-
and-teleology⁹⁹, 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
⁵⁵meaningfulness-and-teleology⁹⁹ of any such <~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating and so in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ opened-
construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ in increasing relative-
ontological-completeness⁸⁷ as of the notional~deprocrypticism

'trueontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹' 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/measuringinstrument³;¶ with the implication that the <amplituding/formative—epistemicity>totalising/circumscribing/delineating contingent-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking²⁰—apriorising-psychologism in positivism or notional~deprocrypticism 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable-void'⁹ '-
 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-
 projectivetotalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ construal is intimately associated with dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming- 'notionally—collateralising-
 beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
 existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable-void'⁹ '-with-regards-to-prospective-apriorising-
 implications>)) as of the 'displacement/decentering-of-the-human-subject
 induced as of ¹⁴de-mentation-(~~supererogatory~~-ontological—de-mentation-

or-dialectical-de-mentation—stranding-or-attributive-dialectics})' in
 undermining the 'shiftiness-of-the-Self'¹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable-void'⁹ -
 with-regards-to-prospective-apriorising-implications> } perspective

epistemic-totality³⁶ epistemic-totality refers to the fact that human <amplituding/formative—
 epistemicity>totalising~thrownness-in-existence⁷⁴ de-
 mentatively/structurally/paradigmatically induces the
 <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating nature of human
⁵⁵meaningfulness-and-teleology⁹⁹ in existence with this
 <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating varying as from
 'relative-ontological-incompleteness⁸⁸ to relative-ontological-
 completeness⁸⁷' ⁸³reference-of-thought ⁴⁴<amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶, such that human Being-
 development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-
 teleology⁹⁹ conception and thereof-its-devolving-institutional-and-living-
 conceptions-in-existence are reflected-as-of-its- '<amplituding/formative—

epistemicity>totalising~thrownness-in-existence²⁴’

<~~amplituding~~/formative–epistemicity>totalising~and-internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment for aposteriorising/logicising/deriving/intelligising/measuring
⁵⁵meaningfulness-and-teleology⁹⁹ 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/reparadigming–
psychologism’⁸⁹, as-so-labile-to-metaphoricity⁵⁶–as-of-⁸³reference-of-
thought-evolving-and-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness, and we can
consider in this regards ‘the very same physics <~~amplituding~~/formative–
epistemicity>totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ wherein
existence-potency~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 eventual-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—⁵⁵meaningfulness-and-teleology⁹⁹, institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of ⁵⁵meaningfulness-and-teleology⁹⁹' 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 events³⁷ instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-andtransfusively> the ontological-contiguity⁵⁶—of-the-human-

*institutionalisation-process*⁶⁷ say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation of ¹⁰³universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation wherein prospective ¹⁰³universalising-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 eventual-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and prior ¹⁰³universalisation—non-positivism/medievalism is preconverging-or-dementing¹⁹—apriorising-psychologism’;¶ with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-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-supererogation⁹⁶-of-
mentally-aestheticised~preconverging/dementing⁴⁹—qualia-schema> with
regards to ‘ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing⁴⁹—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 <~~amplitudinal~~/formative>wooden-language-
{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable—void’⁹’-with-regards-to-prospective-apriorising-
implications>)} induced false pretence of an issue of
‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of
the its prospectively unrecognised ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing⁴⁹—apriorising-psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism¹ stances was about the
ontological-impertinence of their respective social-setup in failing to
recognise prospective Socratic philosophers¹⁰³ universalising-idealisation
and positivism/rational-empiricism*

*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment implied prospective ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure
for deflating/superseding vices-and-impediments¹⁰⁵ of positivism/rational-
empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought'*

existential-
contextualising-
contiguity³⁸ *existential-contextualising-contiguity refers to ⁵⁵meaningfulness-and-
teleology⁹⁹ 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-⁸⁴devolving-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-~~amplitudinal~~/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-
incompleteness³⁸/relative-ontological-completeness⁸⁷-*

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>} as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment' as of human limited-mentation-capacity-deepening⁷², and thus the
 corresponding knowledge-reification⁸⁶ capacity towards
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
 as implied with the ontological-contiguity⁵⁶—of-the-human-
 institutionalisation-process⁶⁷ 'true-ontology—as-of-Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-
 teleology⁹⁹';¶ such that existential-contextualising-contiguity
 <amplitudinal/formative—epistemicity>causality—as-to-
 projectivetotalitative—implications,—for-explicating-ontological-
 contiguity⁶⁶ conflatedness¹² highlights that abstract
 notions/conceptualisations are only as pertinent as reflexive of existential
 sublimating manifestation which de-
 mentatively/structurally/paradigmatically precedes ('not the
 unforegrounding-disentailment or vague-foregrounding/vague-entailment
 as background' implied with such abstract notions/conceptualisations, but
 rather as the ⁴³foregrounding—entailment-(postconverging—narrowing-

*down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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 ⁴⁴~~<amplituding/>~~formative—epistemicity>causality~as-to-
projective-totalitative—implications,-for-explicating-ontological-
contiguity⁶⁶ as to ontological-primemovers-totalitative-framework⁷²) any
such abstract notions/conceptualisations thus avoiding any elaboration-
as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity and reflecting
the epistemic-veracity of human knowledge-reification³⁶/ontological-
veracity rather as of the ⁴⁴~~<amplituding/>~~formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-ontological-contiguity⁶⁶ so-imbued in difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
veridical-epistemic-determinism²¹, and so contrary to atomising/taking-to-
pieces constitutedness¹³ of poor projective epistemic countenancing of
‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷- (sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-<in-*

*projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism³⁹ of
 apriorising/axiomatising/referencing’ as of their ontologically-flawed
 reflection of ⁴⁴<amplituding/formative—epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ given their <amplituding/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵⁵meaningfulness-
 and-teleology⁹⁹ of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-totality’-
 dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-
 determinism⁴⁸);¶ thus existential-contextualising-contiguity
 <amplituding/formative—epistemicity>causality~as-to-
 projectivetotalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ as of its implied epistemic ⁵⁴maximalising-recomposuring-for-
 relative-ontological-completeness⁶⁷—unenframed-conceptualisation
 veridically implies the ‘(⁴⁴<amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶) ⁴³foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-*

notional~deprocrypticism ⁵⁵*meaningfulness-and-teleology*⁹⁹’ as of the
existential reflexivity of epistemic causality with regards 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> (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-conflatedness*¹²), and this point is important
to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of
existential-contextualising-contiguity by way of vague and naïve
elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity as can be
wrongly/unwittingly be projected with flawed 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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³' (even as such conceptual-tools of formulation and representation can rather be of valid ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism as to their epistemically-construed phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> but not epistemically overriding/superseding inherent existence which is ever always absolutely the ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that 'the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn't arise in the very first place' as it is existence in its ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-

contiguity⁶⁶'), –as-operative-notional~deprocrypticism as the absolute a priori that gives reasons and the 'human consciousness level of epistemic-sufficiency-constitutedness¹³' doesn't inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening⁵² (as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification³⁶ as of existential-contextualising-contiguity as underlined by the 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-embodied-consciousness' reflects the veridicality that all epistemic-conceptions of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³ - <imbued-and- 'hermeneutically/reprojectively-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> reflecting the 'ontological-contiguity⁶⁶ of the comprehensive supervening of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-

existence's~sublimating~nascence>' as enabling human existential analysis as of transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> and so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies thus 'enabling the transverse hermeneutic/reprojective process that brings-about/yields human knowledge-reification⁸⁶' as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;[¶] and this conception of human knowledge-reification⁸⁶ as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about 'mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity' without establishing the analogy/mere-analogising coherent ontological-contiguity⁶⁶ as of existential-contextualising-contiguity and thus do not speak to 'an entailing dynamics of existentially reflected ontological-contiguity⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷⁶' as is the case with 'thought-experiments of mere common/comparative patterning' thus inducing blurriness⁷ of ⁵⁵meaningfulness-and-teleology⁹⁹ as to disparateness-of-

*conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanentontological-contiguity'⁵⁶> which do not project an entailing
 dynamics unlike thought-experiments of veridical existential-
 contextualising-contiguity such as Einsteinian relativity
 conceptualisations as to their ⁴³foregrounding—entailment-
 {postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in
 reflecting 'immanent-ontological-contiguity'⁵⁶},—as-operative-
 notional~deprocrypticism 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—psychologism'⁸⁹ don't fall into the
 ontological-flaws of equating/levelling-down everything across space and
 time associated with ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ when it comes to reflecting ontological-contiguity⁶⁶
 projection in relative-ontological-completeness⁸⁷ as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ 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-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ (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-³acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-conceptualisation~~ as to sublimating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁵⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking³⁰-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-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ implied peculiar ('relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵)')⁴³foregrounding—entailment-(postconverging-narrowing-

*down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism and this insight will
explain why conceptual/axiomatic epistemic-veracity analyses across
subject-matters like physics, chemistry, biology, psychology, the-social are
not ‘mere conceptualisations of common/comparative patterning’ but
speak to an underlying overall 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-reification³⁶ 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-
 supererogation⁷⁶ (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-supererogation⁷⁶-<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-deepening⁷² thus ‘is not mere
 eclecticism’ as can be interpreted from a naïve ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ epistemic-projection perspective to knowledge-
 reification³⁶ as to a relic/artifactual orientation poorly entertaining
 ontological-contiguity⁶⁶ projection of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—*

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> } as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism⁸⁹ and that then equates/level-down everything across space and time failing to reflect ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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~deprocrypticism-prospective-sublimation)⁹⁰ drivenness as to a prospective ontological-contiguity⁵⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶ underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness⁷ of ⁵⁵meaningfulness-and-teleology⁹⁹ will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘existential-contextualising-contiguity imbued sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existentialinterpretation/axiomatisation-of-existence’ (and this mistake is often made as of mere academicism in a flawed knowledge-reification⁸⁶—gesturing that construe of the insights of latter existential-contextualising-contiguity elucidations as to ontological-contiguity⁶⁶ projection of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-

projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-contiguity⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ invalidating any existential-contextualising-contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations by wrongly implying everything is of the same ontological-contiguity⁶⁶ thus undermining ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of our positivism—procrypticism uninstitutionalised-threshold¹⁰² for the prospective relative-ontological-completeness⁸⁷, and so-reflected as the deprocrypticism—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-
 '31<~~amplituding~~/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism') with regards to its
 given 'relative <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity ⁴³foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity⁵⁶'),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> as to its prospectively induced
 scalarising as of human supererogatory/messianic intemporal and
 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-supererogation⁹⁶' (and
 so over prior positivism—procrypticism—
 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-
‘³¹<amplitudinal/formative—epistemicity>growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanentontological-contiguity⁶⁶>’ as to prior
descalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human temporal-to-
intemporal-dispositions accordioneing-(as-of-varying-individuations-
contextually-transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷¹-<including-
virtue-as-ontology>)’ at its given/defined uninstitutionalised-threshold¹⁰²
ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’);¶ critically with regards to the*

~~<amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity ⁴³foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’, blurriness⁷ as to the very nature of the
 social will often lead to the naïve ‘epistemic obviating of the inherent
 existential-contextualising-contiguity foreground/operantly-entailing-
 conception of many a social-domain (as to their veridical ontological-
 primemovers-totalitative-framework⁷² as ~~<amplituding/formative-~~
 epistemicity>causality) accounting for the resolution of underlying
 human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint implications’, for instance,
 with the ‘flawed and paradoxical supposedly ⁴³foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism 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-its institutionalisation responsible for the resolution of underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ as prospectively accounting for the manifestation of the statistical outcomes in the very first place (consider for instance that the statistical outcomes arising from past social aporia-resolving transformational initiatives like the New Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true 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-social-existential-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 ¹⁰³universalising-idealisation thinkers in both instances as to their ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-

contiguity⁶⁶'),-as-operative-notional~deprocrypticism *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 ⁷⁹presencing—absolutising-
identitive-constitutedness¹³ to wrongly imply ours is the era that 'would
hardly harbour any such critiquing for its further aporia-resolving
emancipation and growth' as to a 'humanism' that hardly grasp the
existential-contextualising-contiguity ontological-veracity in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human self-
surpassing—existentialism-form-factor,-in-overcoming- 'notionally-
collateralising-beholdening-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), 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-conflatedness¹³) 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-contiguity⁴³ foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>' and preempting its unforegrounding-disentailment with flawed use of conceptual-tools), as such blurry domains

rather adopt a ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 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 ¹⁰³universal-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-contiguity⁴³ foregrounding—entailment- (postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁵⁶’),—as-operative-
notional~deprocrypticism ‘as served by the conceptual-tools’ while the
former (with the manifestation of mystification complexes of conceptual-
tools) often end up overlooking their very own socioeconomic existential-
contextualising-contiguity⁴³ foregrounding—entailment- (postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁵⁶’),—as-operative-
notional~deprocrypticism ‘and seem to serve the conceptual-tools’ which
take a purpose all of their own in the pursuit of a given social-
vestedness/normativity-<discretely-implied-functionalism> construal of
things bent on ‘collateralising other critically aporetic things’

existential-	existential-transitioning-or-iterability-trace-of-narratives-as-
transitioning-or-	dots/existential-contextualising-contiguity ³⁸ -reification ⁸⁶ /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-
contiguity ³⁸ -	conflatedness ¹² /deconstruction-realterations-for-ontologically-veridical-
reification ⁸⁶ /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-<amplitudinal/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 ⁶⁰nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic-conception in prospective reflection of relative-ontological-completeness⁸⁷~of-apriorising/axiomatising/referencing and so over naïve ⁷⁸presencing—absolutising-identitive-constitutedness¹³ 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 —

<~~amplituding/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 ⁴⁴<~~amplituding/formative~~~
epistemicity>causality~as-to-projective-totalitative~implications,-for-
explicating-ontological-contiguity⁵⁶';¶ with the implication that since
existence is the absolute a priori, the 'becoming of existence as ecstatic-
existence' is the inherent determinative basis of falsifiability as the latter
is reflexive of ontological-primemovers-totalitative-framework⁷², and
where ecstatic-existence manifestation is rather as of an 'overall
singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-
nonrecurring unfolding manifestation' as implied with the ambit of such
theories as the big bang theory, string theory, the ontological-
contiguity⁵⁶—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-dementing⁴⁹-apriorising-psychologism-'denaturing⁴⁵-postlogic-*
⁸³reference-of- *backtracking-towards-social-aggregation-enablers' over postconverging-*
 thought⁴² *or-dialectical-thinking⁷⁰- 'intrinsic-reality/ontological-veridicality*
transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity')

⁴³foregrounding— *foregrounding—entailment-(postconverging-narrowing-*

entailment- *down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-*
 ⟨postconverging— *of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-*
 narrowing- *contiguity⁶⁶’⟩,—as-operative-notional~deprocrypticism,-as-to-*
 down~sublimation *‘<amplituding/formative—*
 as to existence— *epistemicity>totalising/circumscribing/delineating existential-*
 as-sublimating- *contextualising-contiguity³⁸ in elucidating ontological-contiguity⁶⁶-<as-*
 withdrawal,- *from-prospective-ontological-normalcy/postconvergence-epistemic-or-*
 eliciting-of- *notional~projective-perspective>’-(so-construed as the knowledge-*
 prospective- *reification⁸⁶ exercise of ‘foregrounding—entailment-⟨postconverging—*
 supererogation³⁶ in *narrowing-down~sublimation as to existence—as-sublimating-*
 reflecting *withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting*
 ‘immanent- *‘immanent-ontological-contiguity⁶⁶’⟩,—as-operative-*
 ontological- *notional~deprocrypticism as to existential-contextualising-contiguity³⁸*
 contiguity⁶⁶’),—as- *conflatedness¹²’ with regards to prospective knowledge and its overall*
 operative- *coherence with the relevant relative-ontological-completeness⁸⁷*
 notional~deprocry *⁸³reference-of-thought’s—nested-congruence/running-through/deflating—*
 pticism *cogent-unifying-operant-dynamics—unification-of-explanations,-with-*
such-explanations-reflected-as-of-ontological-contiguity⁶⁶-and-inducing-
corresponding-prospective-sublimity) and so as to dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation involved in the dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification³⁶/contemplative-distension²⁶ for

such prospective knowledge-reification⁸⁶;¶ and with regards to ‘the
⁸³reference-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 ontological-contiguity⁵⁶—of-the-
human-institutionalisation-process⁶⁷’ implied knowledge-reification⁸⁶, the
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁵⁶’),—as-operative-notional~deprocrypticism of
⁵⁵meaningfulness-and-teleology⁹⁹ is rather as of ‘the successive
⁸³reference-of-thought in relative-ontological-completeness⁸⁷
conflatedness¹²-construal-of-existential-contextualising-contiguity³⁸-as-
of-¹⁴<amplituding/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity⁵⁶;¶ it can
also be appreciated for instance that the natural sciences aspire for
comprehensive foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁵⁶’),—as-operative-notional~deprocrypticism in other to reflect
deeper and deeper ontological-contiguity⁵⁶ 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-
 reification³⁶ 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-
 supererogation³⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism conception in existential-
 contextualising-contiguity³⁸;¶ foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism,-as-to-‘<amplitudinal/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> speaks to the fact that existence can only
 truly epistemically be construed as of phenomenal/manifest~subpotencies-
 <in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-
 existence’s~sublimating-nascence> so-reflected as ‘foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to*

*existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁷⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and- ‘hermeneutically/reprojectively-educing’—human-
 subpotency—epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>’, and this potency-driven epistemic-
 conception of existence’s foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁷⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism reflects ‘the relativeness to
 originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> of epistemic-situations as to
 phenomenal/manifest~subpotencies-and-their-corresponding-manifest-
 teleological-aporeticism in the full-potency of existence (so-construed as
 from the ontological-normalcy/postconvergence epistemic-projection
 perspective)’, and so with regards to the fact that transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity and desublimation
 in existence is 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-thinking⁷⁰—by-preconverging-or-dementing⁴⁹-perspectives-of-human—⁵⁵meaningfulness-and-teleology⁹⁹> 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 knowledge-empowerment/ignorance-disempowerment' with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing at the very center of Foucault and Derrida contentions, instead misconstrued by their⁷⁶presencing—absolutising-identitive-constitutedness⁴³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ¹⁴de-mentation-
 {supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} of human ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹’ as driving/dynamising the ‘succession of registry-worldviews/dimensions in institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as of human limited-mentation-capacity-deepening⁵²’ underlying the ontological-contiguity⁵⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism~procrypticism registry-worldview/dimension' providing insight on 'the human ontological-performance⁷¹-<including-virtue-as-ontology> of registry-worldviews/dimensions ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹' so-reflected dialectically as of human notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> speaking of 'notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-inreflecting-postconverging-or-dialectical-thinking²⁰-by~preconverging-or-dementing¹⁹-perspectives-of-human-⁵⁵meaningfulness-and-teleology⁹⁹> of the successive registry-worldviews/dimensions ⁸³reference-of-thought-and-⁸³reference-of-

thought-⁸⁴ devolving—⁵⁵ meaningfulness-and-teleology⁹⁹’);¶ such existence foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ in distorted-originariness/distorted-origination failing to reflect ‘phenomenal/manifest~subpotencies-as-to-their-drivenness-and-their-corresponding-teleological-aporeticism in the full-potency of existence’ (as from the ontological-normalcy/postconvergence epistemic-projection perspective), in the sense that ‘existence is the overall originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-contiguity⁶⁶’ construed as overallecstatic-existence-supervening-conflatedness¹² with the implication that supervening phenomenal/manifest~subpotencies-<in-transitive-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 'ontological-contiguity⁶⁶ 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 ontological-contiguity⁶⁶ of the
comprehensive supervening of phenomenal/manifest~subpotencies-<in-
transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence>' as that is what is of applicative
veracity as to inherent subject-matters epistemic-conceptions of
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>;¶ it
can further be appreciated in this regards for instance that no amount of
abstract mathematics can substitute for the requisite inherent physics
epistemic-conception foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-*

withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁶⁶’),-as-operative-
notional~deprocrypticism,-as-to-‘<amplitudinal/formative–
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ in elucidating the inherent physics epistemic-
conception phenomenal/manifest~subpotency-<in-transitive-
conflatedness¹²–reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> with regards to the ontological-
contiguity⁶⁶ of existence’ given the inherent physics epistemic-conception
phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²–
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷³-<imbued-and- ‘hermeneutically/reprojectively-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-
axiomatising/re-referencing~conceptualisation> implied
originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence>, and the same can be said of any other inherent subject-matter
epistemic-conception with regards to the ontological-contiguity⁶⁶ of
existence, and just as the same can be said even of inherent mathematics
epistemic-conception notwithstanding its rather 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 ontological-contiguity⁶⁶ of existence (as even the social and socio-psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> even as the former don't substitute for the inherent natural sciences phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> in elucidating the natural sciences);¶

rather the valid epistemic-conceptions of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> as to their peculiar transverse epistemic-conception phenomenal/manifest~subpotencies should not lead to naïve reductionist interpretations in constitutedness¹³ that pretend to then substitute for the other phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> (as it can be noted not only with the naivety of physicalism reductionism or

¹⁰³universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity⁶⁶ of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness¹²’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest-subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> induced sublimation (so-reflected as ‘foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and- ‘hermeneutically/reprojectively-educing’-human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) that is the ‘defining and superseding epistemic-conception of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of the ontological-contiguity⁶⁶ of existence’ as to the possibility of human limited-mentation-capacity-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 constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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)*

⁴⁴~~<amplituding/for~~ ~~<amplituding/formative—epistemicity>~~causality~as-to-projective-
mative— totalitative—implications,-for-explicating-ontological-contiguity⁵⁶ as of

epistemicity>causa ⁴³foregrounding—entailment-(postconverging—narrowing-
lity~as-to- down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
projective- of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
totalitative— contiguity⁶⁶’),—as-operative-notional~deprocrypticism ⁵⁵meaningfulness-
implications,-for- and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-
explicating- transfusively> the ontological-contiguity⁶⁶—of-the-human-
ontological- institutionalisation-process⁶⁷, and so-construed-as-from-the-ontological-
contiguity⁶⁶ normalcy/postconvergence-epistemic-or-notional~projective-perspective-
of-conceptualisation;¶ in this regards ‘formativeness in existence as
<~~amplituding~~/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity⁶⁶’ is
rather reflected as of the teleologies (‘phenomenal/manifest
conceptivity/epistemic-reflexivity in existence as ontological’) of
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> as
so-underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷³-<imbued-and-
‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation>, with the
supererogatory implication that ‘the epistemic-projection perspectives of
preconverging/dementing¹⁹—apriorising-psychologism and
postconverging/dialectical-thinking²⁰—apriorising-psychologism’ are of
‘the very same notionalisation/notional-conception/amplituding of

*referencing/registering/decisioning of shallow-supererogation⁹⁶—to—
 profound-supererogation⁹⁶’ (such that the ontological-contiguity⁶⁶—of—
 the-human-institutionalisation-process⁵⁷ is ‘the very same
 notionalisation/notional-conception/amplituding of
 referencing/registering/decisioning of shallow-supererogation⁹⁶—to—
 profound-supererogation⁹⁶’) thus reflecting the fact that the ‘ontological-
 normalcy/postconvergence of the full-potency of existence’ as the absolute
 epistemic-projection perspective of profound-supererogation⁹⁶ is ‘not of
 referenced/registered/decisioned presence/constitutedness¹³’ but rather ‘of
 referencing/registering/decisioning becoming/conflatedness¹²/formative-
 supererogating’ and by extension the ‘epistemic-
 abnormalcy/preconvergence³⁰ of phenomenal/manifest~subpotencies-
 <intransitive-conflatedness¹²~reflexivity,-in-the-full-potency-of-
 existence’s~sublimating~nascence>’ as to their epistemic-projection
 perspectives of relative profound-supererogation⁹⁶ is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-
 constitutedness¹³’ but rather ‘of
 sublimating~referencing/registering/decisioning self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing>’, and so as to imply that ‘intelligibility of
 phenomenality/manifestation in existence as to causality’ can only be
 divulged as of ‘any given sublimating (whether ‘of sublimating inline-
 manifestation/phenomenality’ or ‘of sublimating conceptive/epistemic-*

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

⁴⁵historiality/ontol *‘historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of
ogical- apriorising/axiomatising/referencing as to ⁸³reference-of-thought–and–
eventfulness³⁷/onto ⁸³reference-of-thought-⁸⁴devolving’, and so underlined by the
logical-aesthetic- ‘momentousness for prospective transcendence-and-
tracing sublimity/sublimation/supererogatory–de-mentativity induced as from
human limited-mentation-capacity-deepening⁵²’ in perspective
ontological-normalcy/postconvergence projective-totalitative–
implications-for-explicating-ontological-contiguity⁶⁶,-as-reflecting-
<amplituding/formative–epistemicity>causality~all-along-
comprehensively-as-to-the-ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷,-(construed-psychoanalytically-as-of-the-
conflatedness¹²- ‘dynamics-of-fundamentally-seeded/incipient-human-
limited-mentation-capacity-deepening⁵²-driven-as-to-
intemporality⁵¹/intemporal-preservation-psychology-of-completeness-in-
notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-*

of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>-as-so-reflecting-prospective-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity,—in-contrast-with—the-various-temporalities-psychologies-of-incompleteness-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation³⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>,-as-threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶—preconverging/dementing¹⁹-apriorising-psychologism-and-reflecting-prospectively-desublimation/gimmickiness’, and so as-to-the-underlying-social-‘epistemic-totality³⁶’-of-⁵⁵meaningfulness-and-teleology⁹⁹-with-regards-to-social-stake-contention-or-confliction}

⁴⁶historicity- *‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-*
tracing—in- *transposition of apriorising/axiomatising/referencing as to ⁸³reference-of-*
presencing— *thought—and—⁸³reference-of-thought-⁸⁴devolving’ (is-so-construed-as-of-*
hyperrealisation/hy *its-defining-shallow-de-mentative/structural/paradigmatic-‘presencing-*
perreal- *conceptualisation-disposition’)-as-to-human-psychological-entrapment-*
transposition *to-the-⁵⁰incrementalism-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
⁴⁵*historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing*
(which-is-construed-as-of-its-defining-prospective-aestheticised-

*conceptualisations-more-profound-de-mentative/structural/paradigmatic-
 'reoriginariness/reorigination-futural-ontological-performance'⁷¹-
 <including-virtue-as-ontology>-projection,-superseding-presencing-
 conceptualisation-disposition')-as-to-human-psychological-
 uninhibitedness/decomplexification-for-⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness³⁷—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 ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ ⁵⁰incrementalism-in-relative-
 ontological-incompleteness⁵⁸—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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable-void'⁹ '-
 with-regards-to-prospective-apriorising-implications> } with respect to
 prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions—existentialism-form-factor, and so in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to prior,
 present and prospective human-subpotency potential of overall*

aestheticisation–and–aestheticisation-towards-ontology

⁴⁷ human-subject- emancipatory- relativism-driven- recomposuring- constructivism- towards- singularisation ⁹²	<i>human-subject-emancipatory-relativism-driven-recomposuring- constructivism-towards-singularisation⁹²-{implied-as-of-human-limited- mentation-capacity-deepening⁵²,-for-construal-of-existential- reality/ontological-veridicality-and-human-emancipatory-potential,-and- so-as-of-prospective-relative-ontological-completeness⁸⁷-of-apriorising- or-axiomatic-construct-or-⁸³reference-of-thought}</i>
identitive- constitutedness ¹³ - as-‘epistemic- totality ³⁶ ’- dereification ⁸⁶ -in- dissingularisation ²⁸ - as-flawed- epistemic- determinism ⁴⁸	<i>identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in- dissingularisation²⁸-as-flawed-epistemic-determinism,-as-not-immanent- or-lacking-internal-necessity-or-undifferentiated-as-lacking-ontological- depth-of-reality-{as-of-‘no-differentiated-or-disambiguated-tracing-thus- ⁵⁷neuterising-of’-dynamic-temporal-to-intemporal-ontological- performance⁷¹-<including-virtue-as-ontology>,-thus-falsely-implying-all- as-rather-dialectical-thinking}</i>
⁴⁹ ignorance/affordability/opportunism/exacerbation/social-chainism-or- bility/opportunism/ exacerbation/social- -chainism-or- social- discomfiture-or- negative-social-	<i>ignorance/affordability/opportunism/exacerbation/social-chainism-or- social-discomfiture-or-negative-social-aggregation/temporal- enculturation-or-temporal-endemisation-{as ‘existential-contextualising- contiguity³⁸ reprises’ of psychopathic postlogism⁷⁷-slantedness, inducing derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively- apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation⁹⁶> as from ‘mental-as-prelogism⁷⁸-as-of-conviction,-as-to-</i>

aggregation/tempo *profound-supererogation*⁹⁶ investment followed by muddled-⁸³reference-of-
 ral-enculturation- *thought in cohering-to-postlogism*⁷⁷-set-of-narratives in denaturing⁴⁵-
 or-temporal- *prelogism*⁷⁶-as-of-conviction,-as-to-profound-supererogation⁹⁶’;¶ arising
 endemisation *as a result of the registry-worldview relative-ontological-incompleteness*⁸⁸-
of-⁸³reference-of-thought *beyond-the-consciousness-awareness-*
*teleology*⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and
‘lack of constraining social ¹⁰³*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 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-operant-or-incidenting-predicative-insights-of-existential-
*contextualising-contiguity*³⁸’s-reifying/elucidating-of-prospective-
*relative-ontological-completeness*⁸⁷-of-⁸³reference-of-thought-⁸⁴ devolving-
as-of-instantiative-context categorisation’ but rather on the
*notional~deprocrypticism basis of ontological-contiguity*⁶⁶ as
‘individuations candidty/candour capacity’ as of perspective ontological-
*normalcy/postconvergence notional evaluation of temporality*⁹⁸/shortness-
*to-intemporality*⁵⁴/longness-of-register-of-meaningfulness/⁸³reference-of-
thought *de-mentative/structural/paradigmatic—ontological-*
*performance*⁷¹-<including-virtue-as-ontology>)

⁵⁰incrementalism- *akrasiatic-incrementalism-in-relative-ontological-incompleteness⁸⁸—*
in-relative- *enframed-conceptualisation-<as-to-⁴⁶historicity-tracing—in-presencing—*
ontological- *hyperrealisation/hyperreal-transposition,- ‘circularly-in-akrasiatic-*
incompleteness⁸⁸— *drag/interiorising’-of-motif-and-apriorising/axiomatising/referencing>—*
enframed- *enframed-conceptualisation as to dimensionality-of-desublimating-lack-*
conceptualisation *of²⁵—<amplituding/formative>supererogatory-de-*
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation so-reflecting lack-of-the-epistemic-projective-perspective-of-
ontological-normalcy/postconvergence

intemporality⁵¹ *intemporality / longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ /*
dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-
prospective-institutionalisation,-as-from-inherently-determinable-
apriorising-teleological-thresholding—as-teleological-framework-or-
narrative-framework / upholding/renewing-of-categorical-imperatives-or-
axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation-<as-so-preceding-in-perspective-
ontological-normalcy/postconvergence-human-epistemic-categoricity-
of-apriorising/axiomatising/referencing>

limited-mentation- *limited-mentation-capacity-deepening- (<amplituding/formative—*
capacity-deepening *epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-*
⁵² *eliciting-of-prospective-supererogation⁹⁶),-as-recomposuring-of-*
apriorising/axiomatising/referencing-as-of-existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression-as-of-~~<amplituding/>~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹², -as-of-⁴⁷human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation³²-(as of relative constitutedness¹³ towards relative
 conflatedness¹²);¶ limited-mentation-capacity-deepening fundamentally
 speaks of human knowledge-reification⁸⁶ as from time immemorial so-
 construed as involving human projective conceptualising beyond animality
 (as from human recurrent-utter-uninstitutionalisation trepidatious-
 consciousness, base-institutionalisation-ununiversalisation warped-
 consciousness, ¹⁰³universalisation-non-positivism/medievalism
 preclusive-consciousness, our present positivism-procrypticism
 occlusiveconsciousness and prospective notional-deprocrypticism
 protensive-consciousness), speaking of human teleology⁹⁹ so-construed as
 'human phenomenal/manifest conceptivity/epistemic-reflexivity in
 existence as ontological (so-reflecting
 <amplituding/>formative>disposedness-(as-to-orientation/value-
 construct/valuation-and-derived-parameterising) and
 <amplituding/>formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability))', underlied as of overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 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-
⁵⁵meaningfulness-and-teleology⁹⁹), 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/measuringinstru-
 ment-for-conceptualisation as to aestheticisation-towards-ontology’ (so-
 construed as <~~amplituding~~/formative-
 epistemicity>totalising~conflatedness¹² of ⁵⁵meaningfulness-and-
 teleology⁹⁹ involving ‘the epistemic-totalising³²~resubjecting of motif-as-
 to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in rede-mentating/restructuring/reparadigming
 intelligibility-(as-to-human-projective/reprojective—aestheticising-re-
 motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting-process,-in-
 <~~amplituding~~/formative-epistemicity>totalising~conceptualisation)’, and
 so-underscored by the ⁸³reference-of-thought-and-⁸³reference-of-thought-
⁸⁴devolving dynamics of re-motif-and-re-apriorising/re-axiomatising/re-*

referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of
human ⁵⁵*meaningfulness-and-teleology*⁹⁹ 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
⁵⁵*meaningfulness-and-teleology*⁹⁹;¶ 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-performance*⁷¹*-<including-virtue-as-ontology> potential’*
(as reflected in issues of human ⁵⁵*meaningfulness-and-teleology*⁹⁹ *induced*
⁷⁹*presencing—absolutising-identitive-constitutedness*¹³) requiring
appropriate human dispensing-with-immediacy-for-relative-ontological-
*completeness*⁸⁷*-by-reification*⁸⁶*/contemplative-distension*²⁶ to ever always
preserve human ⁵⁵*meaningfulness-and-teleology*⁹⁹ *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 ⁵⁵*meaningfulness-and-teleology*⁹⁹, and in this respect ‘the
philosophical as spanning aestheticisation (generativity potential) and
aestheticisation-towards-ontology (ontological-performance⁷¹-
<including-virtue-as-ontology> potential) of human ⁵⁵meaningfulness-
and-teleology⁹⁹’ 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in ⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising³²~resubjecting to the validation/invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that can establish the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of philosophical knowledge to avoid its degeneracy into a poor and

*relic/artifactual knowledge-reification⁸⁶ pedantic gesturing of mere
aestheticisation hardly appreciative of the cogency of 'relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative-supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>} as to human-and-social-expectations/anticipations—
metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹ as to a conception of cumulative/recomposuring
knowledge allowing for future knowledge-reification⁸⁶ beyond a naïve
institutionalised social-investedness/normativity as to relic/artifactual
conception of knowledge weakened to the questioning of how-does-it-
knows-that-what-it-says-is-true especially when it adopts disparateness-
of-conceptualisation-<unforegroundingdisentailment,-failing-to-reflect-
'immanent-ontological-contiguity⁶⁶'> over ⁴³foregrounding—entailment-
{postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting 'immanent-ontological-contiguity⁶⁶'},-as-operative-
notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism-prospective-sublimation)⁹⁰ veracity that truly underlies all human ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation³⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied- 'prospective-aporeticism-overcoming/unovercoming'> (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence-- (implicated- 'nondescript/ignorable-void'⁹ '-as-to-⁷⁹presencing—absolutising-

identitive-constitutedness¹³ } notion of the more ¹⁰³universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as 'a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation—and-aestheticisation-towards-ontology notion of overall human knowledge' (as to any such non-Western social dynamics very own originariness-parrhesia,—as-spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutionalmanifestation) and furthermore such a misnomer as to its metaphysics-of-presence--(implicated- 'nondescript/ignorable—void⁵⁹'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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-conflatedness¹² (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ beyond any identitive conception as Western or non-Western or even differentiation

internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various social setups dynamics of relative-ontological-completeness⁶⁷ in renewing of human ⁵⁵meaningfulness-and-teleology⁹⁹’);¶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ and so as to the requisite originariness-parrhesia,—as-spontaneity-of-aestheticisation ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance⁷¹-<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation;¶ and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of ⁷⁹presencing—absolutising-identitive-

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/measuringinstrument⁸⁷—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, ¹⁰³universalisation—non-positivism/medievalism, our
 positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—
 disjointedness-as-of-⁸³reference-of-thought and prospectively
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
 thought) and is thus primarily concerned about human prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷-by-reification³⁶/contemplative-distension⁷⁶ 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 ¹⁰³universalising-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 ⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing while avoiding an
 epistemically-flawed complex of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³;¶ along the same lines human limited-mentation-
 capacity-deepening as reflecting both overall knowledge-reification⁸⁶
 orientation further implies that there can't be any tradition/practice of
 knowledge that overrides existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ as it can be often naively implied
 in many a blurry and pedantic domain-of-study subject to totalisingly-
 disentailing—discretion/whim-of-thought with any such orientations
 claiming to ignore ontological-veracity rather speaking of institutional
 bankruptcy as to the fact that 'human-subpotency cannot subject
 knowledge but is rather subject to knowledge' such that issues of human
 ineptness/incapacity arising from disparateness-of-conceptualisation-
 <unforegroundingdisentailment,-failing-to-reflect-'immanent-
 ontological-contiguity⁶⁶'> cannot be transformed and construed as de-
 mentative/structural/paradigmatic issues of inherent knowledge as of the
 inherent nature of science or inherent nature of the philosophical (failing
 to attend to prospective existential aporeticisms while construing the
 framework of human agreeability and agreeing as knowledge rather than
 the construal of ontological-veracity as of the impersonal manifestation of
 the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ as the more fundamental purpose of the
 intellectual enterprise as to the reality of the fact that true knowledge has

ever always been about superseding human limited-mentation-capacity
 and not defining it as a point of reference however disagreeable the
 exercise), and in many ways this drawback is reflected in the modern
 practice of philosophical interpretations in the humanities as to a
 relic/artifactual way and academic practice of going about knowledge-
 reification⁸⁶ that equates/level-down everything across space and time as
 to wrongly imply everything is of the same ontological-contiguity⁶⁶ as to
 the proliferation of isms—conceptualisations without any ‘relative-
 ontological-completeness⁸⁷ <~~amplifying~~/formative>entailment—as-to-
 totalising-contiguous/coherent-factuality-of-variability reflecting
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ 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 ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition’ is paradoxically construed as
 postmodern condition as of the modern’s take prospective
 uninstitutionalised-threshold¹⁰² of procrpticism 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as we can easily appreciate that the lack of blurriness⁷ in many a natural science as to an untenable constraining of social ¹⁰³universal-transparency¹⁰⁴ - (transparency-of-totalising-entailing,-as-to-entailing- <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations because of institutional pre-eminence over relative-ontological-completeness⁸⁷ conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), thus speaking of the requisite underlying ontological-good-faith/authenticity⁶⁸ and ontological-bad-faith/inauthenticity⁶³ insight (manifested beyond-the-consciousnessawareness-teleology⁹⁹-<in-existential-extrication-as-of-

existential-unthought>) when going about knowledge-reification⁸⁶ in domains-of-study subject to blurriness⁷, and critically human knowledge-reification⁸⁶ as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human<~~amplitudinal~~/formative-epistemicity>totalising~purview-of-construal to which the sublimating relative-ontological-completeness⁸⁷ has to be epistemically affirmed while the desublimating relative-ontological-incompleteness⁸⁸ has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ with no naïve notion of neutrality/goodnatureddness 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 ¹⁰³universalising-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—

*metaphoricity⁸⁶—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-completeness^{87–83}reference-of-thought-
⁸⁴devolving> equally requires corresponding institutional sublimation that
 doesn't just assume a relative-ontological-incompleteness⁸⁸—
 presublimation-construct-of⁸⁵meaningfulness-and-teleology⁹⁹ value-
 construct and methodologising/mutualising/organising/institutionalising
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition> as we can
 appreciate for instance that such modern developments like nuclear
 science, general technical progress and even the Internet today require
 corresponding human referencing/registering/decisioning social and
 institutional sublimation that cannot simply be assumed by 'default of
 institutional status/pre-eminence' without profound questioning and
 reflection for corresponding prospective sublimation);¶ 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/paradigmising the veracity of knowledge necessarily as being in ontological-contiguity⁸⁶), 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure's theory/philosophy/thought as to relative-ontological-completeness⁸⁷ ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-

'human<amplifying/formative-epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 - 'projective-insights'/'epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ of the-very-same-immanent-existence/intrinsic-

*reality/ontological-veridicality and thus de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing implications of relative-
ontological-completeness⁸⁷ just as it is so-implicated in the natural sciences
unlike many a⁷⁹presencing—absolutising-identitive-constitutedness¹³
knowledge-reification⁸⁶ posturing which are de-
mentatively/structurally/paradigmatically bogged down in desublimating
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition as to their relic/artifactual postures equating/leveling-down
everything across space and time as of naive absolutising conceptual-
patterning 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 ontological-contiguity⁶⁶—of-the-
human-institutionalisation-process⁶⁷ imbued⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing projective-insights of*

'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ (so-reflected as of notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of⁸³reference-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷);¶ with human limited-mentation-capacity-deepening as of the-very-same-

immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
'human<amplitudinal/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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as to
relative-ontological-completeness⁸⁷ ontological-veracity while collectively
taking pride in the collective advancement so-arising with the very first
commitment of the intellectual being 'a prior commitment to inherent
knowledge above all else' including above their very own
theoretical/philosophical/thought postures as so-allowing for the full
human knowledge-reification⁸⁶ potential as it is very often a
relic/artifactual attachment to institutionally hallowed postures
irrespective of the implications as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that brings about
the enculturation of strategies of institutional self-preservation over
prospective knowledge-reification⁸⁶;¶ and in this regards 're-originary—
as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰- 'projective-insights'/'epistemic-
projection-in-conflatedness¹²'-of-notional~deprocrypticism-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—
*metaphoricity*⁵⁶—as-rede-mentating/restructuring/reparadigming—
*psychologism*⁸⁹ as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality enabling the construal of sublimating
⁴⁵*historiality/ontological-eventfulness*³⁷/*ontological-aesthetic-tracing*⁷
 fundamentally reflects how prospective destructuring-threshold-
 {*uninstitutionalised-threshold*¹⁰²/*presublimating–desublimating-*
decisionality}—of-ontological-performance⁷¹-<including-virtue-as-
ontology> of human ⁵⁵*meaningfulness-and-teleology*⁹⁹ 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/referencing*¹⁰¹> for any prospective relative-
*ontological-completeness*⁸⁷ ⁵⁵*meaningfulness-and-teleology*⁹⁹ with logic
 rather being the inner working coherence/contiguity of any such a relative-
*ontological-completeness*⁸⁷ *apriorising/axiomatising/referencing*
 construct with the consequence that the prior relative-ontological-
*incompleteness*⁸⁸ ⁵⁵*meaningfulness-and-teleology*⁹⁹ logical-basis/logic-
 <as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-
*apriorising/axiomatising/referencing*¹⁰¹> is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but
 for ¹⁰³*universal human* ‘projective-insights’/‘epistemic-projection-in-
*conflatedness*¹²’ capacity to-come-to-terms-with/to-respond-to prospective
sublimating ⁵⁵*meaningfulness-and-teleology*⁹⁹ as to existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as of human underlying ontological-commitment⁶⁵ that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing construct logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> (as there is no prior recurrentutter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, and positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought respective logicalbases/logics-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> for prospective base-institutionalisation, ¹⁰³universalisation, positivism and prospectively ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought respectively but for ¹⁰³universal human ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ capacity to-come-to-terms-with/to-respond-to prospective sublimating ⁵⁵meaningfulness-and-teleology⁹⁹ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as of human underlying ontological-commitment⁶⁵ in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing construct logical-bases/logics-<as-to—transversality-of-affirmative-and-

*<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 ⁵⁴maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation (to enable prospective
Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-
teleology⁹⁹) 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 ⁵⁵meaningfulness-and-
teleology⁹⁹) by ancient-sophists, medieval-scholastics and present day
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<~~amplituding~~/formative—
epistemicity>totalising~in-relative-ontological-completeness⁸⁷> (to
undermine prospective ¹⁰³universalising-idealisation, budding-positivism
and postmodern-thought respectively) and involving 'their seeding-*

*unenframed-conceptualisation for effective theoretical-conceptual-
 operant conceptualisation enabling 'sublimating
~~supererogatory~~-unbeholdening-conflatedness^{12 45}historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing' (and so over
 referencing/registering/decisioning such nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷⁻⁸³reference-of-thought-⁸⁴devolving> 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-constitutedness^{13 46}historicity-tracing—in-
 presencing-hyperrealisation/hyperreal-transposition'), and in this respect
 the institutionalised intellectual practice of any given registry-
 worldview/dimension failing to reflect 'the fundamental knowledge-
 reification³⁶—gesturing point-of-departure of prospective/nascent relative-
 ontological-completeness^{87 83}reference-of-thought/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning' rather speaks to a
 fundamental institutional-bankruptcy wherein for instance the
 'presublimating relative-ontological-incompleteness^{88 83}reference-of-
 thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning' respectively as of the 'non-
 universalising knowledge-reification³⁶—gesturing' of ancient-sophistry,
 'non-positivising knowledge-reification³⁶—gesturing' of
 medievalscholasticism or 'disjointing/disparateness/disentailing*

*knowledge-reification⁸⁶—gesturing’ of present day
 pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-~~amplitudinal~~/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 ‘¹⁰³universalising-idealisation knowledge-
 reification⁸⁶—gesturing’, budding-positivists ‘rational-
 empiricism/positivism knowledge-reification⁸⁶—gesturing’ and prospective
 postmodern-thought ‘¹⁷deprocrypticism—or—preempting—disjointedness-
 as-of-⁸³reference-of-thought 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 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-⁸⁴devolving> is not
beholdening upon existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁷⁶ and speaks to <amplituding/formative–
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁵⁶’> (rather than ⁴³foregrounding—
entailment-(postconverging–narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁷⁶ in reflecting ‘immanent-ontological-contiguity⁵⁶’),–as-
operative-notional~deprocrypticism⁵⁵meaningfulness-and-teleology⁹⁹ 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-totalising⁷²ly-
 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and blurriness⁷
 induced pedantic abandonment to desublimating ⁵⁰incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (in
 lieu of sublimating ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation with the so-
 induced ¹⁰³universal-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 enframed notions of knowledge
 acquiescence) and with the appropriate intellectual attitude being one
 beyond the immediate existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition> as to ‘fundamentally skewing the dynamism in the play of
 temporal-and-intemporal-dispositions of social-stake-contention-or-*

*confliction of the social-construct towards sublimating ontological-good-faith/authenticity⁵⁸~de-mentating/structuring/paradigming-
 <seeding/incipient~profound⁵⁹-supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰~qualia-schema>’ and
 in this regards knowledge-reification³⁶ can only extend as far as eliciting
 human ontological-commitment⁶⁵ as to existence—as-sublimating-
 withdrawal and subsequent second-natured human institutionalisation
 from the ¹⁰³universal-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-
 supererogation³⁶, -as-mentally-aestheticised~preconverging/dementing⁴⁹–
 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/thrownness-disposition, –as–
 reproducibility-of-aestheticisation*

⁵³logical- *logical-processing-or-logical-implicitation—supposedly-apriorising-in-*
 processing-or- *conviction-as-to-profound-supererogation⁹⁶ -<construed-as-to-act-*
 logical- *execution-or-logical-implications-of- ‘notion-of-agreement-or-*

implication— *disagreement*'>

supposedly-

apriorising-in-

conviction-as-to-

profound-

supererogation⁹⁶

⁵⁴maximalising- *antiakrasiatic—maximalising-recomposuring-for-relative-ontological-*

recomposuring- *completeness⁸⁷—unenframed-conceptualisation-<as-to-*

for-relative- ⁴⁵*historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing,-*

ontological- *'reprojectively-as-exteriorising/deneuterising¹⁶'-of-motif-and-*

completeness⁸⁷— *apriorising/axiomatising/referencing>—unenframed-conceptualisation as*

unenframed- *to dimensionality-of-sublimating²⁴—*

conceptualisation *<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-*

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-completeness³⁷-of⁸³ reference-of-thought-⁸⁴ devolving-

as-of-instantiative-context as to existence-potency~sublimating—

nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality over wrongly-

projected

decontextualising/unimbricatedness/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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as shallowness-of-thought-or-unsophistication-of-understanding))

⁵⁵meaningfulness- *meaningfulness as of its inherent ‘apriorising-teleological-thresholding—*
and-teleology⁹⁹ *as-teleological-framework/narrative-framework of*
contextualising/instantiative-devolving-meaningfulness’ as of
conflatedness¹²-with-existence,-as-defining-backdrop-Being-
development/ontological-framework-expansion—as-to-depth-of
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology⁹⁹-as-well-as-derived-conventioning-referencing-with-regards-
to-institutional-development—as-to-social-function-development-and-
living-development—as-to-personality-development-possibilities;¶
construed as <amplituding/formative—
epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
thought-⁸⁴devolving-as-of-instantiative-context—meaningfulness-and-
teleology⁹⁹ 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-
teleology⁹⁹ 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 reification³⁶ issue/problem with meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ 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-teleology⁹⁹) as well as the given ⁸³reference-of-
thought-⁸⁴devolving temporal-to-intemporal ontological-performance⁷¹-
<including-virtue-as-ontology> of its <~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-teleology⁹⁹

metaphoricity⁵⁶ metaphoricity as evolving-and-devolving—'<~~amplituding~~/formative-
epistemicity>totalising~conception-of-existential-contextualising-

*contiguity*³⁸-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 ⁵⁵meaningfulness-
and-teleology⁹⁹ (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-
⁵⁵meaningfulness-and-teleology⁹⁹'), as of prospective relative-ontological-
completeness⁸⁷ superseding/undermining/deflating of prior relative-
ontological-incompleteness⁸⁸, as ⁵⁵meaningfulness-and-teleology⁹⁹
infrastructure rede-mentating/restructuring/reparadigming;¶ implying
'differing-and-incompatible ⁵⁵meaningfulness-and-teleology⁹⁹ 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/measuringinstru-
ment³ as opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ and
pseudo-edginess/pseudo-incisiveness as
<~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹) as of the implied reproducibility—mathesis/motif/thrownness-

*disposition,—as—reproducibility-of-aestheticisation as reasoning-from-
 results/afterthought (as to elicitable <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of- ‘nondescript/ignorable—void’⁹⁹’-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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/authenticity’⁶⁸—as-being-as-of-
 existential-reality with respect to its social-stake-contention-or-
 confliction’ enabling the relative-ontological-completeness⁸⁷ ‘prospective
⁵⁵meaningfulness-and-teleology⁹⁹ 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-framework*⁷² sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a 'prospective ⁵⁵meaningfulness-and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' arising as of their ontological-primemovers-*totalitative-framework*⁷² sublimating implications pointing out that base-institutionalisation is relatively as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² and this notion of 'prospective ⁵⁵meaningfulness-and-teleology⁹⁹ 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-invalidiation implications' of ¹⁰³universalisation over base-institutionalisation, positivism/rational-empiricism over ¹⁰³universalisation, and prospectively notional~deprocrypticism over our positivism~procrypticism, and such a state of improbable propositional-

convincing-of-dialogical-equivalence arises because of prior relative-
*ontological-incompleteness*⁸⁸ *shiftiness-of-the-Self*¹ associated with
human sovereignconstructs in ~~<amplituding/>~~*formative-*
epistemicity>totalising~self-referencing-
*syncretising/circularity/interiorising/akrasiatic-drag*³³ 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-*
*deepening*⁵² *resources-and-talent focussing for knowledge-reification*⁸⁶’,
 but then *sophistic/pedantic dispositions* as of *social-stake-contention-or-*
confliction in ⁵⁰*incrementalism-in-relative-ontological-incompleteness*⁸⁸—
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/>~~*wooden-*
language-(imbued—averaging-of-thought-<as-to-
*leveling/ressentiment/closed-construct-of—*⁵⁵*meaningfulness-and-*
*teleology*⁹⁹*-as-of- ‘nondescript/ignorable—void*⁵⁹*’-with-regards-to-*
prospective-apriorising-implications>) as of propositional-convincing-of-
dialogical-equivalence’ to undermine such ‘*prospective* ⁵⁵*meaningfulness-*
*and-teleology*⁹⁹ *routing ontologically-hegemonising-narrative*⁷⁰ as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ enlightenment from its *dispensing-with-immediacy-for-*
*relative-ontological-completeness*⁸⁷*-by-reification*⁸⁶/*contemplative-*

distension⁷⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) but rather is in an enlightening/educating deferential-formalisation-transference posture of 'prospective ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) propositional-convincing-of-dialogical-equivalence in ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and veridical intellectual 'prospective ⁵⁵meaningfulness-and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' for ⁵⁴maximalising-recomposuring-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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/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 ⁵⁵meaningfulness-and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification⁸⁶ in inducing the ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } of the prospective registry-worldview/dimension ‘⁴³foregrounding—entailment-
 {postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’},—as-operative-notional~deprocrypticism as of its construction-of-the-Self’ from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical*

as of 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void’⁹’-with-regards-to-prospective-apriorising-implications>)) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional~deprocrypticism as it is prospectively reflective of our present positivism~procrypticism uninstitutionalised-threshold¹⁰² lies in the fact that it is highly liable to present social-stake-contention-or-confliction ⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void’⁹’-with-regards-to-prospective-apriorising-implications>)} as of present disjointedness-as-of-⁸³reference-of-thought’ in undermining the ‘prospective ⁵⁵meaningfulness-and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring' of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶, and such prospective notional~deprocrypticism organic knowledge-reification⁸⁶ necessarily requires at least the induced ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷} of the ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought '43 foregrounding—entailment- (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism as of notional~deprocrypticism construction-of-the-Self' from whence its implied specialised/profound knowledge-construct can be engaged in deferential-formalisation-transference (without the possibility of sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-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~deprocrypticism implied profound/specialisms knowledge-construct implications

neuterising⁵⁷

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed—⁷⁹presencing—absolutising-identitive-constitutedness⁴³—or—identitive-constitutedness¹³-as- 'epistemic-totality³⁶' -

dereification⁸⁶-in-dissingularisation⁷⁸-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-with-temporal-as-denaturing¹⁵falsely-represented-as-if-in-ontological-contiguity⁶⁶-with-intemporal-as-sound,-rather-than-disambiguated-into-prospective-notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-andprior-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-representations, but-wrongly-implying-as-of-the-very-same-existential-⁵⁵meaningfulness-and-teleology⁹⁹-of-apriorising/axiomatising/referencing)

nondescript/ignorable-void⁵⁹

nondescript/ignorable-void, in underlying holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ epistemic-ricochetting/transepistemicity ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ as of human limited-mentation-capacity-deepening⁵² grasp of ‘ecstatic-existence as of

existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>’, a ‘prior registry-worldview’s/dimension’s
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing¹⁹–qualia-schema’ refers to the fact that no
registry-worldview/dimension going by its relative-ontological-
incompleteness⁹⁸ as of prior registry-worldview/dimension epistemic
perspective is representatively cognisant-and-integrative of its
⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness⁹⁷ 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 ⁸⁰procrypticism-
or-disjointedness-as-of-⁸³reference-of-thought (as failing dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶) as reflected from the epistemic
perspective respectively of prospective base-institutionalisation,
¹⁰³universalisation, positivism and notional-deprocrypticism (as
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶) are rather construed by the
respective prior registry-worldviews/dimensions circularly as of their
‘prior registry-worldview’s/dimension’s nondescript/ignorable-void as of
their ontologically-flawed preconverging/dementing¹⁹-qualia-schema’:
and any such ‘prior registry-worldview’s/dimension’s
nondescript/ignorable-void as of its ontologically-flawed
preconverging/dementing¹⁹-qualia-schema’ can only veridically be
conceptualised-and-analysed as of ‘the ontological-contiguity⁶⁶—of-the-
human-institutionalisation-process⁶⁷ (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating⁷⁴—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-*

*growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to difference-conflatedness¹²-as-to-totalitative-
reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹’
with regards to the transepistemic/epistemic-ricochetting
⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of
human limited-mentation-capacity-deepening⁵² in human epistemic-
retotalising grasp of ecstatic-existence as of existence—as-the-absolute-a-
priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>’, and so as of the relative-ontological-
completeness⁸⁷ prospective registry-worldview’s/dimension’s
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ ‘induced postconverging/dialectical-thinking²⁰—qualia-schema as
from its apriorising-psychologism/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/dereification⁸⁶/akrasiaticdrag/denatured/preconverging-
 or-dementing¹⁸—narratives—of-the-⁸³reference-of-thought⁸—categorical-
 imperatives/axioms/registry-teleology⁹⁹) 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 ¹⁰³universalising-idealisation ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ perspective, and noting as well here that the conceptual-

patterning naivety of Platonism as merely prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation is alien to Plato and the Socratic philosophers whose
 anamnesis rather speaks of originariness-parrhesia,—as—spontaneity-of-
 aestheticisation conceptualisation of their ¹⁰³universalising-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/preconvergence¹⁰> as from such
 human-subpotency prior reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation in restoring
 dimensionality-of-sublimating³⁴ —
 <~~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-completeness³⁷ is of superseding value-

ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ so-reflected as of ‘the ontological-contiguity⁵⁶—of-the-human-institutionalisation-process⁵⁷ (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating³⁴ —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism³¹’
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-reasoning⁵⁵ meaningfulness-and-teleology⁹⁹ 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>
‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁵³ reproducibility—mathesis/motif/thrownness-

disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ‘secondnatured 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/preconvergence¹⁰> 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 ontological-

*contiguity*⁶⁶—*of-the-human-institutionalisation-process*⁶⁷ (ecstatic-
*existence prospective digression induced epistemic-
 ricochetting/transepistemicity) dimensionality-of-sublimating*²⁴—
~~<amplituding/formative>supererogatory~~-*de-mentativeness/epistemic-
 growth-or-conflatedness*¹²/*transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as to difference-conflatedness*¹²-*as-to-totalitative-
 reification*³⁶-*in-singularisation*⁹²-*as-veridical-epistemic-determinism*²¹’
*induced ‘prospective intemporal-as-ontologically-veridical/ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
 55meaningfulness-and-teleology*⁹⁹ as *equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance*⁷¹-*<including-virtue-
 as-ontology>’;¶* and it is herein that the notion of *construction-of-the-Self*
*is central as to the implication that 55meaningfulness-and-teleology*⁹⁹
*ontological-performance*⁷¹-*<including-virtue-as-ontology>* involves
*‘direct bilateral relationship of appropriate construction-of-the-Self for
 appropriate cognisance-and-integration of prospective relative-
 ontological-completeness*⁸⁷ *55meaningfulness-and-teleology*⁹⁹’ 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-<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/thrownness-
disposition,—as—reproducibility-of-aestheticisation is implied), as to the
fact that with regards to social-stake-contention-or-confliction the prior
registry-worldview's/dimension's prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation <amplituding/formative>wooden-language-(imbued—
temporal—mere-
form/virtualities/dereification⁸⁶/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ } at its destructuring-threshold-
{uninstitutionalised-threshold⁰²/presublimating—desublimating-
decisionality }—of-ontological-performance⁷¹-<including-virtue-as-
ontology> cannot uphold/uptake the prospective registry-
worldview's/dimension's ⁵⁵meaningfulness-and-teleology⁹⁹ as it rather
engages with such prospective knowledge in complexification of its prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation <amplituding/formative>wooden-
language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-

*drag/denatured/preconverging-or-dementing*¹⁹—narratives—of-the-
⁸³*reference-of-thought—⁸categorical-imperatives/axioms/registry-*
*teleology*⁹⁹) which is alien to the requisite prospective registry-
worldview's/dimension's *parrhesiastic* *value-*
ricochetting/transvaluation—as-to-prospective-relative-ontological-
*completeness*⁸⁷ *human-and-social-expectations/anticipations—*
*metaphoricity*⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism-<as-from-perspective—ontological-
normalcy/postconvergence>;¶ *hence* *the*
<amplituding/formative>wooden-language-(imbued—temporal—mere-
*form/virtualities/dereification*⁸⁶/akrasiatic-
*drag/denatured/preconverging-or-dementing*¹⁹—narratives—of-the-
⁸³*reference-of-thought—⁸categorical-imperatives/axioms/registry-*
*teleology*⁹⁹) of a prior registry-worldview's/dimension's destructuring-
*threshold-(uninstitutionalised-threshold*¹⁰²/presublimating—
*desublimating-decisionality)—of-ontological-performance*⁷¹-<including-
virtue-as-ontology> *as* *its* *human-subpotency—*
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism'
consciousness point-of-referencing projection (<amplituding/formative—
epistemicity>causality~as-to-projectivetotalitative—implications,-for-
*explicating-ontological-contiguity*⁶⁶) towards the prospective registry-
worldview/dimension' eliciting the *ontological-contiguity*⁶⁶—of-the-
*human-institutionalisation-process*⁶⁷ *dimensionality-of-sublimating*³⁴—

~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as to difference-conflatedness¹²-as-to-totalitative-
 reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹,
 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹) 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-Self¹’ whether as of

trepidatious/warped/preclusive/occlusive ⁷⁹*presencing—absolutising-
identitive-constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-
totality³⁶’-dereification⁸⁶-in-dissingularisation⁷⁸-as-flawed-epistemic-
determinism⁴⁸*

⁶⁰*nonpresencing* *nonpresencing—or-withdrawal—or-metaphysics-of-absence-(implicated-
epistemic-veracity-of-nonpresencing-<perspective-ontological-
normalcy/postconvergence>)-or-transcendental-reasoning-of-event³⁷-as-
prospective-ontology-origination perspective/framing/reference/horizon
of ⁵⁵meaningfulness-and-teleology⁹⁹ as to the transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity implications of
difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
singularisation⁹²-as-veridical-epistemic-determinism²¹;¶ reflected 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 or existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality;¶
nonpresencing-<perspective-ontological-normalcy/postconvergence>
speaks to the transcendental-
signifier/transcendentalenabling/sublimating/~~supererogatory~~-de-
mentativity that is ecstatic-existence as phenomenologically reflecting
existence—as-sublimating-withdrawal,-eliciting-of-prospective-*

*supererogation*⁹⁶ 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-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 ontological-contiguity⁶⁶ perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)' so-construed as reflexivity-in-ecstatic-existence, 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 <amplifying/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 inducing⁷⁹presencing—absolutising-identitive-constitutedness¹³ as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-

*outside-existential-contextualising-contiguity*³⁸ *poor and relic/artifactual*
conceptions of knowledge that poorly contemplates of human limited-
*mentation-capacity-deepening*⁵² *implications, and so as 'failing to override*
*apriorising constitutedness*¹³ *with apriorising conflatedness*¹² *as the latter*
*enables 'relative-ontological-incompleteness*⁸⁸ */relative-ontological-*
*completeness*⁸⁷ *-{sublimating~referencing/registering/decisioning,-as-*
*self-becoming/self-conflatedness*¹² */formative-supererogating-<in-*
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing>} *as to human-and-social-*
*expectations/anticipations—metaphoricity*⁵⁶ *—as-rede-*
*mentating/restructuring/reparadigming-psychologism*⁸⁹ *to be drawn' in*
keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-
*prospective-supererogation*⁹⁶ *'both as signifier-as-to-transcending*
*(speaking of human-subpotency ontological-performance*⁷¹ *-<including-*
virtue-as-ontology> perspective of the changing transcendence-and-
sublimity of existence reflected as to sublimating notional-
*contiguity/epistemic-contiguity*⁵¹ *and desublimating notional-*
*discontiguity/epistemic-discontiguity*⁶² *as of human limited-mentation-*
*capacity-deepening*⁵² *implications) and signified-as-to-immanency*
*(speaking of ontological-contiguity*⁵⁶ *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
<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness¹²s of ontological-
contiguity⁶⁶’) is critically associated with ⁷⁹presencing—absolutising-
identitive-constitutedness¹³ 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 ontological-contiguity⁶⁶ in <~~amplituding~~/formative–
epistemicity>totalising/circumscribing/delineating conception of
⁵⁵meaningfulness-and-teleology⁹⁹’) as to disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁶⁶’> and thus with the ‘ontologically-
flawed implication that the absolute a priori is not construed as existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ but
instead any of such given isms—conceptualisations and associated
reductionisms now substituting for the unchanging immanentbackdrop of

*existential-contextualising-contiguity*³⁸ as the absolute a priori of conceptualisation as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, and so rather than a knowledge-reification³⁶—gesturing of ⁴⁵foregrounding—entailment- (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism that starts-from-andremains-in/is-of-epistemical-embeddedness-with *existential-contextualising-contiguity*³⁸ (as to prospective knowledge-reification³⁶—gesturing ‘implied <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹²s of ontological-contiguity⁶⁶’) in construing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to be conceptually superseded/overcome in transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as is the case with all true science/ontology so-reflected in their ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing (consider in this regards the apriorising conflatedness¹², in reflecting the unchanging immanentbackdrop of *existential-contextualising-contiguity*³⁸, of recurrent aspiration for ontological-contiguity⁶⁶ across Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. as to existence—as-sublimating-

*withdrawal,-eliciting-of-prospective-supererogation⁹⁶, ever always being
 about conceptually superseding/overcoming the physics epistemic-
 conception prospective human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint in producing the
 ‘successive sublimating physics as successive <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating conception of
 ontological-contiguity⁶⁶ of physics across-the-times’ rather than an
 apriorising constitutedness¹³ disposition for the mere articulation of
 idle/single ‘isms–conceptualisations mere conceptual-patterning’ as of
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ lacking
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification⁹⁶–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 ⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing and rather so as successive*

~~<amplituding/formative–~~
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification⁸⁶–gesturings and ‘not any naïve
 shallowminded comparison of commonality of ‘isms–conceptualisations
 mere conceptual-patterning’ failing priorly to disambiguate the successive
 knowledge-reification⁸⁶–gesturings across-the-times as preceding-and-
 framing any given concepts’ like failing to realise that the ‘notion of time
 in physics’ priorly speaks to different physics ‘knowledge-reification⁸⁶–
 gesturing in ontological-contiguity⁶⁶ in reflection of existential-
 contextualising-contiguity³⁸ as to ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷–
 {sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
 referencing>} as to human-and-social–expectations/anticipations—
 metaphoricity³⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism’⁸⁹ across-the-times as to physics relative-ontological-
 completeness⁸⁷ conception as from pre-Newtonian/Leibnizian notion of
 time, Newtonian/Leibnizian notion of time, Einsteinian notion of time up to
 present-day physics theories notion of time reflecting the epistemic-
 veracity that there is no sound concept and conceptualising without the
 ‘priorly projected ontological-contiguity⁶⁶ in reflection of existential-
 contextualising-contiguity³⁸ and as of the relative-ontological-
 completeness⁸⁷ implied profoundness’ within which any such concept and

conceptualising is articulated and ‘this effectively contrasts with such apriorising constitutedness¹³ disposition naïve shallowminded isms–conceptualisations mere conceptual-patterning’ that equates/leveldown everything across space and time as to wrongly imply everything is of the same ontological-contiguity⁵⁶ thus with a poor grasp of ‘knowledge-reification⁸⁶–gesturing in ontological-contiguity⁵⁶ in reflection of existential-contextualising-contiguity³⁸ as to ‘relative-ontological-incompleteness³⁸/relative-ontological-completeness³⁷-
{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 ‘as to a superficiality and ontological-bad-faith/inauthenticity⁶³ that is patently incapable of construing underlying human <~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence³⁴ 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 constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸ and which in

so doing do not satisfy ⁴³foregrounding—entailment-⟨postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism as to ‘<~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’ with the consequence of failing/poorly
 reflecting ‘the requisite ontologically-pertinent dynamic theoretical—
 conceptual—operant depth/profoundness for addressing subject-matters as
 epistemic-conceptions as to their given/defined human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint with respect to
 originariness-parrhesia,—as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment—for-conceptualisation’), with ⁴³foregrounding—entailment-
 ⟨postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism operantly implying ‘drawing out the full
 <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating implications of

assertions/claims/conceptualisations as of ontological-contiguity⁶⁶ in reflection of existential-contextualising-contiguity³⁸ such that there is hardly any notional-disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity’;¶ on the other hand, the ‘knowledge-reification⁸⁶—gesturing in ontological-contiguity⁶⁶ in reflection of existential-contextualising-contiguity³⁸ as to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>} as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism’⁸⁹ of deconstruction, genealogy and other critical theory practices are meant to articulate ⁵⁵meaningfulness-and-teleology⁹⁹/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-- {implicated-‘nondescript/ignorable-void’⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³} as defining/given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint by their originariness-

parrhesia, –as–spontaneity–of–aestheticisation
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³–for–conceptualisation) in reflecting relative-ontological-
incompleteness³⁸ to ‘relative-ontological-incompleteness³⁸/relative-
ontological-completeness⁸⁷–
{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 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-
reification³⁶–gesturing in ontological-contiguity⁶⁶ in reflection of
existential-contextualising-contiguity³⁸ as to ‘relative-ontological-
incompleteness³⁸/relative-ontological-completeness⁸⁷–
{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-and-social–expectations/anticipations—
metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–

*psychologism*⁸⁹ over mere apriorising constitutedness¹³ shallowminded
 articulation of conceptualisations with a poor sense of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>} as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
*psychologism*⁸⁹, 'as so-exemplified with naïve truth relativism accusations
 as to the weirdly and wrongly implied posture that human limited-
 mentation-capacity-deepening⁵² doesn't occur';¶ and the specific
 articulation herein by this author is rather of a profound 'knowledge-
 reification³⁶—gesturing in ontological-contiguity⁵⁶ in reflection of
 existential-contextualising-contiguity³⁸ as to 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>} as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
*psychologism*⁸⁹ as reflecting 'amplifying/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ ⁴³foregrounding—entailment-
 {postconverging—narrowing-down~sublimation as to existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶ in
reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-
notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>' prompted
derivation/delineation/disambiguation of conceptualisations in
apriorising-conflatedness¹²-as-to-difference (over-and-undermining
apriorising constitutedness¹³-as-to-absolutising-identity) with regards to
the conceptual 'overcoming of metaphysics-of-presence--(implicated-
'nondescript/ignorable-void'⁹-as-to-⁷⁹presencing—absolutising-
identitive-constitutedness¹³) intermediating-ascriptivity or ⁵⁷neuterising of
human ⁵⁵meaningfulness-and-teleology⁹⁹ apriorising conceptualisation'
(so-articulated from the 'deepest phenomenological transcendental-point-
of-departure handle as of the notional~conflatedness¹² of
notional~deprocrypticism 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-threshold⁰²' 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-deepening*⁵² as of ¹⁴*de-mentation-*
~~*(supererogatory-ontological-de-mentation-or-dialectical-de-*~~
mentation—stranding-or-attributive-dialectics) implied
‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-
*inreflecting-postconverging-or-dialectical-thinking*³⁰*—by-preconverging-*
*or-dementing*¹⁹*-perspectives-of-human—*⁵⁵*meaningfulness-and-*
*teleology*⁹⁹*> of the successive registry-worldviews/dimensions* ⁸³*reference-*
*of-thought-and—*⁸³*reference-of-thought-*⁸⁴*devolving—*⁵⁵*meaningfulness-*
*and-teleology*⁹⁹*’ as to their ‘aestheticisation—and-aestheticisation-*
*towards-ontology of human ontological-performance*⁷¹*-<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-
⁵⁵*meaningfulness-and-teleology*⁹⁹*’) in notionally/epistemically construing*
*the ontological-performance*⁷¹*-<including-virtue-as-ontology> of human*
*limited-mentation-capacity-deepening*⁵² 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 ⁵⁷*neuterising/ascriptivities*
construed as specifically given ‘human-subpotency
nonscalarity/beholdening-<as-to-what-has-gone-before-
aestheticallystructures/paradigms-distortedly-the-possibility-for-the-

laterontologisation>') and so-reflected respectively as recurrent-utter-
 uninstitutionalisation ' <amplituding/formative-
 epistemicity>totalising~random-as-impulsive de-scalarising', base-
 institutionalisation~ununiversalisation ' <amplituding/formative-
 epistemicity>totalising~nominal-as-tendentious de-scalarising',
¹⁰³universalisation~non-positivism/medievalism ' <amplituding/formative-
 epistemicity>totalising~ordinal-as-qualifying de-scalarising' and
 positivism~procrypticism ' <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 ¹⁷deprocrypticism~or~preempting—
 disjointedness-as-of-⁸³reference-of-thought ' <amplituding/formative-
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism
 scalarising';¶ (thus 'scalarising of human ⁵⁵meaningfulness-and-
 teleology⁹⁹' effectively speaks of ontological-normalcy/postconvergence
 analysis as to nonpresencing-<perspective~ontological-
 normalcy/postconvergence> implications while 'descalarising of human
⁵⁵meaningfulness-and-teleology⁹⁹' effectively speaks of epistemic-
 abnormalcy/preconvergence⁷⁰ analysis as to the specifically given

⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, the successive registry-worldviews/dimensions as to their ⁸³reference-of-thought-⁸⁴devolving further involve ‘devolving de-scalarising and scalarising of human ⁵⁵meaningfulness-and-teleology⁹⁹’ (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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ implied ‘human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹’ (reflecting the ontological-veracity of ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-

*contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷¹-<including-
virtue-as-ontology> } at uninstitutionalised-threshold¹⁰² as reflecting both
desublimating⁴⁶ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating⁴⁵
historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
possibilities’);¶ thus in the bigger scheme of things, the more thoroughly
profound/fundamental¹⁷ deprocrypticism—or—preempting—disjointedness-
as-of-⁸³reference-of-thought issue is about the ontological-contiguity⁶⁶ (as
of ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸’⁴³ foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>) of assertions/claims articulated in
today’s pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }
institutional-being-and-craft ladened (beyond-the-consciousness-*

awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) with sophistic strategies of empty/vague process and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, 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~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁸⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁸⁶’>) 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 ⁸⁰procrypticism-or-
 disjointedness-as-of-⁸³reference-of-thought
 <~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹);¶ as the evaluation of assertions/claims as to such a
 prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought projected ontological-contiguity⁶⁶ overcoming
⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
 blurriness⁷ of ⁵⁵meaningfulness-and-teleology⁹⁹ is rather of
⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),—as-operative-notional~deprocrypticism and strictly-defined
 as of ‘notional~deprocrypticism originariness-parrhesia,—as-spontaneity-
 of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment—for-conceptualisation’ so-reflected as of deprocrypticism—
 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-³¹<~~amplituding~~/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ given ‘relative
 <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ ⁴³foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> as to its prospectively induced
 scalarising as of human supererogatory/messianic intemporal and
 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-supererogation⁹⁶’ (and
 so over prior positivism—procrypticism—
 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-
‘³¹<amplitudinal/formative—epistemicity>growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanentontological-contiguity⁶⁶>’ as to prior
descalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human temporal-to-
intemporal-dispositions accordioneing-(as-of-varying-individuations-
contextually-transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷¹-<including-
virtue-as-ontology>)’ at its given/defined uninstitutionalised-threshold¹⁰²
ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’), with the ‘deprocrypticism—*

apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of–predicative-
effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵)’
peculiarly/uniquely differentiated from the ‘positivism–procrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of–predicative-
effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵)’ in
that notional~deprocrypticism 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 ⁴³foregrounding—entailment–(postconverging–narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),–as-operative-notional~deprocrypticism’ 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–profound⁵⁹-supererogation⁹⁶,–as-mentally-
aestheticised~postconverging/dialectical-thinking³⁰–qualia-schema>
underlying intemporal ontological-performance⁷¹-<including-virtue-as-
ontology> (as of dimensionality-of-sublimating³⁴—
<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-
supererogation³⁶,-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 ‘¹⁷deprocrypticism—or-preempting—disjointedness-
as-of-⁸³reference-of-thought 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/dereification⁸⁶/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-*

teleology⁹⁹) thus involving the anticipation of human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of prospective knowledge-reification³⁶ imbued ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹;¶ and critically so, as to the fact that ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation rather speaks of ‘one long continuous whole of human originariness-parrhesia,—as-spontaneity-of-aestheticisation as of notional~deprocrypticism’ (reflecting ‘relative-ontological-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—
 metaphoricity³⁶—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 ⁵⁵meaningfulness-and-teleology⁹⁹ as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation by mere-methodologising/mutualising/organising/institutionalising the human-subpotency existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—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-profound⁵⁹-
supererogation⁷⁶,-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 ⁵³logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ 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—profound⁵⁹-supererogation⁹⁶, -as-mentally-
 aestheticised~postconverging/dialectical-thinking⁷⁰—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 ⁵⁵meaningfulness-and-teleology⁹⁹ as covert-pretence-
 of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-

*performance*⁷¹-<including-virtue-as-ontology>' (as the latter conception
 with regards to the notional~deprocrpticism of the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ reflects the fact
 that ⁵⁵meaningfulness-and-teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸⁵reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹), 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 ¹⁰³universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,—as-to-entailing-
 <~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-

completeness⁸⁷) of any prospective knowledge-reification⁸⁶ as to positive-opportunism⁷⁵ ' as wrongly and seemingly implying that if such prospective knowledge-reification⁸⁶ untenable constraining and positive-opportunism⁷⁵ doesn't avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification⁸⁶ arises as of ontological-good-faith/authenticity⁶⁸ reasoning-through/messianicreasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold¹⁰² doesn't imply the given ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ with re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰- 'projective-insights'/'epistemic-

projection-in-conflatedness¹²'-of-notional~deprocrypticism-prospective-
sublimation)¹⁰ intemporal-disposition prospective
apriorising/axiomatising/referencing–conceptualisation (as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-~~supererogatory~~-epistemic-conflatedness¹²) and the corresponding
social secondnaturing, as thus enabling and explaining the succession of
registry-worldviews/dimensions reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁵⁶—of-the-
human-institutionalisation-process⁵⁷ 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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
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—
 procrypticism social-construct thus requiring that any such ontologically
 illegitimate perverted dynamics of social status and influence is necessarily
 trampled upon to de-mentatively/structurally/paradigmatically preserve
 the possibility of an ontology/science and so notwithstanding any sophistic
 disposition to elicit <amplituding/formative> wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁵meaningfulness-and-teleology⁹⁹-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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing

aestheticisation-and-aestheticisation-towards-ontology' as to
*dimensionality-of-sublimating*²⁴ —
~~<amplitudinal/formative>supererogatory~~-de-mentativeness/epistemic-
*growth-or-conflatedness*¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation is exactly what reflects
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
*ment*³-for-conceptualisation as 'one long continuous whole of human
originariness-parrhesia,—as-spontaneity-of-aestheticisation reflecting
holographically-<conjugatively-and-transfusively> the ontological-
*contiguity*⁶⁶-of-the-human-institutionalisation-process⁶⁷' (that precedes-
anddefines registry-worldviews/dimensions mere-
methodologising/mutualising/organising/institutionalising as to human-
subpotency) as it is so-fundamentally tied down to ontological-good-
*faith/authenticity*⁶⁸~de-mentating/structuring/paradigming-
~~<seeding/incipient-profound~~⁵⁹-supererogation⁹⁶,-as-mentally-
*aestheticised~postconverging/dialectical-thinking*⁷⁰-qualia-schema>
reflecting the implications of human limited-mentation-capacity-
*deepening*⁵² in the face of prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, as to the fact that the
intemporal-projection (driven as of ontological-good-faith/authenticity⁶⁸)
associated with the ⁸³*reference-of-thought—°categorical-*

imperatives/axioms/registry-teleology⁹⁹ in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity⁶³) in respectively undermining the attainment of prospective base-institutionalisation, ¹⁰³universalisation, positivism and notional~deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ relation with prior ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in the face of budding-positivism as well as with today's pedantising/muddling/formulaic-hollowing-out—in-

*subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness³⁷) of poor
knowledge-reification⁸⁶-gesturing that fails 'knowledge-reification⁸⁶-
gesturing in ontological-contiguity⁶⁶ in reflection of existential-
contextualising-contiguity³⁸ as to 'relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative-supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing> } as to human-and-social-expectations/anticipations—
metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming—
psychologism'⁸⁹ and for instance naively interprets enlightenment thinkers
in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ terms while
lacking the originariness-parrhesia,-as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our ⁸⁶procrypticism-or-disjointedness-as-of-⁸³reference-of-
thought prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-'immanent-ontological-contiguity⁶⁶'> that fail the
notional-deprocrypticism ⁴³foregrounding—entailment-(postconverging—*

narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁵⁶’),—as-operative-
 notional~deprocrypticism operant test of ‘drawing out the full
 <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating implications of
 assertions/claims/conceptualisations as of ontological-contiguity⁶⁶ in
 reflection of existential-contextualising-contiguity³⁸ such that there is
 hardly any notional~disjointedness of the
 assertions/claims/conceptualisations as validating their ontological-
 veracity’);¶ and to perfectly understand what is meant by ‘equalisation of
 all ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
 aestheticisation—and-aestheticisation-towards-ontology’ as to
 dimensionality-of-sublimating⁷⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation, the idea is that as of underlying ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁹⁷—unenframed-
 conceptualisation for institutional-cumulation/institutional-recomposure-
 <as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing> with regards to ⁸³reference-of-thought—and—⁸³reference-of-
 thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ implications had
 Socrates as typifying ¹⁰³universalising-idealisation Socratic philosophers

been at the more profound human limited-mentation-capacity-deepening⁵²
aporetic possibility for prospective positivism/rational-empiricism as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ he would have supererogatorily (even as there is no
¹⁰³universalising-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
¹⁰³universalising-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 ¹⁰³universalising-
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 ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought as articulated herein they would have
supererogatorily adopted this same ¹⁷deprocrypticism—or-preempting—
disjointedness-as-of-⁸³reference-of-thought insight as to the
scalarity/immanency of existence’s ontological-normalcy/postconvergence
(as the underlying idea of notional~deprocrypticism as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ speaks

of 'the successive supererogatory ⁵⁴maximalising-recomposuring-for-
relative-ontological-completeness³⁷—unenframed-conceptualisation as
scalarisation for institutional-cumulation/institutional-recomposure-<as-
to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>
crossgenerational levels of human limited-mentation-capacity-
deepening⁵²' with regards to '⁸³reference-of-thought—and—⁸³reference-of-
thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ so-construed as of
notional~deprocrypticism/<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 ⁴³foregrounding—
entailment-(postconverging-narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
*supererogation*⁷⁶ in reflecting ‘*immanent-ontological-contiguity*⁵⁶’),—as—
operative-notional~deprocrypticism as from non-rules—
apriorising/axiomatising/referencing-psychologism of recurrent-utter-
uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism of base-
institutionalisation-ununiversalisation, ¹⁰³universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of ¹⁰³universalisation-non-positivism/medievalism,
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of positivism-procrypticism and preempting—
disjointedness-as-of-⁸³reference-of-thought,-as-to-
‘³¹<amplifying/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism of deprocrypticism)
and thus reflecting the human limited-mentation-capacity centrality of
‘originariness-parrhesia,—as-spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰—qualia-schema>’ as preceding-and-defining in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before-and-over any so-derived mere-methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition, -as—reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ in aporetically reflecting prospectively the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰—qualia-schema> underlying human limited-mentation-capacity-deepening⁵² in ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-

*contiguity⁶⁶'),—as-operative-notional~deprocrypticism and so as
 superseding ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-of⁶⁵—
~~<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-supererogation⁷⁶ is aporetically the more fundamental
 incipient/seeding originariness-parrhesia,—as-spontaneity-of-
 aestheticisation to both Descartes thinking-proposition for budding-
 positivism and Socrates's ¹⁰³universalising-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—<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-supererogation³⁶' and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening⁵² - (<amplituding/formative—epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ so-underlied herein as to ¹⁴de-mentation- (<supererogatory—ontological—de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>), is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes's thinking-proposition thus leading to their positivism/rational-empiricism relative ⁷⁰presencing—

*absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation poorly contemplative prospectively of the more
 fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-
 of-aestheticisation for prospective philosophical framing as to existence—
 as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ as
 so-implied with advanced postmodern-thought), and their equalisation
 exactly implies that Descartes and budding-positivists and Socrates and
¹⁰³universalising-idealisation Socratic philosophers are more profoundly
 construed more than just as of their mere-
 methodologising/mutualising/organising/institutionalising
 reproducibility—mathesis/motif/thrownness-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 ⁴³foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,—eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁵⁶’),—as-
 operative-notional~deprocrypticism and it is this that more profoundly
 informs their thought and make them ever always relevant as to their
 respective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing in the overall human institutional-cumulation/institutional-*

recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing (as the ‘veracity of all prior human aporeticism self-surpassing of ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening⁵² towards originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as notional-deprocrypticism in overcoming any relative ⁷⁹presencing—absolutising-identitive-constitutedness¹³’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ whatmatter-is-made-up-of equally remains immanently the same all along but for human aporeticism implications of limited-mentation-capacity-deepening⁵² pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the

Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening⁵² implied 'originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in overcoming any relative ⁷⁸presencing—absolutising-identitive-constitutedness¹³'), and our own present 'originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁷⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>' is rather about not construing of their prior mere-methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity⁶³ failing to factor in their relative-ontological-incompleteness⁸⁸ human limited-mentation-capacity aporetic context so as to falsely justify our present ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷⁶ but rather lies in conceptualising how to

growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation with regards to human knowledge-reification³⁶’ (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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 <amplitudinal/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/authenticity⁵⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁵³-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>’ and is a central conceptualisation for the¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in undermining temporal distorting/undermining of prospective knowledge-reification⁸⁶

notional-
contiguity/epistemi
c-contiguity⁶¹

notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-(in- 'mutual supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹',-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-⁸⁴devolving-level-as-implying-differing-aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> (as of such 'mutual supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹') rather speaks to difference-in-kind/difference-in-aposteriorising-orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-forknowledge-construal as implied with 'the-specific-notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-of-ontological-contiguity⁶⁶', notional-contiguity/epistemic-contiguity-

<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹⁰–qualia-schema> speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional- *notional-discontiguity/epistemic-discontiguity-<shallow-*
 discontiguity/epist *supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–*
 emic-discontiguity *qualia-schema>-{indiffering-relative-ontological-incompleteness⁸⁸-and-*
 62 *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-
⁸⁴devolvinglevel-the-irrelevance-or-ontological-impertinence-of-the-
relative-ontological-incompleteness⁸⁸-in-relation-to-the-relevance-or-
ontological-veracity-of-the-relative-ontological-completeness⁸⁷-
foraposteriorising/logicising/deriving/intelligising/measuring),¶
notional-discontiguity/epistemic-discontiguity-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–
qualia-schema> (as of such differing-relative-ontological-
incompleteness⁸⁸-and-relative-ontological-completeness⁸⁷-at-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-

or axiomatising;[¶] and finally, as-of-the-epistemic-veracity-implications-forknowledge-construal as implied with ‘the-specific-notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-of-ontological-contiguity⁶⁶’, notional-discontiguity/epistemic-discontiguity-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>,-speaks-of-theepistemic-abnormalcy/preconvergence³⁰-perspective

ontological-bad-faith/inauthenticity 63 ontological-bad-faith/inauthenticity- (as-to-manifest-or-induced-discrete/noncontiguous/incoherence-human-subpotency-epistemic-perspective-of-notional-discontiguity/epistemic-discontiguity⁶²-failing-to-reflect-ontological-contiguity⁶⁶,-in-existential-extrication-as-of-existential-unthought-as-in-dimensionality-of-desublimating-lack-of⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)

ontological-bad-faith/inauthenticity 63~de-mentating/structuring/paradigmng-mentating/structuring-⁶³~de-⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>- (as-of-formative-thrownness-projective-arbitrariness/waywardness-‘imbued-psychologism’-of-<seeding/incipient apriorising/axiomatising/referencing-(as-preconverging-or-dementing¹⁹-~shallow⁶⁴-reflexive-and-entailing-‘leveling-teleology³⁹’) prospectively failing to

supererogation⁸⁶,- *reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-*
as-mentally- *supererogation⁷⁶*
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-
‘⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ (as
it reflects the accrued transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity underlying the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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) construed as ‘prospective
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
percolation-channelling as-to-social/institutional/conceptual-constructs
formation/establishment/superseding~metaphoricity⁵⁶’, and so as of
‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷- (sublimating~referencing/registering/decisioning,-as-
self-becoming/self-conflatedness¹²/formative~supererogating-<in-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-

axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ of
 nonextricatory firstnature⁵⁴maximalising-recomposuring-for-
 relative-ontological-completeness⁵⁷—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-incompleteness⁵⁸ human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> of extricatory
 secondnature⁵⁰incrementalism-in-relative-ontological-
 incompleteness⁵⁸—enframed-conceptualisation’); ¶ critically the basis for
 human sublimating-over-desublimating social-and-institutional-
 constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—
 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-~~<amplifying/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/authenticity’⁶⁸—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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void’⁹-
 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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹)) 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-sublimating³⁴—
 <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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ generation of
 ‘prospective base-institutionalisation
 apriorising/axiomatising/referencing’ out of recurrentutter-
 uninstitutionalisation, ‘prospective ¹⁰³universalisation
 apriorising/axiomatising/referencing’ out of base-institutionalisation—
 ununiversalisation, ‘prospective positivism/rational-empiricism
 apriorising/axiomatising/referencing’ out of ¹⁰³universalisation—non-
 positivism/medievalism, and ‘prospective notional~deprocrypticism
 apriorising/axiomatising/referencing’ out of positivism~procrypticism,
 and in all the above instances of ‘prospective transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity percolation-

channelling *as-to-social/institutional/conceptual-constructs*
*formation/establishment/superseding-metaphoricity*⁵⁶’ 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
¹⁰³*universalisation–non-positivism/medievalism*
apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism
apriorising/axiomatising/referencing’);¶ and likewise the dispensing-with-
*immediacy-for-relative-ontological-completeness*⁸⁷-by-
*reification*³⁶/contemplative-distension²⁶ (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-‘notionally-collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
existence-potency~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
*in-supererogatory-epistemic-conflatedness*¹² to supersede human
*temporality*⁹⁸/shortness *<amplituding/formative>wooden-language-*
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
*construct-of–*⁵⁵*meaningfulness-and-teleology*⁹⁹-as-of-

'nondescript/ignorable-void'⁹ -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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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~deprocrypticism 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 ⁷⁶presencing—absolutising-identitive-constitutedness¹³ manifestation of positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought and so as of human ⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷ 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

ontological-
contiguity⁶⁶

ontological-contiguity- (as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness⁸⁷-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring);¶ as-of-affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring/postconverging-or-dialectical-thinking²⁰-of-prospective-relative-ontological-completeness⁸⁷-of-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-³³reference-of-thought,¶ and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking³⁰—qualia-schema> as
from the perspective of relative-ontological-completeness⁸⁷ in ontological-
contiguity, for instance as of ‘the very same physics
<~~amplituding~~/formative—epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’, the state of relative-ontological-
completeness⁸⁷ of theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs with respect to the state of relative-ontological-
incompleteness⁸⁸ of classical-mechanics—axiomatic-constructs implies
that the former perspective is of notional-contiguity/epistemic-contiguity⁶¹-
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking³⁰—qualia-schema>
since its perspective provides knowledge about itself and enlightens the
interpretation of the latter as to its correctness-and-flaws, while the latter
perspective is rather of notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema> since it cannot
grasp the overall picture of its own correctness-and-flaws and furthermore
it is inherently in no position to analyse and account for the picture of the
correctness-and-flaws of the former, and insightfully this equally explains*

*why prospective notional~deprocrypticism perspective implying existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-
 uncompromised-ontological-normalcy/postconvergence/referentialism is
 the notional-contiguity/epistemic-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰-qualia-schema> for articulating and explaining the
 ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ since
 it is the most profound human state of relative-ontological-completeness⁸⁷-
 of-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-supererogation⁹⁶-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-contiguity⁵¹-<profound-supererogation⁹⁶-
 of-mentally-aestheticised~postconverging/dialectical-thinking⁹⁰-qualia-
 schema>, likewise there is no such thing 'ontological-decadence' but
 rather 'epistemic-decadence' or teleological-decadence-<-in-
 dimensionality-of-desublimating-lack-of⁵⁵—
 <~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation>, and going by the very same reasoning while there is
 'ontological-normalcy' however there is no such thing as 'ontological-
 abnormalcy' but rather human 'epistemic-abnormalcy/preconvergence³⁰',
 and further there is no such thing as ontological-causality/metaphysical-
 causality as 'existence as of its inherent immanency is tautologically all
 the causation that there is as to its overall ontological-contiguity' and all
 the notion of causality that is relevant thereof is undissociable from human-
 subpotency epistemic-situation (as to human teleology⁹⁹ so-construed as
 'human phenomenal/manifest conceptivity/epistemic-reflexivity in
 existence as ontological (so-reflecting
 <~~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-
 educating'-human-subpotency-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>) speaking of epistemic-
 causality as to human relative-ontological-completeness⁸⁷ conflatedness¹²
 implications, with the idea of ontological-causality/metaphysical-causality
 rather a confusion arising out of human ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ (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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ given that
 there can't be any determination superseding the 'immanent-ontological-
 contiguity determination that is existence' with any exaggerated-<as-
 supposedly-overdetermination> or understated-<as-supposedly-
 underdetermination> conception of determination rather speaking of
 'human-subpotency epistemic-causality imbued underdetermination' in
 waiting for the validative/invalidative manifestation of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that as
 such speaks of human ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality as to implicated human
 <~~amplifying~~/formative-epistemicity>totalising~thrownness-in-*

existence³⁴, -imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’)
reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘immanent-ontological-contiguity determination that is existence’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶); ¶ interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> in the sense that ‘existence is a full-potency that reflects the epistemic-conception of phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> in both their notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>’ 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-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence>
 ontological-performance⁷⁴-<including-virtue-as-ontology> in existence
 are part-and-parcel of existence 'with epistemic-deficiency rather speaking
 to phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
 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 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
 conceptually/theoretically exactly what is most profoundly of epistemic-
 normalcy and ontological-normalcy/postconvergence about existence' as
 starkly manifested with such epiphenomenon like quantum entanglement
 (even as 'classical interpretations about reality' superficially as of' human
 conscious level of epistemic-sufficiency-constitutedness¹³' seem to
 overlook-the-reflexivity-or-wrongly-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-panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-
 educating'–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>) about 'the specific
 human-subpotency in transitive-conflatedness¹²–reflexivity in existence*

(just as of all other phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> of sufficiently relevant epistemic-conception)', and this is exactly what epistemically underlies the the construal of knowledge-reification⁸⁶ as the 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-embodied-consciousness';¶
critically, (as from its notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰-qualia-schema> perspective of construal as human knowledge-reification⁸⁶ and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining is human notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of its formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰-qualia-schema>), so-construable as to the ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity 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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁵presencing—absolutising-identitive-constitutedness¹³
⁵⁵meaningfulness-and-teleology⁹⁹ as de-
mentatively/structurally/paradigmatically (as to ¹⁴de-mentation-
<~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema>) tied down to
underlying relative-ontological-incompleteness of a registry-
worldview's/dimension's
~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ for aposteriorising/logicising/deriving/intelligising/measuring of*

⁵⁵meaningfulness-and-teleology⁹⁹ in existence and thereof the social dynamics of the derived temporal manifestations of postlogism⁷⁷ and ⁴⁸ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological-
contiguity⁶⁶—of-
the-human-
institutionalisation
-process⁶⁷

ontological-contiguity⁶⁶—of-the-human-institutionalisation-process (as of its ‘<~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’), speaks of overall philosophical depth of contemplation as to ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as ‘a deflating-andunifying conception of human ontological-performance⁷¹-<including-virtue-as-ontology> across prior/present/prospective sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-
 teleology⁹⁹’, 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
⁴⁴<~~amplifying~~/formative~epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ of
 knowledge-reification⁸⁶~gesturing’;¶ so-construed as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ or protracted-teleological-
 wholeness/nested-congruence-inreflecting-the-ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process,-so-construed-as-
 singularisation¹²/epistemic-immanence/veridical-epistemic-determinism’,
 thus providing ‘a seeding-level of philosophical ⁵⁵meaningfulness-and-
 teleology⁹⁹ that overcomes human-subpotency emotional-involvement and
 institutional existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition>’, and can enable the social domain to truly attain the same

ontological-depth of operant construal of existence-potency~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression-as-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-⁴⁴<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶ knowledge-reification⁸⁶' is herein
 explicitly articulated with the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process just as it is rather implicitly reflected in the
 natural sciences and as of yet is hardly/poorly countenance in the social
 tradition which 'tends to be lost in a maze of constitutedness¹³ as
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ ending up in its very own
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵⁵meaningfulness-
 and-teleology⁹⁹ that in many ways (as of our present positivism~
 procrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable-void'⁹'-with-regards-to-prospective-apriorising-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹) in eliciting the apriorising/axiomatising/referencing
destructuring-threshold- (uninstitutionalised-threshold¹⁰²/presublimating—
desublimating-decisionality)—of-ontological-performance⁷¹-<including-
virtue-as-ontology> as shiftiness-of-the-Self¹’ as generating, by the
successive psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of human ⁸³reference-of-thought—and—⁸³reference-of-
thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ (so-construed as
¹⁴de-mentation- (~~supererogatory~~—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics)), the
successive registry-worldviews/dimensions as from recurrent-utter-
uninstitutionalisation, base-institutionalisation—ununiversalisation,
¹⁰³universalisation—non-positivism/medievalism, our positivism/rational-
empiricism manifestation of ⁸⁶procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought and prospectively ¹⁷deprocrypticism—or—
preempting—disjointedness-as-of-⁸³reference-of-thought

ontological-good- ontological-good-faith/authenticity- (as-to-the-
faith/authenticity⁶⁸ nondiscrete/contiguous/coherence-ontological-
normalcy/postconvergence-epistemic-perspective-of-notional-
contiguity/epistemic-contiguity⁶¹-reflecting-ontological-contiguity⁶⁶,-in-
nonextricatory-existential-preempting-of-existential-unthought-as-of-
³¹<~~amplituding~~/formative—epistemicity>growth-or-
conflatedness¹²/transvaluative-

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

ontological-good- *ontological-good-faith/authenticity*⁶⁸~de-
faith/authenticity⁶⁸ *mentating/structuring/paradigming-<seeding/incipient-profound-*
~de- *supererogation*⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-
mentating/structuri *thinking*²⁰-qualia-schema>- {as-of-formative-thrownness-projective-
ng/paradigming- *arbitrariness/waywardness- 'imbued-psychologism' -of-*
<seeding/incipient *apriorising/axiomatising/referencing-(as-postconverging-or-dialectical-*
-profound⁶⁹- *thinking*²⁰')} *prospectively reflecting existence—as-sublimating-*
supererogation⁹⁶, - *withdrawal,-eliciting-of-prospective-supererogation*⁹⁶
as-mentally-
aestheticised~postc
onverging/dialectic
al-thinking²⁰-
qualia-schema>
ontologically- *ontologically-hegemonising-*
hegemonising- *narrative/narrativity/notional~deprocrypticism-narrative/totalitative-*
narrative⁷⁰/narrativ *aspiring-or- 'hegemonising-intemporal-as-ontological-narrative-*
ity/notional~depro *metaphoricity*⁵⁶-as-of-ontological-aesthetic-tracing'- {ontologically-driven
crypticism- *construal as of correspondingly profound supposedly coherent*
narrative/totalitativ *ontological-commitment*⁶⁵ *underlying any society/social-setup*
e-aspiring-or- *conventioning as so reflected by its 'self-assuredness-of-ontological-good-*
'hegemonising- *faith/authenticity*⁶⁸-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-completeness⁸⁷ 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-conflatedness¹² over human-subpotency as of
ontological-primemovers-totalitative-framework⁷²
⁴⁴*<amplituding/>formative–epistemicity>causality~as-to-projective-*
totalitative~implications,-for-explicating-ontological-contiguity⁵⁶
ontological- *ontological-performance-<including-virtue-as-ontology> of human*
performance⁷¹- ⁵⁵*meaningfulness-and-teleology⁹⁹ 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
⁵⁵*meaningfulness-and-teleology⁹⁹ as of human supposedly coherent*
ontological-commitment⁶⁵ self-assuredness-of-ontological-good-
faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its
social-stake-contention-or-confliction;¶ with ⁵⁵meaningfulness-and-
teleology⁹⁹ construed epistemically in reflecting the human subject ‘level
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 ⁸³*reference-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-⁸⁴devolving of ⁵⁵meaningfulness-and-teleology⁹⁹ as
of any such given ⁸³reference-of-thought existential-contextualising-
contiguity³⁸ instantiations of
aposteriorising/logicising/deriving/intelligising/measuring temporal-to-
intemporal ⁵⁵meaningfulness-and-teleology⁹⁹;¶ ontological-performance-
<including-virtue-as-ontology> is thus about notionalisation/notional-
conception/amplituding of knowledge as to the human
conceptivity/epistemic-reflexivity purpose of aetiologisation/ontological-
escalation (more like medicine is rather about notionally understanding
the body for the de-mentative/structural/paradigmatic possibility of
curing), as so-reflecting human 'epistemic-projection of perspective
ontological-normalcy/postconvergence' and 'epistemic-projection of
perspective epistemic-abnormalcy/preconvergence³⁰' of ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (with regards to
human living-development-as-to-personality-development, institutional-
development-as-to-social-function-development and Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-

*teleology*⁹⁹) 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-⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing> (as to the succession of
registry-worldviews/dimensions) as so-operatively enabled as of human
¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~;¶ thus
ontological-performance-<including-virtue-as-ontology> as herein
construed (as from ⁶⁰nonpresencing-<perspective-ontological-
normalcy/postconvergence>) is rather all about evaluating/assessing
human ⁵⁵meaningfulness-and-teleology⁹⁹ while notionally accruing the
conceptivity/epistemic-reflexivity implications as to relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative-supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>}, so-reflected as of human
'referencing/registering/decisioning of shallow-supererogation⁹⁶—to—
profound-supererogation⁹⁶ conception of social-stake-contention-or-
confliction', and in this regards just as say medicine in the understanding
of the body for rede-mentating/restructuring/reparadigming the possibility
of curing is way more than just curing (as to the fact that at any given

*moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> of healthy behaviour and healthy living existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ likewise the articulation of human ontological-performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness⁸⁸/relative-ontological-completeness³⁷-
 {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—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ 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—
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’
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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-
⁸⁵reference-of-thought existentialising—framing/imprinting-<as-to-
prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing>' are even much more profoundly significant as to
potentially reflecting 'human-decisionality-<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence's sublimation-
structure'/omnipotentiality, and in all these instances such an expanded
implication for prospective human ontological-performance-<including-
virtue-as-ontology> arise as to the epistemic-projection perspective of
relative profound-supererogation⁹⁶ is 'not of
desublimating~referenced/registered/decisioned self-presence/self-
constitutedness¹³' but rather 'of
sublimating~referencing/registering/decisioning self-becoming/self-
conflatedness¹²/formative-supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>' involving renewed self-awareness as to prospective
construction-of-the-Self)

ontological-	ontological-primemovers-totalitative-framework / totalitative-accruing-
primemovers-	relative-cause-and-effect-predicative-effectivity-sublimation-(as-to-
totalitative-	underlying-ontological-commitment ⁴⁵) / 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-constitutedness¹³-construal’)-(this speaks to the fact that any implied⁵⁵meaningfulness-and-teleology⁹⁹ (as knowledge-reification³⁶) ‘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-<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>, 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 of⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
 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-*

*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 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 ⁷⁰presencing—
 absolutising-identitive-constitutedness¹³ 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
 constitutedness¹³ apriorising/axiomatising/referencing but rather a
 conflatedness¹²/projective-conflating apriorising/axiomatising/referencing
 in relative-ontological-completeness⁸⁷ in reflecting the ontological-
 normalcy/postconvergence of ecstatic-existence-as-transcendental-
 signifier (this ontological-primemovers-totalitative-implications insight
 about causality as reflected with the health epiphenomenon can be
 extended to all domains construed as for-human-studies/for-
 humanconstructs for the simple reason that all such domains are of
 ‘epistemically manifest ⁴⁵historiality/ontological-*

eventfulness³⁷/ontological-aesthetic-tracing 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void’⁹’-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/measuringinstrument³ for aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁵meaningfulness-and-teleology⁹⁹ 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

conflatedness¹²/projective-conflating

apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the 'totalitative epistemic/notional~projective-perspective' that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness¹³ as of

⁷⁹presencing—absolutising-identitive-constitutedness¹³

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~procrypticism/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~deprocrypticism or
 <amplitudinal/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 ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with respect to
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint, including prospectively
 say as of our present positivism–procrypticism requiring the de-
 mentative/structural/paradigmatic implications of prospective
¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-
 thought 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-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> so-underlying their dynamic–
intelligibilities/teleologies in existence reflected as to re-motif–and–re-
apriorising/re-axiomatising/re-referencing automatism’ (and specifically
with regards to human-subpotency panintelligibility—effusing/ecstatic–
inlining reflects ‘the epistemic-totalising³²~resubjecting of motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness> to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ in rede-mentating/restructuring/reparadigming
intelligibility-(as-to-human-projective/reprojective—aestheticising-re-
motif–and–re-apriorising/re-axiomatising/re-referencing/re-

*intelligibility setting up/re-measuring instrumenting-process, in-
 <amplitudinal/formative-epistemicity>totalising~conceptualisation}>* as
*so-underscored by 'effectively underlying human beholdening—ining,-
 apprehending,-and-taming—drive or aestheticising—
⁹⁷surrealising/supererogating—drive-(for existentialising—
 framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>)' 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics) as
 factoring in the implications of human limited-mentation-capacity as to
 epistemic-abnormalcy/preconvergence³⁰ and ontological-
 normalcy/postconvergence epistemic-projection perspectives reflected
 respectively as of preconverging-or-dementing¹⁹-apriorising-
 psychologism and postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism);¶ panintelligibility is so-underlied as to teleology⁹⁹ implied
 'phenomenal/manifest conceptivity/epistemic-reflexivity in existence as
 ontological', and with overall panintelligibility—effusing/ecstatic—inlining
 reflected as of 'the full-potency of existence as epistemically integrative of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as*

the whole in ontological-contiguity⁸⁶ 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/ontological-contiguity⁶⁶/integrality of their variously implied
intelligibilities/teleologies construed as from 'existence projected
perspective singularisation⁹²/epistemic-immanence/veridical-epistemic-
determinism backdrop' rather so-reflected by 'superseding
nonreductionist ontologically-contiguous-epistemicity of the underlying
overall panintelligibility—effusing/ecstatic-inlining of existence',
implying that the atom is not construable-as-existentially-incongruous with
the cell which is not construable-as-existentially-incongruous with the
social or for that matter all phenomenal/manifest~subpotencies-<in-
transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence> are necessarily construable-as-
existentially-congruous as so-reflected by 'superseding nonreductionist
ontologically-contiguous-epistemicity of the underlying overall
panintelligibility—effusing/ecstatic-inlining of existence'), such that
actually 'all phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²-reflexivity,-in-the-full-potency-of-*

existence's~sublimating~nascence> are rather of reductionist
<amplituding/formative~epistemicity>totalising~thrownness-in-
existence³⁴ conception' (with the underlying nonreduction being of overall
panintelligibility—effusing/ecstatic—inlining of existence) and thus are
supersedingly underlied by 'superseding nonreductionist ontologically-
contiguous~epistemicity of the underlying overall panintelligibility—
effusing/ecstatic—inlining of existence' (as the 'veridical perspective
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
backdrop for sublimation-over-desublimation' to which
'<amplituding/formative~epistemicity>totalising~thrownness-in-
existence³⁴ conceptivity/epistemic-reflexivity adopts a projective-insights
as of difference~conflatedness¹² for sublimation-over-desublimation'),
such that panintelligibility also 'doesn't actually speak of any constitutive-
emergence conceptualisation (though entertains an overall-ecstatic-
existence-supervening-conflatedness¹² conceptualisation) as such a
constitutive-emergence conceptualisation will rather imply the idea of any
such ' <amplituding/formative~epistemicity>totalising~thrownness-in-
existence³⁴ conceptivity/epistemic-reflexivity' of say the conceptualisation
of atomicity, cellularity or social-aggregation as constitutively
superseding the 'superseding nonreductionist ontologically-contiguous~
epistemicity of the underlying overall panintelligibility—effusing/ecstatic-
inlining of existence' thus wrongly inducing 'a <amplituding/formative-
epistemicity>totalising ⁷⁹*presencing—absolutising-identitive-*
constitutedness¹³ 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-
 existence'³⁴ conceptivity/epistemic-reflexivity' as to prospective
 supererogation³⁶ 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—metaphoricity*⁵⁶—*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 supererogation*⁹⁶ as to ‘~~<amplituding~~/formative—epistemicity>totalising~thrownness-in-existence⁷⁴ conceptivity/epistemic-reflexivity’ is always about driving towards ‘*nonreductionist epistemic-reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective*’ reflecting *existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶—~~<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~ and so over-and-beyond grotesquely *punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence*⁷⁰ *perspective*’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘*confusingly in shallow-supererogation*⁹⁶’ implicit the reality of the ‘~~<amplituding~~/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—

*of-ontological-contiguity⁵⁶ of the social and socio-psychological
 epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> (as to their implied sublimating
 existence's necessitating implications and consequences)', and then
 surreptitiously project/select/pop-up (in totalisingly-disentailing—
 discretion/whim-of-thought) opportune/ad-hoc biological/neurological
 and evolutionary substitutive/reductionist interpretations of the social and
 socio-psychological frame-of-ontological-contiguity⁵⁶, and so as of vague
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect- 'immanent-ontological-contiguity⁵⁶'>); ¶ 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> '<amplifying/formative-
 epistemicity>totalising~thrownness-in-existence²⁴ conceptivity/epistemic-
 reflexivity' as to epistemic-abnormalcy/preconvergence³⁰ epistemicity
 perspective is what underlies 'phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence>
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness~diff
 erential as of relative-ontological-incompleteness³⁸/relative-ontological-*

*completeness*⁸⁷-{sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-<in-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing>} epistemicity underlying ontological-
performance⁷¹-<including-virtue-as-ontology>’ speaking to the inherent
imbuement 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-existence⁷⁴ 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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-derived-perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-⁷⁴perversion-of-shallow-supererogation⁹⁶>-{construed-as-of-human-limited-mentation-capacity-induced-‘temporal-to-intemporal-notional-binarity’-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-reconceptualised-rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in preconverging/dementing¹⁹—apriorising-psychologism)}

positive-opportunism speaks to the fact that unlike is the case with 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void’⁹-with-regards-to-prospective-apriorising-implications>} as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification⁸⁶ generation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ given that the underpinning—suprasocial-construct of ⁵⁵meaningfulness-and-teleology⁹⁹ as reflected in any social-setup institutionally is rather ‘a secondnatured/habituated institutionalisation construct as from deferential-formalisation-transference as to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>’ rather arising from the ‘untenable existentially constraining knowledge-reifying-and-empowering epistemic-reflexivity sublimating-over-desublimating implications of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² induced metaphoricity⁵⁶ as of dimensionality-of-sublimating⁷⁴—<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹⁷/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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/measuringinstrument 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-reification³⁶/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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void’⁹-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 ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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/motified/thrownd state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiaticdrag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation—ununiversalisation with regards to prospective ¹⁰³universalisation, ¹⁰³universalisation—non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism—procrypticism with regards to notional~deprocrypticism as in all such cases the suprasocial and <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) inclination is in an <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of its ‘shiftiness-of-the-Self¹’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-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-event³⁷ reasoning-through/messianic-reasoning' involving the
 'displacement/decentering-of-the-human-subject induced as of ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)' as to the fact that it is
 more critically 'a matter of psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring' by 'projecting of the transcending
 of the prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation of ⁸³reference-of-thought as of 'the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷
 (ecstatic-existence prospective digression induced epistemic-
 ricochetting/transepistemicity) dimensionality-of-sublimating³⁴—
 <amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as to difference-conflatedness¹²-as-to-totalitative-
 reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹'
 explaining why all prior registry-worldviews/dimensions sense-of-
 progress is foiled since such sense-of-progress is wrongly ever along the
 same line of reproducibility—mathesis/motif/throwness-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/throwness-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶>;¶ 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 teleology⁹⁹)-as-veridical-and-then-wrongly-implying-engaging-within-logical-processing-or-logical-implication—supposedly-apriorising-inconviction-as-to-profound-supererogation⁹⁶)*

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— *reification³⁶/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), so-specifically undergirded as to
postlogism-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-
as-to-threshold-of-shallow-supererogation³⁶-(perverted-outcome-sought-
precedes-existentially-veridical-logical-dueness)}

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

 presencing or *presencing* / *metaphysics-of-presence--(implicated-*
⁷⁹presencing— *‘nondescript/ignorable—void’⁹-as-to-presencing—absolutising-identitive-*
 absolutising- *constitutedness¹³}/ ordinary-nontranscendental-reasoning / presencing—*
 identitive- *absolutising-identitive-constitutedness¹³ / presencing-epistemically-*
 constitutedness¹³ *enframed-encumbering-of-ontology-elucidation / pseudoconflation*
perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-

*teleology*⁹⁹ as to *identitive-constitutedness*¹³-as-‘*epistemic-totality*³⁶’-
*dereification*³⁶-in-dissingularisation²⁸-as-flawed-epistemic-
*determinism*⁴⁸;¶ with *presencing—absolutising-identitive-*
*constitutedness*¹³ fundamentally arising as to the inadequacy of human-
subpotency to fully grasp existence/ontological-veracity in reflection of
human <~~*amplituding*~~/formative-epistemicity>totalising~thrownness-in-
*existence*³⁴ as to the implications of human limited-mentation-capacity
(inducing *presencing—absolutising-identitive-constitutedness*¹³
 <~~*amplituding*~~/formative-epistemicity>totalising~self-referencing-
*syncretising/circularity/interiorising/akrasiatic-drag*³³ so-reflecting
specifically in the successive registry-worldviews/dimensions relative-
*ontological-incompleteness*⁶⁸—apriorising/axiomatising/referencing—
psychologisms) such that without this issue of human limited-mentation-
*capacity then the human epistemic-projection of*⁵⁵*meaningfulness-and-*
*teleology*⁹⁹ will fully grasp existence/ontological-veracity as so implied as
*from the prospective*¹⁷*deprocrypticism—or-preempting—disjointedness-*
*as-of-*⁸³*reference-of-thought* perspective of ontological-
normalcy/postconvergence (metaphoricitically reflected by the prospective
deprocrypticism—apriorising/axiomatising/referencing-psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
*effectivity-sublimation-(as-to-underlying-ontological-commitment*⁶⁵*)),*
*and effective human ontological-performance*⁷¹-<including-virtue-as-
ontology> as to human limited-mentation-capacity can thus be construed-
and-assessed as from the so-defining notional~deprocrypticism

perspective in reflecting the successive defining aporeticisms of the varying
 apriorising/axiomatising/referencing—ontologically-deficient human
 epistemic-projection of ⁵⁵meaningfulness-and-teleology⁹⁹ (underlined by
 the successive registry-worldviews/dimensions given presencing—
 absolutising-identitive-constitutedness¹³ in want of dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) as of the overall ontological-contiguity⁵⁶—of-the-human-
 institutionalisation-process⁶⁷;¶ with presencing—absolutising-identitive-
 constitutedness¹³ social-vestedness/normativity-<discretely-implied-
 functionalism> of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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-conflatedness¹² (so-arising as to ‘human-
 subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-
 aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-
 for-the-later-ontologisation> of ontological-performance⁷¹-<including-
 virtue-as-ontology> as undermining prospective ontological-veracity’ so-
 reflected with regards to human-subpotency prospectively implied
 epistemic-abnormalcy/preconvergence³⁰ construed as of⁵⁰incrementalism-
 in-relative-ontological-incompleteness⁹⁸—enframed-conceptualisation

epistemic projection, in contrast to the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of ⁶⁰nonpresencing-<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-constitutedness'¹³ as of social-vestedness/normativity-<discretely-implied-functionalism>' (taking account of the <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating nature of human ⁵⁵meaningfulness-and-teleology⁹⁹) refers to the overall construct of human ⁵⁵meaningfulness-and-teleology⁹⁹ (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-⁵⁵meaningfulness-and-teleology⁹⁹' de-mentatively/structurally/paradigmatically defines (given the already inculcated 'presencing—absolutising-identitive-constitutedness'¹³ as of

social-vestedness/normativity-<discretely-implied-functionalism>') the possibility for re-engaging with ontological-veracity for prospective sublimation of human ⁵⁵meaningfulness-and-teleology⁹⁹, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a presencing—absolutising-identitive-constitutedness¹³ 'supposed human-subpotency abstract self-determinative ontological-performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of existence' whereas in reality 'human instigated ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> capacity' (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically 'a <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating signposting exercise' operating on the overall basis of the given registry-worldview's/dimension's 'social-construct <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold⁰² imbued secondnaturing' when it comes to social-stake-contention-or-confliction;¶ and as from the overall human aestheticisation—and-aestheticisation-towards-ontology existentialising-frame of ontological-performance⁷¹-<including-virtue-as-ontology>, 'presencing—absolutising-identitive-constitutedness¹³ as of socialvestedness/normativity-<discretely-implied-functionalism>' thus speaks of human-subpotency beholdening-becoming—distortiveoriginariness/distortive-origination—as-to-

⁴⁶historicity-tracing~inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness¹³ of any given defined registry-worldview's/dimension's as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination—as-to-

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising as of the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>', and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of 'prospectively distortive de-mentative/structural/paradigmatic presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-

⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> conceptualisation implications' (as to 'presencing—absolutising-identitive-constitutedness¹³ preconverging/dementing¹⁹—apriorising-psychologism epistemic-projection perspective' which fails to factor in that human limited-mentation-capacity implies that the <amplifying/formative—epistemicity>totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>

*sublimating*⁵⁵ *meaningfulness-and-teleology*⁹⁹ (herein rather construed as
of appropriate⁶⁰ *nonpresencing-<perspective-ontological-
normalcy/postconvergence>* epistemic-conflatedness¹² as of
projective/reprojective—*aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing in relative-ontological-completeness*³⁷ (as to
‘*60nonpresencing-<perspective-ontological-normalcy/postconvergence>*
*postconverging/dialectical-thinking*²⁰—*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 *teleology*⁹⁹ (construed herein as from
⁶⁰*nonpresencing-<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-constitutedness*¹³
<~~amplituding~~/formative-epistemicity>totalising construal given
epistemic-abnormalcy/preconvergence³⁰ implied epistemic-projection
perspective’ with the ontological-veracity of *teleology*⁹⁹ 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, temporality³⁸, intemporality⁵¹, etc., as so-construed ~~<amplituding/formative–epistemicity>~~totalisingly (as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of⁵⁵meaningfulness-and-teleology⁹⁹ underlied totalisingly-entailing by the overall ontological-contiguity⁶⁶—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-constitutedness¹³ rather construed herein as from ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>’ to imply the ontological-veracity of presencing—absolutising-identitive-constitutedness¹³ ‘is not present to itself’ but rather to its prospective relative-ontological-completeness⁶⁷ perspective and so in ‘contrast to the epistemic-conception of such a notion like presentism’ (lacking such ~~<amplituding/formative–epistemicity>~~totalising conception backdrop as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of⁵⁵meaningfulness-and-

*teleology*⁹⁹ underlied totalisingly-entailing by the overall ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implied
epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-
motif—and-re-apriorising/re-axiomatising/re-referencing) and 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-
(<~~amplituding~~/formative—epistemicity>totalisingly~as-to-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’) that
de-mentatively/structurally/paradigmatically veridically reflects the
successive registry-worldviews/dimensions given presencing—
absolutising-identitive-constitutedness¹³ (with this ‘overall existential
becoming/conflatedness¹²/formative—supererogating backdrop for
conceptualising presencing—absolutising-identitive-constitutedness¹³’
rather construed as of Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ underlied totalisingly-entailing by the
overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-
process⁶⁷ implied epistemic-conflatedness¹² as of projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing and ‘so-undergirded by human dimensionality-of-

*sublimating*²⁴—<~~amplitudinal/formative~~>~~supererogatory~~—de-
*mentativeness/epistemic-growth-or-conflatedness*¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as of the operative human mental-devising-representation
¹⁴*de-mentation- (~~supererogatory~~—ontological—de-mentation-or-*
dialectical—de-mentation—stranding-or-attributive-dialectics)
*postconverging/dialectical-thinking*²⁰—*apriorising-psychologism—by—*
*preconverging/dementing*¹⁹—*apriorising-psychologism as to human*
⁵⁵*meaningfulness-and-teleology*⁹⁹ *ontological-performance*⁷¹-<including-
virtue-as-ontology> deepening')

⁸⁰*procrypticism—* *procrypticism—or-disjointedness-as-of-*⁸³*reference-of-thought is rather as*
or-disjointedness- of the specific positivism/rational-empiricism prospective
*as-of-*⁸³*reference- uninstitutionalised-threshold*¹⁰² *failing of* ¹⁷*deprocrypticism—or—*
*of-thought preempting—disjointedness-as-of-*⁸³*reference-of-thought, and across the*
successive registry-worldviews/dimensions in reflection of all the
*uninstitutionalised-threshold*¹⁰² *(as successive ‘failing of*
notional~deprocrypticism—or~notional~preempting—disjointedness-as-
*of-*⁸³*reference-of-thought’)* *so-construed as notional~procrypticism—or—*
*notional~disjointedness-as-of-*⁸³*reference-of-thought- (speaks to*
*‘disjointedness-as-of-*⁸³*reference-of-thought’-as-misappropriated—*
⁵⁵*meaningfulness-and-teleology*⁹⁹ *-in-arrogation,-out-of-existential-*
*contextualising-contiguity*³⁸ *’s-reifying/elucidating-of-prospective-*
*relative-ontological-completeness*³⁷ *-of-*⁸³*reference-of-thought-*⁸⁴ *devolving-*
as-of-instantiative-context,-so-construed-as-of- ‘threshold-of-

*nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁷⁶—preconverging/dementing⁴⁹—apriorising-
psychologism', so-reflected by its ontologically-perspectival-degraded-as-
decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹-
differentiation-as-of-subtransversality—
apriorising/axiomatising/referencing')*

prospective- *prospective-apriorising/axiomatising/referencing—dialogical-
apriorising/axioma equivalence-<as-superseding-logical-basis>-<as-from-prospective-
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*

⁸³reference-of- *reference-of-thought-(registry/anchoring-of-meaning/meaningful-
thought 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 ⁵⁵meaningfulness-and-teleology⁹⁹’;¶ the reference-of-thought speaks to ‘referencing of ⁵⁵meaningfulness-and-teleology⁹⁹’ and reference herein is underlined by both reference-of-thought (so-construed as human <amplituding/formative–epistemicity>totalising/circumscribing/delineating backdrop for constructively setting-up the prospect of human ⁵⁵meaningfulness-and-teleology⁹⁹ as to the projected apriorising/axiomatising/referencing–psychologism) and reference-of-thought-⁸⁴devolving (so-construed as to human becoming existential-instantiations effective delineating of human ⁵⁵meaningfulness-and-teleology⁹⁹ anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of ⁵⁵meaningfulness-and-teleology⁹⁹ and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of ⁵⁵meaningfulness-and-teleology⁹⁹), 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 ⁷⁹presencing—absolutising-

identitive-constitutedness¹³ 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-sublimating³⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to its difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ and so with regards to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' so-reflected as from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>)

⁸³reference-of-

thought-

⁸⁴devolving

registry-

worldview's/dime

nsion's-

uninstitutionalised-

threshold¹⁰²—

⁸³reference-of-thought-devolving-teleological-de-

mentating/structuring/paradigming-of-⁵⁵meaningfulness-and-teleology⁹⁹

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-

mentative/structural/paradigmatic-denaturing¹⁵-of-ontologically-

veridical—⁵⁵meaningfulness-and-teleology⁹⁹-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-awareness-teleology⁹⁹*)

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reification⁸⁶ *reification is teleologically reflected as of singularisation⁹²/epistemic-*
immanence/veridical-epistemic-determinism in construing ontologically-
veridical ⁵⁵meaningfulness-and-teleology⁹⁹, as reification arises as of the
de-mentative/structural/paradigmatic ⁴⁴<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁵⁶ 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 ⁴⁴<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁵⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹ as
of prospective relative-ontological-completeness⁸⁷ construed as
⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unframed-conceptualisation over prior relative-ontological-
incompleteness⁸⁸ construed as ⁵⁰incrementalism-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/delineating⁵⁵ meaningfulness-and-teleology⁹⁹ purview to the prospective relative-ontological-completeness⁸⁷ as of human limited-mentation-capacity-deepening⁵²

relative- *prospective antiakrasiatic—relative-ontological-completeness as to*
 ontological- *prospective* ⁶⁶*nonpresencing-<perspective-ontological-*
 completeness⁸⁷ *normalcy/postconvergence>*

relative- *prior akrasiatic—relative-ontological-incompleteness as to prior*
 ontological- ⁷⁹*presencing—absolutising-identitive-constitutedness¹³*
 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-*
 relative- *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 of⁸³ reference-of-thought-⁸⁴devolving-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 ⁵⁵meaningfulness-and-teleology⁹⁹ implications as to human limited-
 tive— mentation-capacity-deepening⁵² (so poorly recognised as from
 aestheticising-re- ⁷⁹presencing—absolutising-identitive-constitutedness¹³ perspective that by
 motif—and-re- 'elaboration-as-mere-
 apriorising/re- extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 axiomatising/re- outside-existential-contextualising-contiguity³⁸ develop an ontologically-
 referencing>) as to flawed overall absolutising epistemic-abnormalcy/preconvergence³⁰
 human-and-social- perspective of construal of existence' by so-projecting of 'an underlying
 expectations/antici absolute intelligibility framework' that supposedly supersedes existence—
 pations— as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 metaphoricity⁵⁶— sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-
 as-rede- to-perspective-ontological-normalcy/postconvergence-implied-
 mentating/restruct 'prospective-aporeticism-overcoming/unovercoming'>, with the
 uring/reparadigmin consequence that such an ontologically-deficient knowledge-reification⁸⁶
 g~psychologism'⁸⁹ framework gesturing goes on to analyse sophisticated thought not making
 the same mistake as supposedly ontologically-flawed as of its

⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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/measuringinstrument³ which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and thus the conception of relative-ontological-completeness³⁷ 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—⁵⁵meaningfulness-and-teleology⁹⁹) as from recurrent-utter-uninstitutionalisation to prospective notional~deprocrypticism ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (whereas the ⁷⁹presencing—absolutising-identitive-constitutedness¹³ perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations as to wrongly imply everything is of the same ontological-contiguity⁶⁶ in absolute terms as to its epistemic

lack of projective-insights as to contrasting relative-ontological-
 incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing-psychologisms, 'will naively equate
 in absolution as to a relativity-accusation such relative-ontological-
 completeness⁸⁷ projective-insights about the overall ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ as to imply by the relativity-accusation
 it is along the same lines with Ancient sophists non-universalising
⁵⁵meaningfulness-and-teleology⁹⁹ or it is basically unintelligible', and so
 since it wrongly operates on the basis that its ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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/⁶³reference-of-thought existential-contextualising-contiguity³⁸
conflatedness¹² ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶ of ‘affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of
prospective relative-ontological-completeness⁸⁷’-by-
‘unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-
to-preconverging-or-dementing¹⁹-apriorising-psychologism> of prior
relative-ontological-incompleteness⁸⁸’
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³’, and so over the epistemic-impertinence and flawed approach of
‘atomising/taking-to-pieces constitutedness¹³ conception as knowledge-
reification³⁶/ontological-veracity’

re-originary-as- *re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-*
 unenframed/unbeh *(imbued-postconverging/dialectical-thinking⁴⁰- ‘projective-*
 oldening/outlier- *insights’/‘epistemic-projection-in-conflatedness¹²’-of-*
 conceptualisation- *notional~deprocrypticism-prospective-sublimation)- (so-reflected as of the*
 (imbued- *ontological-normalcy/postconvergence epistemic projective-perspective*
 postconverging/dia *as to dimensionality-of-sublimating²⁴—*
 lectical-thinking²⁰- *<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-*
 ‘projective- *growth-or-conflatedness¹²/transvaluative-*

insights’/‘epistemi *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*
 c-projection-in- *equalisation)~underlying-the-imbued-human-subpotency- ‘fatedness-of-*
 conflatedness<sup>12’- *sublimation-over-desublimation’-as-of- ‘notional~deprocrypticism-as-*
 of- *from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-*
 notional~deprocry *universalisation,-positivism/rational-empiricism-and-prospectively-*
 pticism- *deprocrypticism’-(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-
⁵⁵meaningfulness-and-teleology⁹⁹)
 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-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition> dereifying-gesturing-(as of the defined registry-
worldview’s/dimension’s ⁸³reference-of-thought existential-
contextualising-contiguity³⁸ ⁷⁹presencing—absolutising-identitive-
constitutedness¹³ at its uninstitutionalised-threshold¹⁰²,-as-of-its-specific-
immediacy-existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition>’ as trepidating/warping/precluding/occluding-as-to-
notional~procrypticism imbued teleological-inflections-(of-more-
profound-nondisjointing-<amplituding/formative—
epistemicity>totalising/circumscribing/delineating) ‘respectively as its so-</sup>

*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-supererogation⁹⁶ requisite
 prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation)*

singularisation⁹² *'epistemically-immanent'-as-of-internal-necessity-and-
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³;¶ as-of-apriorising-teleological-wholeness/nested-congruence
 singularisation- (operantly-construed-as-of-maximalising-
 recomposuringfor-relative-ontological-completeness⁸⁷/preempting—
 disjointedness/as-internal-coherencing);¶ and thus singularisation is
 construed 'as from ⁴⁴<amplifying/formative-epistemicity>causality~as-
 to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ 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/throwness-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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹) and sophistry reproducibility—mathesis/motif/throwness-
 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-
 event¹⁷-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/dereification⁸⁶/akrasiaticdrag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) and sophistry reproducibility—*

mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment implications of a God-of-plane type of assertion by a non-positivism
social-setup speaking of its deficient prior-temporal-parrhesiastic-
aestheticisation *so-reflected-in-its-non-*
positivismmathesis/motif/throwness-disposition-that-is-not-
positivistic/rational-empiricistic, as meaning rather requires that such a
non-positivism socialsetup operates a positivism/rational-empiricism
social-setup *specific*
~~*supererogatory*~~*—acuity/perspicacity/astuteness/edginess/incisiveness—of-*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ and thus it is metaphoricity⁵⁶—as-event³⁷-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 ⁵⁵*meaningfulness-and-teleology⁹⁹’, 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-empiricism⁵⁵ meaningfulness-and-
 teleology⁹⁹' as so empirically verifiable historically with regards to
 metaphoricity⁵⁶—as-event³⁷-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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ positivism—procrypticism prospective
 integration of notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹
 effectively rather implies metaphoricity⁵⁶—as-event³⁷-of-prospective-
 intemporal-parrhesiastic-aestheticisation and not meaning to our
⁷⁹presencing—absolutising-identitive-constitutedness¹³ positivism—
 procrypticism 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-
 event³⁷-of-prospective-intemporal-parrhesiastic-aestheticisation as
 notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹)*

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-⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²'-and-not-

'maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵⁴maximalising-recomposuring-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-⁸⁴devolving-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- *sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-inducing— existential-interpretation/axiomatisation-of-existence-<so-construed-as-textuality/hermene the-premeaningfulness/preframing-underlying-conceptivity/epistemic-utics/possibilities- reflexivity-of-⁶⁰nonpresencing-<perspective-ontological-of-becoming- normalcy/postconvergence>-that-enables-relative-ontological-existential- completeness⁸⁷ - '⁴³foregrounding—entailment-as-reflecting-ontological-interpretation/axio contiguity⁶⁶-and-thus-as-of-ontology/science'-as-from-human-matisation-of- '<amplifying/formative-epistemicity>totalising~thrownness-in-existence⁹⁵ existence³⁴'-imbuing- 'existential-contextualising-contiguity³⁸-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/preconvergence³⁰-as-preconverging/dementing¹⁹'-induced-disparateness-of-conceptualisation-implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity⁶⁶,-and-thus-not-as-of-ontology/science>

supererogation⁹⁶ *supererogation speaks to the fact that the very possibility for all human⁵⁵meaningfulness-and-teleology⁹⁹ 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-<amplitudinal/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² as to 'underlying individuals ontological-commitment⁶⁵ so-reflected as from the contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublimation-over-desublimation' with 'existence itself inherently intercessory to the formative possibility for all human⁵⁵meaningfulness-and-teleology⁹⁹' (and thus with 'human⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 educating'—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/throwness-disposition,—as—
 reproducibility-of-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹
 underlied by language, culture, social institutions, technical knowhow, etc.
 of any ⁷⁸presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition>' is not the
 inherently given possibility for its very manifestation to inceptively arise in
 individuals but rather 'individuals are involved in self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> solipsistic-and-intersolipsistic conceptivity/epistemic-
 reflexivity as to their self-eliciting/stimulating epistemic-conflatedness¹² as
 of projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing in existence' for the possibility for any such
 'supposed reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹
 underlied by language, culture, social institutions, technical knowhow, etc.
 of any ⁷⁸presencing—absolutising-identitive-constitutedness¹³*

*existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition>’ (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-⁵⁵meaningfulness-and-
teleology⁹⁹) 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—⁹⁷surrealising/supererogating-drive-(for
existentialising—framing/imprinting-<as-to-prospective-
⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’
goes into grasping, mastering, developing, construing-of and
contemplating-of ⁵⁵meaningfulness-and-teleology⁹⁹ on the basis of the
inherent implications of human <amplitudinal/formative-
epistemicity>totalising~thrownness-in-existence⁷⁴,-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’), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of ‘the epistemic-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/throwness-disposition,—as—reproducibility-of-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹ underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘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/throwness-disposition,—as—reproducibility-of-

*aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹), 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 ⁵⁵meaningfulness-and-teleology⁹⁹
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 ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-
subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—asso-being-
as-of-existential-reality as to the disseminative—selectivity-of-ontological-
good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-
faith/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/thrownness-disposition,—as—
reproducibility-of-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹
underlied by language, culture, social institutions, technical knowhow,
etc.’ (reflecting human limited-mentation-capacity as to human
~~<amplituding/>~~formative-epistemicity>totalising~thrownness-in-
existence³⁴) ever always comes out short with respect to the full-potential
for ‘inherent immanent-existence overall withdrawn effectively-
manifestsublimation/sublime or withdrawn sublimation-structure’ of
⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁵presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition> 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-⁵⁵meaningfulness-and-teleology⁹⁹ reflecting prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)—of-ontological-performance⁷¹-<including-virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with all the successive ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> underpinning—suprasocial-construct rather incapable of explaining the possibility for the succession of registry-worldviews/dimensions with such an explanation arising only as of 'human dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation' (as reflected by the 'aporeticism—overcoming/unovercoming supererogating ontological-performance⁷¹-<including-virtue-as-ontology>' respectively of base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and prospective notional~deprocrypticism

in relative-ontological-completeness⁸⁷ out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness⁸⁸ as to the fact that 'human <amplifying/formative-epistemicity>totalising~thrownness-in-existence⁷⁴ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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

⁷⁹presencing—absolutising-identitive-constitutedness¹³

<~~amplitudinal~~/formative> wooden-language- (imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹) 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-thinking⁹⁰ -
‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
notional~deprocrypticism-prospective-sublimation)⁹⁰ profound-
supererogation,¶ with the broader implications that all supererogating
sublimating-over-desublimating human possibilities (and as these become
prospective second-natured institutionalisation ‘reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹) 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
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷), 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 conflatedness'¹² 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—⁵⁵meaningfulness-and-
 teleology⁹⁹ (as to 'human epistemic-conflatedness'¹² in
 projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive' beyond just
 already secondnatured institutionalisation reflected reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation) 'so-undergirded by human dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness'¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as of the operative human mental-devising-representation*

¹⁴*de-mentation- (~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)*
*postconverging/dialectical-thinking²⁰-apriorising-psychologism—by—
 preconverging/dementing¹⁹-apriorising-psychologism as to human
⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-
 virtue-as-ontology> deepening’ and as so-manifested historically with
 ‘nonimmediacy prospective sublimating value and ontological-veracity
 disposition’ enabling human institutional reconstrual-and-reconstruction
 in projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing for ‘perspective ontological-
 normalcy/postconvergence’ and so-reflected as to human-subpotency
 ‘fatedness-of-sublimation-over-desublimation, to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<~~amplituding~~/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹² (in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷)’ and so as to the
 ‘non-immediacy prospective sublimating value and ontological-veracity
 disposition’ supererogating instigations of the Socrates, Descartes, Kants,
 Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc.
 (upon whose ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure building
 ‘immediacy supposed absolute sublimating value and ontological-veracity
 disposition’ arise and outlandishly skew human ⁵⁵meaningfulness-and-*

teleology⁹⁹ in ⁷⁹presencing—absolutising-identitive-constitutedness¹³
~~<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
⁵⁰incrementalism-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)

⁹⁷surrealising-<as- surrealising-<as-to-supererogation⁹⁶> refers to ‘human
 to- notionalisation/notional-conception/amplituding of the real’ so-construed
 supererogation⁹⁶> 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-sublimating⁷⁴—
~~<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
¹⁴de-mentation- (~~supererogatory~~—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics)
 postconverging/dialectical-thinking²⁰—apriorising-psychologism—by—
 preconverging/dementing¹⁹—apriorising-psychologism as to human
⁵⁵meaningfulness-and-teleology⁹⁹ 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
 surrealsing-<as-to-supererogation⁹⁶> speaks notionally and denotatively
 to human supererogating epistemic-projection perspective openness/re-
 ontologisation/rescalarisation (as of ⁶⁰nonpresencing-<perspective—
 ontological-normalcy/postconvergence>) for prospective relative-
 ontological-completeness⁸⁷ '83reference-of-thought—and—83reference-of-
 thought-84devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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
79presencing—absolutising-identitive-constitutedness13) in relative-
ontological-incompleteness98 as to its given relative-ontological-
incompleteness38—presublimation-construct-of—55meaningfulness-and-
teleology99*

temporality98 *temporality / shortness-of-register-of—55meaningfulness-and-teleology99 /
ontologically-pervverting-immediacy-behaviour,-as-of-uninstitutionalised-
threshold102,-as-to-inherently-determinable-apriorising-teleological-
thresholding—as-teleological-framework-or-narrative-framework /
perversion-of-categorical-imperatives-or-axioms-or-registry-teleology99*

teleology99 *teleology speaks to 'phenomenal/manifest conceptivity/epistemic-
reflexivity in existence as ontological (so-reflecting
<amplituding/formative>disposedness-(as-to-orientation/value-
construct/valuation—and-derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-
contiguous/coherent-factuality-of-variability))', and so as to any given
phenomenal/manifest~subpotency-<in-transitive-conflatedness12—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility73-<imbued-and- 'hermeneutically/reprojectively-
educing'—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing~conceptualisation>;¶ and teleology is thus*

*the cognate to coherent intelligibility articulation of phenomena as to
 existential-reality, given that 'all phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> are epistemic situations that speak to
 the transitive-conflatedness¹²-reflexivity that is existence' as 'there is no
 whole that is construable as existence and then beside that whole the
 epistemic-conception of phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> of the said whole' but rather 'the full-
 potency of existence is epistemically integrative of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as
 the whole';¶ the ontological-normalcy/postconvergence epistemic
 projective-perspective of ontological-contiguity⁶⁶ (as the implied 'full
 epistemic coherence of existence' as to overall-ecstatic-existence-
 supervening-conflatedness¹²) inherently explains 'the specific
 decoherencing-effect of phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence>', wherein
 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> in
 relatively shallow <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/throwness-disposition in existence' are of a
 correspondingly shallow teleological-depth and deeper teleological-depth
 in the full-potency of existence, thusly reflecting the conflatedness¹²
 epistemic-conception of existence as to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 'hermeneutically/reprojectively-educing'—human-subpotency—epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>;¶
 teleology as implied with the ontological-contiguity⁵⁶—of-the-human-
 institutionalisation-process⁶⁷ 'as the cognate to coherent intelligibility
 articulation of human registry-worldviews/dimensions induced
⁵⁵meaningfulness-and-teleology so-construed as teleological-inflections-
 (as-to-more-profound-nondisjointing-<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating) of meaningfulness'
 rather speaks to 'scalarity/immanency of existence's ontological-
 normalcy/postconvergence' perspective as reflecting prospective notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> and 'human-subpotency non-scalarity/beholdening-<as-to-
 what-has-gonebefore-aesthetically-de-mentates/structures/paradigms-*

*distortedly-the-possibility-forthe-later-ontologisation> ' perspective as
 reflecting notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-
 qualia-schema> (that is, as to notional~symmetrisation-<as-to-
 symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
 dialectical-thinking²⁰-by~preconverging-or-dementing¹⁹-perspectives-of-
 human—⁵⁵meaningfulness-and-teleology>);¶ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 <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-⁸⁴devolving-⁵⁵meaningfulness-
 and-teleology (as reflecting the registry-worldview/dimension human
 limited-mentation-capacity-deepening⁵² level) speaks to the
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ as to the
 registry-worldview's/dimension's institutionalised-and-
 uninstitutionalised-threshold¹⁰² de-
 mentatively/structurally/paradigmatically imbued ontological-
 performance⁷¹-<including-virtue-as-ontology> and vices-
 andimpediments, and in this regards the 'inordinary contemplation about
 any given registry-worldview/dimension preconverging-or-dementing¹⁹-
 apriorising-psychologism perspective shallower teleological-depth' (as to
 its uninstitutionalised-threshold¹⁰² implied notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) can
 be so-conceptualised as from the originariness/origination-<so-construed-
 as-to-ontological-normalcy/postconvergence-perspective-scalarising-
 construal-of-existence> perspective 'reflecting the ⁵⁵meaningfulness-and-
 teleology contiguity of iterative-looping-narrations at any given registry-
 worldview's/dimension's uninstitutionalised-threshold¹⁰² so-construed as

uttered as of its specific notional~procrypticism/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-⁵⁵meaningfulness-and-teleology, the successive registry-
 worldviews/dimensions institutionalisation-and-uninstitutionalised-
 threshold¹⁰² are 'successive teleological-inflections- (as-to-more-
 profoundnondisjointing- <amplituding/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-
 oraccidentedor-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 ¹⁰³universalisation-directed-rulemaking-over-nonrules—apriorising/axiomatising/referencing—psychologism', the teleological-inflection-(as-to-more-profound-nondisjointing-<amplituding/formative—epistemicity>totalising/circumscribing/delineating) state of ¹⁰³universalisation-non-positivism/medievalism while 'adhering to ¹⁰³universalisation-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—procrypticism while 'adhering to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is de-

mentatively/structurally/paradigmatically cognisant-and-integrative-<as-to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁹-qualia-schema> of failing preempting—disjointedness-as-of-³³reference-of-thought,-as-to-³¹<amplitudinal/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’)

transcendentally- *transcendentally-enabling-level-of-ontological-good-*
enabling-level-of- *faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-*
ontological-good- *<as-to-ontological-faith-notion-or-ontological-fideism—imbued-*
faith/authenticity⁶⁸/ *underdetermination-of-apriorising/axiomatising/referencing-as-so-being-*
objectification/des *as-of-existential-reality as antinihilism>; (construed as ‘relative*
objectification-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 *⁵⁵meaningfulness-and-teleology⁹⁹-over-unaffirmation-of-relative-*
 tising/referencing *ontological-incompleteness⁸⁸-preconverging-or-dementing¹⁹-*

101 *⁵⁵meaningfulness-and-teleology⁹⁹>: transversality-of-affirmative-and-*
unaffirmative,-disambiguated-apriorising/axiomatising/referencing
involves the epistemic construct of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-acyuity/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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- 'nondescript/ignorable-void'⁹-
with-regards-to-prospective-apriorising-implications> } mental-reflex to
construe ⁵⁵meaningfulness-and-teleology⁹⁹ as of 'human-subpotency

existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition> pseudo-
 edginess/pseudo-incisiveness of its secondnatured institutionalisation
 uninstitutionalised-threshold¹⁰²’ thus exposing such ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹)’ doesn’t exist and as to the consequent susceptibility to
 sophistic/pedantic manipulation of such ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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 ‘⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ 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-
 <~~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-
 ment’ a ⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-*

of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism epistemic-disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity⁶⁶'> epistemic-disposition wherein the appropriate perspective of subject-matters/domains-of-study elucidation/knowledge-reification⁶⁶ 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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ perspective 'affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-

postconverging-or-dialectical-thinking⁷⁰–apriorising-psychologism> of
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁸⁶procrypticism–or–disjointedness-as-of-⁸⁹reference-of-thought 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
⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁵⁶’
wherein for instance the positivist relative-ontological-completeness⁸⁷
value-reference as walking into the forest to retrieve a plant cure overrides
as of the ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-
contiguity⁵⁶ 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’ the animistic social-setup ‘evil forest’ value-reference as of its
relative-ontological-incompleteness⁸⁸ and the same applies prospectively
with notional~deprocrypticism relative-ontological-completeness⁸⁷

*'preempting—disjointedness-as-of-³³reference-of-thought' value-
reference over our positivism—procrypticism relative-ontological-
incompleteness⁸⁸ value-reference even if such a contemplation is rather
beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶ as the incoherence here will
rather be to egotistically and sophistically imply that the very same
fundamental ontological-contiguity⁶⁶—of-the-human-institutionalisation-
process⁵⁷ as of 'true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹' doesn't apply to us;¶
ultimately, transversality-of-affirmative-and-unaffirmative,-
disambiguated-apriorising/axiomatising/referencing further entails that
the inherent incompatible and contrastive ⁴⁴<~~amplituding~~/formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-ontological-contiguity⁶⁶ of
'~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ as to existence-potency~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<~~amplituding~~/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-~~supererogatory~~-epistemic-conflatedness¹² implied prospective relative-
ontological-completeness⁸⁷ opened-construct-of-⁵⁵meaningfulness-and-
teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable-void’⁹’-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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of- ‘nondescript/ignorable-void’⁹’-
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—
⁵⁵meaningfulness-and-teleology⁹⁹-in <~~amplituding~~/formative—
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, and so as
<~~amplituding~~/formative>wooden-language- {imbued—temporal—mere-

*form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹), wherein the institutionalising-mathesis/motif/thrownness-
 disposition attains its institutionalising limits as of human-subpotency
 relative to existence's full-potency of sublimation as so-construed from
 perspective ontological-normlacy/postconvergence;¶ and-so-construed-
 as-from-the-instigating-intemporal-ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-
 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')*

¹⁰³universal/univer when expressed specifically herein universal/universalised/universalising-
 salised/universalisi <as-to-universalisation> refers to the specific universalisation registry-
 ng worldview/dimension as to its 'universalising
 apriorising/axiomatising/referencing—rules of
 entailing<~~amplituding~~/formative—epistemicity>totalising
⁵⁵meaningfulness-and-teleology⁹⁹' 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-~~<amplitudinal>~~/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-³¹~~<amplitudinal>~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism’), and in this regards we can appreciate how the very implications of say universal

human rights supererogatorily becomes more and more profound as from say the Socratic philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today's supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases);¶ actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension 'when mankind initially consciously cognised that the profoundness of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹', while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of 'entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷' as reflecting the implication of human limited-mentation-capacity-deepening⁵² as to the 'notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷' (along the same lines as notional~deprocrypticism) 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

<p>¹⁰³universal-transparency¹⁰⁴- (transparency-of- totalising- entailing,-as-to- entailing- <amplituding/form ative- epistemicity>totali sing~in-relative- ontological- completeness⁸⁷)</p> <p>vices-and- impediments¹⁰⁵</p>	<p>¹⁰³universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) or understanding-as-ontological-primemovers-totalitative-framework⁷²-of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical ⁵⁵meaningfulness-and-teleology⁹⁹ for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction-(for-undermining-social-incoherency-by-constraining~transcendentally-enabling-level-of-ontological-good-faith/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)'</p> <p>vices-and-impediments—as-of-⁸³reference-of-thought imbued de-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-</p>
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*development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of⁵⁵ meaningfulness-and-
teleology⁹⁹)*

There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is 'cinglé' and is better translated in English as 'slanted mind' (in contrast to the straightness/candor/organic-comprehension-thinking of a 'conviction-as-to-profound-supererogation⁹⁶ly predisposed human mind' as of prelogism⁷⁸ or prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) so-construed as candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant⁹³ phenomenal specificity that is of relevance herein. In other words, 'the cinglé' perceives meaning as 'a hollow mimicking form in-of-itself that determines others behaviour' in contrast to the normal-as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ we abide by (and so, even in the case of 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism' or bad prelogism⁷⁸ where the bad logic of the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism⁷⁷ or postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) by its ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ construed as 'how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)', i.e. meaning-as-form or

pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds prelogic state ('existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at' construed as 'what does the veridical⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of a given existential situation intrinsically imply as relevant and sound outcome', i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation⁹⁶, whether thereafter the ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is rightly or wrongly assumed). Hence prelogism⁷⁸ or prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ is all about the appropriateness of logic without any implication/questioning about any issue with the ⁸³reference-of-thought on which ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is based, and thus the idea of re-engaging is valid on the basis that the ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism⁷⁷ or postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ this essentially has to do not with an issue of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ but rather an issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is on the basis of a sound ⁸³reference-of-thought (non-⁷⁴perversion-of-⁸³reference-of-thought) such that fundamentally 'the notion of the dueness for ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

supererogation⁹⁶ is ontologically jeopardised by the inherent ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as ‘first-order perversion, out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 teleology⁹⁹. Further to this is the derived second-order level deception as of wrongly implied ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge⁴¹ arising where the implied first-order ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ from non-⁷⁴perversion-of-⁸³reference-of-thought. Hence postlogism⁷⁷ is actually a usurpation/arrogation of the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mentation reflex where social ¹⁰³universal-transparency-(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-⁸⁴devolving-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 ⁵⁵meaningfulness-and-teleology⁹⁹’ unlike prelogism⁷⁸ which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential ⁵⁵meaningfulness-and-teleology⁹⁹’. 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)) where it elicits temporal-dispositions of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

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

[Fundamentally thus the issue of postlogism⁷⁷ associated with psychopathy is de-mentatively/structurally/paradigmatically related to human prelogism⁷⁸ underlined by candidty/candour-capacity as to an ontological-contiguity⁶⁶ in notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰–by–preconverging-or-dementing¹⁹-perspectives-of-human–⁵⁵meaningfulness-and-teleology⁹⁹>; and so as the overall backdrop of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-

performance⁷¹-<including-virtue-as-ontology>. ‘Candidty/Candour-capacity’ as such involves two-levels of construal with the first-level being with regards to ‘overall ontological-contiguity⁶⁶ of variance as difference-in-kind/difference-in-aposteriorising-or-logicising²² as to the ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹’ in the sense that at our institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² of positivism–procrypticism ⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ various degrees of temporal-to-intemporal individuations ontological-performance⁷¹-<including-virtue-as-ontology> ^{variously-uphold-or-fail} candidty/candour-capacity as of difference-in-kind/difference-in-aposteriorising-or-logicising²² (so-construed as within the positivism–procrypticism <~~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-⁸⁴devolving-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~deprocrypticism} 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (so-construed as of the ^{notional~deprocrypticism} <~~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-⁸⁴devolving-as-of-instantiative-context in ontological-contiguity⁶⁶); as reflecting the
 variance of the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to
 difference-in-nature/difference-in-apriorising-or-axiomatising²³ as from the
 notional~deprocrypticism point-referencing required for a construal/conceptualisation that is
 uninhibited/decomplexified with respect to our positivism~procrypticism registry-
 worldview/dimension given <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and so as from the conflatedness¹²
 construal of the prospective notional~deprocrypticism registry-worldview's/dimension's
⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-
 teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> as so-reflecting the
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ while the positivism~procrypticism
 registry-worldview/dimension is construed as of preconverging-or-dementing¹⁹-and-decentered-
 prior-institutionalisation's ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹. 'Candidty/Candour-capacity' as of the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as to difference-in-nature/difference-in-apriorising-or-
 axiomatising²³ thus refers to the comprehensiveness or <amplituding/formative~
 epistemicity>totalising~social-context-construed-conflatedness¹² of individuation and
 consequently social capacity for ontological-normalcy/postconvergence, so reflected in
 <amplituding/formative~epistemicity>totalising~social-context-construed-conflatedness¹² of
 individual and social construal/conceptualisation of ⁵⁵meaningfulness-and-teleology⁹⁹ in
 upholding/failing ontological-normalcy/postconvergence as reflected by ⁸³reference-of-thought-

closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶
 (⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶) or
⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-
 supererogation⁹⁶ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) as explaining thus the
 possibility respectively of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² or
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, behind the grander
 issue of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing> of 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-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁵ social ¹⁰³universal-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 ⁸⁰procrypticism—or-disjointedness-as-of-
⁸³reference-of-thought that will usher in futural Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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-thought⁸⁴-devolving-as-of-instantiative-context’ reflecting more directly the candidty ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ 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~deprocrypticism ⁸³reference-of-thought as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ conflatedness¹² over our positivism~procrypticism ⁸³reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹’ as to the nature of the positivism~procrypticism social-functioning-and-accordance—as-of-social-stake-contention-or-confliction threshold as uninstitutionalised-threshold ⁰²amenable to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-⁸⁴devolving-as-of-instantiative-context categorisation scheme’ which rather construes a
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ that is postconverging-or-dialectical-
thinking²⁰–apriorising-psychologism and centered positivism–procrypticism registry-
worldview/dimension; the ontological-contiguity⁶⁶ of a notional~deprocrypticism
candidty/candour-capacity construal/conceptualisation articulated as of
‘notional~deprocrypticism 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-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-
worldview’s/dimension’s ⁸³reference-of-thought as postconverging-or-dialectical-thinking²⁰-
and-centered-prospective-institutionalisation’s–⁸categorical-imperatives/axioms/registry-
teleology⁹⁹ and construing our positivism–procrypticism registry-worldview/dimension as
preconverging-or-dementing⁴⁹-and-decentered-prior-institutionalisation’s ⁸³reference-of-
thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. Candidty/Candour-capacity as
such highlights from the perspective of the postconverging-or-dialectical-thinking²⁰-and-
centered-prospective-institutionalisation’s–⁸categorical-imperatives/axioms/registry-teleology⁹⁹
soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought as
notional~deprocrypticism opened-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ the
preconverging-or-dementing⁴⁹–apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity⁶³-of-⁸³reference-of-thought of the positivism–procrypticism

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 procrypticism as ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹). In this regard and dialectically, ‘⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalisation by ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘¹⁰³universalisation 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 ‘procrypticism uninstitutionalisation’, and

prospectively opened as notional~deprocrypticism by preempting-procrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism in ‘notional~deprocrypticism institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic and uninhibited/decomplexified storied construal in ontological-contiguity⁶⁶ as of the ontological-normalcy/postconvergence of notional~deprocrypticism not saddled with our ‘relatively deficient positivism–procrypticism 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-⁸⁴devolving-as-of-instantiative-context as highlighted before, and so-related, as a storied-construct/ontologically-valid-narration candidity/candour-capacity construing ⁵⁵meaningfulness-and-teleology⁹⁹ contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-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 ontological-contiguity⁶⁶ and respectively as of say positivism–procrypticism and notional~deprocrypticism references-of-

thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness.

Interestingly pointing out effectively that such a candidity/candour-capacity construal of notional~deprocrypticism placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ is what is normal–as-of-ontological-normalcy/postconvergence ⁵⁵meaningfulness-and-teleology⁹⁹ in the

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

referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-

enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-

operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-³³reference-of-

thought-⁸⁴devolving-as-of-instantiative-context reflection of candidity/candour-capacity and that

our own positivism–procrypticism placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ is relatively abnormal by its

meaningfulness <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-

phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-³³reference-of-

thought-⁸⁴devolving-as-of-instantiative-context. In order words, just as retrospectively we can

construe that the respective placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ of recurrent-utter-

uninstitutionalisation as of <amplituding/formative–epistemicity>totalising~random-as-

impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context, ¹⁰³universalisation–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-⁸⁴devolving-as-of-instantiative-context; were respectively defective in their reflection of
 the fullness/completeness of existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory–epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality, the
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ of our positivism–procrypticism 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-⁸⁴devolving-as-of-instantiative-context; and so reflected from the relative-ontological-
 completeness⁸⁷ notional~deprocrypticism <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-⁸⁴devolving-as-of-instantiative-context candidty/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~deprocrypticism 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 ⁵³logical-processing-or-logical-implication—

supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ in wrong ontological-
contiguity⁶⁶ equivalence of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
⁵⁵meaningfulness-and-teleology⁹⁹. Abstractly, the ontological-contiguity⁶⁶ issue has to do with a
prospective precise relative-ontological-completeness⁸⁷ in ontological-
normalcy/postconvergence as of <amplituding/formative–epistemicity>totalising~ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸⁴devolving-as-of-instantiative-context precision but then rather wrongly construed in
prior imprecise relative-ontological-incompleteness³⁸ epistemic-abnormalcy/preconvergence¹⁰ as
of respectively <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸⁴devolving-as-of-instantiative-context or <amplituding/formative–
epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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/⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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/⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing limitation’ by rather construing-of-and-informing-as-to the inherent
 possibilities of pure-ontology insight as reflected by ‘inherent
 notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² ontological-
 normalcy/postconvergence/postdication/metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶⁰nonpresencing-<perspective–ontological-
 normalcy/postconvergence>)/⁶⁰nonpresencing-<perspective–ontological-
 normalcy/postconvergence> 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-⁸⁴devolving-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/events³⁷ archaeology/⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events³⁷ archaeology/⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology/⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing derived-science that speaks to the how and why of exact astronomical occurrences/events³⁷. Insightfully, such a candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ veracity/ontological-pertinence as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context, as implied with the notion of ‘postconverging-or-dialectical-thinking³⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. Thus, however weird it may seem

to our positivism–procrypticism psychical representation, in reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence¹⁰ to it a candidly/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context is actually more real and profound ontologically to ours as of our positivism–procrypticism <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-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-⁸⁴devolving-as-of-instantiative-context, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence¹⁰ of the ¹⁰³universalisation–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-⁸⁴devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-

devising-representation/mentation/consciousness-awareness-teleology⁹⁹ transformative
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁶ involved with ¹⁴de-mentation-
 ⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics⟩ as it induces the relative ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as
 of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 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--⟨implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-
 identitive-constitutedness¹³⟩ mental complexes. Thus candidty/candour-capacity
 notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ implied ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as
 of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 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-
teleology⁹⁹ as of positivism–procrypticism <amplituding/formative–
epistemicity>totalising~intervalist-as-categorising ‘ascription-construct of kindness-humility-
helpfulness-etc. transience’, ¹⁰³universalisation–non-positivism/medievalism
<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying ‘ascription-construct of
good-to-bad transience’, base-institutionalisation–ununiversalisation <amplituding/formative–
epistemicity>totalising~nominal-as-tendentious ‘ascription-construct of allegiance/subservience
transience’, and recurrent-utter-uninstitutionalisation <amplituding/formative–
epistemicity>totalising~random-as-impulsive ‘ascription-construct of impulsive-or-accidented-
or-haphazard-or-random transience’, is notionally construed not on a ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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~deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹, ascription-constructs are naïve
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ construals of human 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-denaturing⁴⁵-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-teleology⁹⁹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of conflatedness¹² as an anticipatory mental-disposition with respect to deprocrypticism’s preempting—disjointedness-as-of-⁸³reference-of-thought Being-development and its ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷); in contrast to our positivism-procrypticism ‘occlusive-consciousness’ with consciousness-

awareness-teleology⁹⁹ implications as of 'human limited-mentation-capacity by its
 categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' for positivism—
 procrypticism Being and its ⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>,
 or respectively for ¹⁰³universalisation–non-positivism/medievalism 'preclusive-consciousness',
 base-institutionalisation–ununiversalisation 'warped-consciousness' and recurrent-utter-
 uninstitutionalisation 'trepidatious-consciousness', with consciousness-awareness-teleology⁹⁹
 implications as of 'human limited-mentation-capacity by their respectively-
 qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-
 respective-specific-constitutedness¹³ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments' as
 of their corresponding registry-worldviews/dimensions Beings and associated ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ is grounded on its least common human
 temporality⁹⁸/shortness-to-intemporal⁵¹/longness denominator which is the 'constraining
 social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷>; and

while the ‘complementing grander social-¹⁰³universally-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-sublimating⁷⁴—~~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~deprocrypticism can be reinterpreted operantly as of
 ‘notional~referentialism’ as it points to the fact that
 categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
 their-respective-specific-constitutedness¹³ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are
 actually ‘various levels of failing to achieve the notional~deprocrypticism 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-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ they still act as if of ‘notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁸ preconverging-or-dementing¹⁰—apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective ⁵⁷neuterising construed as of ‘their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹’. ⁵⁷neuterising thus refers to human attribution of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-performance⁷⁴-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³, and so-construed from the conflatedness¹² of notional~deprocrypticism; thus ⁵⁷neuterising is specifically ‘a contextually developed perversion-or-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, that is secondnatured as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought with the consequent implications of relatively defective ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ relative to the ‘utter and brute’ animistic interpretation as ⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁷neuterising 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. This is a most elaborate articulation of ⁵⁷neuterising but it equally applies where ⁵⁵meaningfulness-and-teleology⁹⁹ is ‘just about miscued’ say between positivism–procrypticism and notional~deprocrypticism with the latter underlying the disjointedness-as-of-⁸³reference-of-thought of the former as it ⁵⁷neuterising, 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~deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential ⁸³reference-of-thought deepest-level of ⁵⁷neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, failing base-

institutionalisation—ununiversalisation existential ⁸³reference-of-thought next level of
⁵⁷neuterising is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-
mediating,-as-of-its-specific-constitutedness¹³
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’, ¹⁰³universalisation—non-positivism/medievalism existential ⁸³reference-of-
thought after-next level of ⁵⁷neuterising is elicited by its ‘preclusive-consciousness qualifying—
ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’, positivism—procrypticism existential
⁸³reference-of-thought next-after-next level of ⁵⁷neuterising is elicited by its ‘occlusive-
consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-
constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
failing preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
‘³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’, and ultimately futural Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
existential ⁸³reference-of-thought overcomes-⁵⁷neuterising/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-³¹<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’ and so by way of its more profound conflatedness¹² as of
⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶. Thus basically, ⁵⁷neuterising of the various references-
 of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness is
 as of ‘categorising-occlusive-consciousness/qualifying-preclusive-consciousness/tendentious-
 warped-consciousness/impulsive-trepidatious-consciousness—ontologically-compromised-
 mediating,-as-of-their-respective-specific-constitutedness¹³ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by
 their respective relative human limited-mentation-capacities as their respective beyond-the-
 consciousness-awareness-teleologies preconverging-or-dementing¹⁹—apriorising-
 psychologism/de-asserting construed as their respective prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought ⁵⁷neuterising, and revealing as of the
 notional~conflatedness¹² of notional~deprocrypticism their ‘⁸³reference-of-thought-
⁸⁴devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective
⁸³reference-of-thought/de-mentative/structural/paradigmatic relative transcendently-
 unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold¹⁰²;
 underlining the ontological implications of understanding ⁵⁷neuterising with respect to
 ‘retrospective and prospective Being underdevelopment elucidations of ⁵⁵meaningfulness-and-
 teleology⁹⁹’ as of ⁵⁷neuterising induced failing of ⁸³reference-of-thought/de-
 mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>.
 Basically ⁵⁷neuterising 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~deprocrypticism protensive-
 consciousness, and such an ontologically-veridical evaluation of ⁵⁷neuterising 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 ⁵⁷neuterising ‘can be disambiguated as of the fundamental human
 limited-mentation-capacity induced <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating context—⁵⁵meaningfulness-and-teleology³⁹
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-ontological-performance⁷¹-<including-
 virtue-as-ontology> misconstrual-as-⁵⁷neuterising, and so-construed as of referentialism as of the
 notional~conflatedness¹² of notional~deprocrypticism protensive-consciousness; thus gaining a
 superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness fixations/hardening-construed-as-
⁵⁷neuterising 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~deprocrypticism, disambiguates
⁵⁷neuterising 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-dementating/structuring/paradigming-of-meaningfulness fixations/hardening-construed-as-⁵⁷neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Insightfully and counterintuitively for elucidative construal, ⁵⁷neuterising as of epistemic-abnormalcy/preconvergence²⁰/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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of preconverging-or-dementing¹⁰-apriorising-psychologism/deassertion, that reveals ⁵⁷neuterising as of epistemic-abnormalcy/preconvergence²⁰/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 ⁵⁷neuterising as such reveals the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics). The ontological-veridicality of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ is one grounded as of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) on ‘decentering/pivoting around the uninstitutionalised-threshold¹⁰² rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and so as of the uninstitutionalised-threshold¹⁰² rule. This explains why at uninstitutionalised-threshold¹⁰² which are subject to ‘⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁷neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that overcomes the given uninstitutionalised-threshold¹⁰² ‘⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁷neuterising’ 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-¹⁰³universally-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 ¹⁰³universally attributable as if humans had only the intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ individuation without temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ individuations will simply fail to recognise the generation-and-upholding of ⁵⁷neuterising and thus unable to reveal perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; as it is naïve to think that while being at an uninstitutionalised-threshold¹⁰² like ¹⁰³universalisation-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic ⁵⁵meaningfulness-and-teleology⁹⁹ without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation ⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁷neuterising’ to be able to then reveal, construe and uphold positivistic Being and ⁵⁵meaningfulness-and-teleology⁹⁹, and this equally applies with regards to overcoming our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁷neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism Being and ⁵⁵meaningfulness-and-teleology⁹⁹. As a further elucidation, a comparison can be made between a

construct of ‘notional~referentialism’ disambiguated as referentialism, categorising⁵⁷ neuterising, qualifying⁵⁷ neuterising, tendentious⁵⁷ neuterising and impulsive⁵⁷ neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-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/preconvergence¹⁰/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’ of⁵⁷ neuterising. This elucidation is to point out that⁸³reference-of-thought constructs in epistemic-abnormalcy/preconvergence¹⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in the very first place cannot be the basis for articulating, as of their given constitutedness¹³, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ ontologically-veridical⁵⁵ meaningfulness-and-teleology⁹⁹ ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical⁵⁵ meaningfulness-and-teleology⁹⁹ 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 their⁵⁷neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-⁸³reference-of-thought of Being and ⁵⁵meaningfulness-and-teleology⁹⁹ retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by constitutedness¹³ by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is a conflatedness¹² of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising³²~renewing-realisation/re-perception/re-thought as of⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that

‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; with the {given consciousness's ⁵⁷neuterising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁷neuterising-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 ⁵⁷neuterising-induced}-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The fact is that all ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given 83reference-of-thought are necessarily in ontological-contiguity⁶⁶, construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising²² of the same <amplituding/formative-epistemicity>totalising/circumscribing/delineating 83reference-of-thought-⁸⁴devolving. 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
⁵⁵meaningfulness-and-teleology⁹⁹, as well as the temporal manifestations of the registry-
 worldview/dimension including conjugated-postlogism⁷⁷, is inevitably in notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> with all other
⁵⁵meaningfulness-and-teleology⁹⁹ of that registry-worldview/dimension ⁸³reference-of-thought
 since there are all grounded either in a ‘conscious—nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-
 supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with the
 same/common/shared ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹. Such notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> is implied by the
 fact that a ⁸³reference-of-thought is a ‘<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ implied as
 of the same/common/shared ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ and with all its ⁵⁵meaningfulness-and-teleology⁹⁹ 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/dereification⁸⁶, being mutually
 cognisant-and-integrative by ‘conscious—nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-
 supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with the

same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. In this regard, a non-positivistic as ‘a superstitious centered-~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸ dereification³⁶ in notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as of the overall ⁸³reference-of-thought underlying ~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating belief in superstition, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Such a construal equally applies to our positivism–procrypticism 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 ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-

thought mental-disposition is a notional-contiguity/epistemic-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> of the positivism~procrypticism <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating context—⁵⁵meaningfulness-and-teleology⁹⁹
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-ontological-performance⁷¹-<including-
 virtue-as-ontology> as of ‘conscious~nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-
 supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with its centered-
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-
 and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹. This explains why it is de-
 mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-
 setup or our procrypticism social-setup to resolve the vices-and-impediments¹⁰⁵ associated with
 the corresponding ⁸³reference-of-thought centered-<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ implied as
 of the same/common/shared ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, as it is in circular <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered-
 epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the
 associated vices-and-impediments¹⁰⁵. Rather than a difference-in-kind/difference-in-
 aposteriorising-or-logicising²² implied as of ‘notional-contiguity/epistemic-contiguity⁶¹-
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-
 qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising³³ as
 of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶²-<shallow-

supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ as of the prospective relative-ontological-completeness⁸⁷ of the prospective ⁸³reference-of-thought ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ implied different and relatively-more-profound-and-complete ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s ⁸³reference-of-thought

‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments¹⁰⁵ crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising²³ construal there is a double-gesture of reification⁸⁶ as of implying more critically the inappropriateness of the centered-epistemic-totalisation/⁸³reference-of-thought as of its underlying ⁵⁵meaningfulness-and-teleology⁹⁹ implied same/common/shared ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, which then inherently points to the inappropriateness of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ on the basis of the centered-epistemic-totalisation/⁸³reference-of-thought and hence implying that there can’t be any dialogical-equivalence. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification⁸⁶ cognisant-and-integrative

with a non-positivistic superstitious ⁵⁵meaningfulness-and-teleology⁹⁹ centered-epistemic-totalisation/⁸³reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification⁸⁶ mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments¹⁰⁵. The same applies from a notional~deprocrypticism perspective with regards to a ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought mental disposition as an argument seeming to articulate ⁵⁵meaningfulness-and-teleology⁹⁹ in the same disjointedness-as-of-⁸³reference-of-thought terms-as-axiomatic-construct by which the ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’, as of the succession of registry-worldviews/dimensions from the notional~deprocrypticism 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-‘³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-worldview/dimension for the disambiguation of temporal-to-intemporal-dispositions, its ⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹ as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its {given consciousness’s ⁵⁷neuterising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—
 ontological-normalcy/postconvergence>) insight as of ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing reveals and attends to the notional~deprocrypticism
 ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from
 metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—
 absolutising-identitive-constitutedness¹³) <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 ‘<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 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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-⁸⁴devolving-level of analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation uninstitutionalisation and ¹⁰³universalisation institutionalisation’, ‘¹⁰³universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and prospectively ‘positivism–procrysticism uninstitutionalisation and notional~deprocrysticism institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in a ¹⁰³universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-veridicality; as of conflatedness¹² we can’t simply imply the presence ¹⁰³universalisationnon–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 ⁵⁵meaningfulness-and-teleology⁹⁹, as such a mental-reflex representing/skewing-the-representation of the presence as ¹⁰³universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold¹⁰² and wrongly represent its ⁵⁵meaningfulness-and-teleology⁹⁹ 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-constrast-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as

of logical coherence, we need to move at the <amplituding/formative–epistemicity>totalising/circumscribing/delineating level of analysis which is the ⁸³reference-of-thought and then construe ⁵⁵meaningfulness-and-teleology⁹⁹ 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, ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ lies-with-and-is wholly as of elevation/institutionalisation ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully,

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of notional~conflatedness¹²/constitutedness¹³-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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of recurrent-utter-uninstitutionalisation’ in de-emphasising the threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—
conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁵meaningfulness-and-
teleology⁹⁹ 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 ¹⁰³universalisation
institutionalisation while in base-institutionalisation—ununiversalisation uninstitutionalisation
(doing so by failing the ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
of base-institutionalisation—ununiversalisation’ in de-emphasising the threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—
conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁵meaningfulness-and-
teleology⁹⁹ 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 ¹⁰³universalisation—non-
positivism/medievalism uninstitutionalisation (doing so by failing the
‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)

of ¹⁰³universalisation–non-positivism/medievalism’ in de-emphasising the threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation while in positivism–procrypticism uninstitutionalisation (doing so by failing the ‘<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of positivism–procrypticism’ in de-emphasising the threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁵meaningfulness-and-teleology⁹⁹ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶); such that supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-

faith/inauthenticity⁶³ elucidation/reification⁸⁶ of existential-contextualising-contiguity³⁸, and so
 as to dimensionality-of-sublimating³⁴—~~<amplituding/formative>~~supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This
 reflects ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot
 be construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ as of a soulless nihilistic-teleology⁹⁹-for-the-attainment-of-
 temporality⁹⁸/human-mortal-whims as it simply brings an end to the transcendental potential for
 the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of
 prospective institutionalisation necessarily has to take precedence in further driving the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ over a conceptualisation as
 of denaturing¹⁵ of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹.
 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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-disposition rather than a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite <~~amplituding~~/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-⁹categorical-imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of ¹⁴de-mentation-(<~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to the prospective ⁸³reference-of-thought for renewal; that is, this will rather bring about the <~~amplituding~~/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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ on a false notion of ‘an intemporal temporality⁹⁸’, naively passing for intemporality⁵¹/longness as of intersubjective eliciting of temporality⁹⁸. Such notional~conflatedness¹² for ontological-

performance⁷¹-<including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence>⟩ when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms-as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common ¹⁰³universal 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective ⁸⁰procrypticism—or-disjointedness-as-of-³³reference-of-thought uninstitutionalisation associated with our positivism—procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁶⁸-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/inferring-of-elucidation-outside-existential-

contextualising-contiguity³⁸ of its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at the positivism—procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation construed as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of our positivism—procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought is rather construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete notional~deprocrypticism perspective’, with notional~deprocrypticism in ontological-normalcy/relative-ontological-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 procrypticism 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~deprocrypticism 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 ⁵⁴maximalising-recomposuring-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–procrypticism so-construed from a
 notional~deprocrypticism 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/preconvergence¹⁰/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
 <amplituding/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-⁸⁴devolving—
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-

teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn't mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness ⁵⁷neuterising-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inherent in our prospective ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought institutionalisation as in our

metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—
 absolutising-identitive-constitutedness¹³) beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ we systematically override the ontological-
 veridicality implications of such ⁸⁰procrypticism—or–disjointedness-as-of-⁸³reference-of-thought
 and proceed by mental-reflex to uphold our ⁸⁰procrypticism—or–disjointedness-as-of-⁸³reference-
 of-thought <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) at this
 positivism–procrypticism uninstitutionalisation as of an existentially nihilistic mental-disposition
 in degeneration of the human existential tale; as all ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ as of its ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’
 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> 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-(implicated-
 epistemic-veracity-of-⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>)
 in that despite the articulation of positivistic principles/interpretations in the animistic social-

setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic ⁵⁵meaningfulness-and-teleology⁹⁹ nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and falling back to construe/conceptualise ⁵⁵meaningfulness-and-teleology⁹⁹ in non-positivistic animistic or medieval terms—as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-supererogation⁹⁶ and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' reflecting the teleological-dementating/structuring/paradigming/teleological-possibilities, established as of its ⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ⁵⁵meaningfulness-and-teleology⁹⁹' that will not lightly give up on 'its invested specific prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-

thought of ⁵⁵meaningfulness-and-teleology⁹⁹ as a <amplituding/formative>wooden-language-
 ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>’ despite the ontological-veridicality of a valid anti-
 nihilistic intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming opened-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹
 enabling the human existential tale as of the successive transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity behind the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ notwithstanding that its very own institutionalisation
 arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-
 confliction level involves temporal concatenation to intemporality⁵¹/longness as denaturing¹⁵ of
 the prior institutionalisation’s ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ by their elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸, and so as of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought~⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology>, due to lack of constraining social ¹⁰³universal-transparency¹⁰⁴-
 ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ at its uninstitutionalised-
 threshold¹⁰². Such a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism being rather as of a
 temporal extricatory de-mentating/structuring/paradigming and that naively considers the mutual

intersubjective eliciting of temporal extricatory de-mentating/structuring/paradigming to be intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications⟩⟩ rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness³⁷-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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~deprocrypticism-prospective-sublimation)⟩³⁰) originary/event³⁷-of-

prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into question a prior registry-worldview’s/dimension’s ⁸³reference-of-thought teleological-de-mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, established as of its ⟨given consciousness’s ⁵⁷neuterising-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁷neuterising-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s ⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹ which establishes its ‘grounded knowledge construct’, and so because of its denaturing¹⁵ of the prior institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness ⁵⁷neuterising-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 ⁵⁷neuterising-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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–procrypticism

axiomatic-construct (occlusive-consciousness ⁵⁷neuterising-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 procrypticism ⁸³reference-of-thought—devolving-teleological-
 de-mentating/structuring/paradigming—of-meaningfulness which will just induce their
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-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~deprocrypticism ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-
 of-presence--{implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁸presencing—absolutising-
 identitive-constitutedness¹³} 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—⁵⁵meaningfulness-and-teleology⁹⁹ as ‘banally’ portrayed historically is not as of
 an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong
⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—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-mentating/structuring/paradigming—of-meaningfulness’.
 But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of
 prospective institutionalisations ⁵⁴maximalising-recomposuring-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-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>; 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--{implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought ‘<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—procrypticism. This analysis

brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought of the {given consciousness’s ⁵⁷neuterising-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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology³⁹ is utterly geared in an <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸, pointing to its perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus the need for <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, involving ⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ strives to go beyond a prior institutionalisation <~~amplituding~~/formative>wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, and this explains its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹;

while on the other hand the grounded uninstitutionalised-threshold¹⁰² recurrently overrides as of constitutedness¹³ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ any notion of its ontologically deficient ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹, 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation behind the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ enabling the human existential tale in successive
 institutional-cumulation/institutional-recomposure-<as-to-⁴³historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> is always rather perceived intradimensionally as an
 exceptional-askance and unordinary. For instance, the ⁵⁴maximalising-recomposuring-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-(implicated-epistemic-veracity-of-⁶⁶nonpresencing-
 <perspective—ontological-normalcy/postconvergence>) analysis does apply with respect to
 superstitions, ¹⁰³universal 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation as the process enabling prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought of same <~~amplifying~~/formative—epistemicity>totalising~devolved~
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered
 off limits to any challenging ⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ arise only by
⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) consider ⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-
 and-teleology⁹⁹al 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is
 ‘often actually imbued with active and passive mental-strategies of compromise’ but which
 wouldn’t cut it with the ⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ and progress requires ontologically-veridical as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming ‘responses’ as of ¹⁰³universal implications and not temporal extricatory de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought prospective ⁸³reference-of-thought ‘construes as circularity and <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ pretences of knowledge and judgements which are rather in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ⁸⁰procrysticism—or—

disjointedness-as-of-⁸³reference-of-thought and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought. This underlying notion of ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising¹²~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining ontological-primemovers-totalitative-framework⁷² thus rather eliciting atomising/taking-to-pieces constitutedness¹³ that induces relatively poor ontological-performance⁷¹-<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as validated by ontological-primemovers-totalitative-framework⁷². At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such a constitutedness¹³ ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-

mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness⁸⁸-of-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 constitutedness¹³. This weakness is underlined and resolved by the notion of ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in constitutedness¹³ that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising³²~devolved~purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among

humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation³⁶-<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-⁸⁴devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their constitutedness¹³ defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising constitutedness¹³ but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness¹² as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought-⁸⁴devolving-as-of-instantiative-context is then the preceding and transformative element
 of ⁵⁵meaningfulness-and-teleology⁹⁹ conceptualisation as of our limited-mentation-capacity-
 deepening⁷² 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~deprocrypticism-prospective-sublimation}⁹⁰) originary/event³⁷-of-
 prospective-ontology-origination projection into existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness¹³, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of ¹⁰³universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-~~mentativity construal highlights the ontological-contiguity⁶⁶ of all knowledge as of their 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 constitutedness¹³ rather than striving to expand the transcendental-enabling/sublimating/~~supererogatory-de-~~mentativity ~~ontological-primemovers-totalitative-~~framework⁷² existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn't easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/~~supererogatory-de-~~mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions

like Mendelian heredity as the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷² nature and differences as well as their divergence in ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-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 <~~amplituding~~/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of constitutedness¹³ undermining requisite creativity as of conflatedness¹², as it ‘critically presupposes beyond-the-consciousness-awareness-teleology⁹⁹~<in-existential-extrication-as-of-existential-unthought>⁶ that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <~~amplituding~~/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-

reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-
 reality/ontological-veridicality with our given limited-mentation-capacity in 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-⁸⁴devolving-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~deprocrpticism (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
 constitutedness¹³ wherein a more profound view of the philosophical enterprise as intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity ontological-primemovers-totalitative-framework⁷² here hasn't been entertain
 sufficiently to point out that effectively it is a problem that actually 'devolves out' of the more
 fundamental issue of Being as of its but is rather being posed as of a 'disjointed/fragmented
 analysis' as a consciousness grounded problem. This equally explains this author's construal of
 human consciousness development as rather of Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹; 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-

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 ⁵⁷neuterising-induced-or-deneuterising¹⁶-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—⁵⁵meaningfulness-and-teleology⁹⁹ or 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/existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for constitutedness¹³ lies with human misconstruing from 'existential-instantiations' the ontological-veridicality of axiomatic-constructs as derived from the '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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>

imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of {given consciousness's ⁵⁷neuterising-induced-or-deneuterising¹⁶-induced}-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of existential-instantiations, we will rather tend to wrongly construe 'the conceptual patterning of existential-instantiations' as rather being 'axiomatic-constructs as of the {given consciousness's ⁵⁷neuterising-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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>imbricatedness/threadedness/recomposuring', thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold¹⁰². Thus, the ontological-veracity as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of 'the axiomatic-constructs of a {given consciousness's ⁵⁷neuterising-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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>imbricatedness/threadedness/recomposuring' generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue implied as ⁵⁵meaningfulness-and-teleology⁹⁹, is rather ensured by the
 construal of existential-instantiations as of ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation which is as of conflatedness¹², thus
 enabling the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. It is
 interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put
 into question the inherent nature of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding-
 oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent
 and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal
 of the ‘iterating nature of existential-instantiations’ as of existence’s
 imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is
 nothing but a virtuality or ontologically-flawed construal as of naïve constitutedness¹³. Of course,
 it is rather prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that will
 imply deeper ontological-veracity of the same underlying purview for the construal of
⁵⁵meaningfulness-and-teleology⁹⁹ mental-disposition grounded on existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>. Insightfully and making the
 case against conceptual patterning as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ of existential-instantiations, this points out that existence inherent
 superseding—oneness-of-ontology necessarily implies ontologically-veridical ⁵⁵meaningfulness-
 and-teleology⁹⁹ is effectively as of a natural transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity existential-contextualising-contiguity³⁸-of-
 all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however
 imbricated/threaded/recompusured such an exercise, explaining why our knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue of a given <~~amplituding~~/formative-
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality in conflatedness¹² need to be as of a ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹,
 and more than just conceptual patterning that doesn’t or poorly attends to a natural
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity contextualising-contiguity-
 of-all-ontologically-veridical-meaningfulness. existential-For all the above elucidations
 highlighting the ontological-veracity implications of constitutedness¹³ and conflatedness¹², it
 should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in
 construing intrinsic-reality/ontological-veridicality such that the more profound/complete
 recomposuring of the very same <~~amplituding~~/formative-epistemicity>totalising~devolved~
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects
 in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be
 expanded upon as follows, the reason why relative-ontological-incompleteness⁸⁸-of-⁸³reference-
 of-thought/epistemic-abnormalcy/preconvergence¹⁰/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 ⁵⁵meaningfulness-and-teleology⁹⁹ and the inherent ontological-veracity/intrinsicness of the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it'. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness³⁷-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 <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness³⁷-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 <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving '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-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁵ of human construal/conceptualisation of it. This fully articulates the dynamic
 relationship of human limited-mentation-capacity as of its poor to perfect relationship-
 with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as
 poor as of constitutedness¹³ and as relatively-perfect/near-perfect/perfect conflatedness¹²,
 construed as notional~conflatedness¹² as of constitutedness¹³-to-conflatedness¹² of human
 limited-mentation-capacity. Insightfully, it highlights that constitutedness¹³ arises as of human
 limited-mentation-capacity 'poor/unsound/shoddy/incomplete unanticipated/unprojected'
 construal/conceptualisation-of-axiomatic-constructs-as-knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue from 'the imbricatedness/threadedness/recomposuring iterating of
 existential-instantiations' as of 'existence-or-intrinsic-reality-or-ontological-veridicality', while
 conflatedness¹² arises as of human limited-mentation-capacity 'good/sound/profound/complete
 anticipated/projected' construal/conceptualisation-of-axiomatic-constructs-as-knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue from 'the imbricatedness/threadedness/recomposuring iterating of

existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’.
 Notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as such highlights an underlying
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of the constitutedness¹³-to-
 conflatedness¹² dynamism of human limited-mentation-capacity with respect to human
 ontological-performance⁷¹-<including-virtue-as-ontology>-as-of-its-broadest-implications
 amenable to human-subpotency/‘subpotent-mimetic-echoness-derivation-within-the-full-
 potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-
 reverberation-or-existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², and so
 whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-
 ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-
 subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency of
 existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-
 or-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-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, ¹⁰³universal 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-distension⁷⁶ (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 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology³⁹-as-of-'nondescript/ignorable-void'⁵⁹-with-regards-to-prospective-apriorising-implications>)). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness as for material and physical effecting devolving teleologies as meaningfulness' while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness inherent effecting devolving teleologies as meaningfulness'. This validates the idea of dualism as ultimately supererogatory~human-subpotency~effecting can only arise from the conflatedness¹² of human consciousness in-its-embodiment as the potent

‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and ⁵⁵meaningfulness-and-teleology⁹⁹ construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its constitutedness¹³ conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) as of collective human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue inherently suffer in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> from ‘an extended metaphysics-of-presence--<implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³> deficiency’ on human ontological-performance⁷¹-<including-virtue-as-ontology> that can be traceable as of a notional~deprocrypticism ‘extended metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>’ insight’ construed as ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing; 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, ¹⁰³universalisation realisation of the hyperbole of base-institutionalisation–ununiversalisation, positivism realisation of the hyperbole of ¹⁰³universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism realisation of the hyperbole of positivism/procrypticism. ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of notional~deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² from human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’ as it reflects relative ontological-performance⁷¹-<including-virtue-as-ontology>-as-of-its-broadest-implications of any {given consciousness’s ⁵⁷neuterising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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. ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the

notional~conflatedness¹² of notional~deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity constitutedness¹³ conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, whereas limited-mentation-capacity conflatedness¹² conceptualisation as of notional~deprocrypticism-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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-constitutedness¹³ induced ⁵⁷neuterising or prospectively notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² ⁵⁵meaningfulness-and-teleology⁹⁹. That is, the notional~deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness¹², with no intermediating construct as of constitutedness¹³, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness¹² ⁵⁵meaningfulness-and-teleology⁹⁹. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness¹³ on conflatedness¹² induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ ⁵⁵meaningfulness-and-teleology⁹⁹. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-

conflatedness¹² as a notional conception in construing ⁵⁵meaningfulness-and-teleology⁹⁹, while avoiding its ontologically-flawed constitutedness¹³ construals in terms—as-of-axiomatic-construct of the various ⁵⁷neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ towards ontologically-uncompromised-mediating,-as-of-conflatedness¹² is what is effectively and ontologically defining of issues of ⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹ given that as of its ontologically veridical conflatedness¹² it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening⁵² that is behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹-and-longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism ‘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~deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective’. It is the ‘notion of limited-mentation-capacity’ that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of ⁵⁷neuterising. ⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing as of the notional~conflatedness¹² of notional~deprocrypticism 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³’ of the full potency of existence.
 Existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s
 overall ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the
 notional~conflatedness¹² of notional~deprocrpticism construct, wherein its
 <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ construes beyond-the-consciousness-
 awareness-teleology³⁹-<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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸)
 at its uninstitutionalised-threshold¹⁰². Existential-extrication-as-of-existential-unthought thus
 highlights the overall constitutedness¹³ of humankind’s access to existence given the
 ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’, such
 that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-
 reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-axiomatic-
 construct as ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness’ is rather as of various successive relative
 constitutedness¹³ implied with the successive institutionalisations, and explains a natural human
 mental-disposition to nihilism as of each of such institutionalisation’s
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-
⁵⁵meaningfulness-and-teleology⁹⁹ behind the overall ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷. Existential-extrication-as-of-existential-unthought as of the
notional~conflatedness¹² of notional~deprocrypticism equally implies a humankind (re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³⁰) originary/event³⁷-of-
prospective-ontology-origination and effective ⁵⁴maximalising-recomposuring-for-relative-
ontological-completeness³⁷—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-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic
while construing prospective opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ as
postconverging-or-dialectical-thinking²⁰-and-centered-to-the-prospective-institutionalisation’s-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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-<amplifying/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-
⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> associated with the

ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹². In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s ⁸³reference-of-thought as an ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our ⁸³reference-of-thought ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Basically, existence as of prospective base-institutionalisation ⁸³reference-of-thought is circularly-unintelligible-but-for-a-

~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-
hyperbole-of–⁵⁵meaningfulness-and-teleology⁹⁹ to recurrent-utter-uninstitutionalisation
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, existence as of prospective ¹⁰³universalisation ⁸³reference-
of-thought is circularly-unintelligible-but-for-a-~~amplituding~~/formative–
epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of–
⁵⁵meaningfulness-and-teleology⁹⁹ to base-institutionalisation–ununiversalisation 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, existence as of prospective positivism ⁸³reference-of-thought is
circularly-unintelligible-but-for-a-~~amplituding~~/formative–epistemicity>totalising~self-
referencing-syncretising-meniality-or-hyperbole-of–⁵⁵meaningfulness-and-teleology⁹⁹ to
¹⁰³universalisation–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–
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ⁸³reference-of-
thought is circularly-unintelligible-but-for-a-~~amplituding~~/formative–
epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of–
⁵⁵meaningfulness-and-teleology⁹⁹ to positivism–procrypticism 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-universalisation as intradimensional meniality-or-hyperbole and rather resolvable as of ¹⁰³universalisation superseding projection/anticipation, and same with ¹⁰³universalisation-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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ about our positivism-procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional~deprocrypticism 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--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)' what is existence/existential-possibilities not factoring Being conflatedness¹² <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and further in

contradiction to the notion of human ~~<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>). 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-completeness⁶⁷-of-⁸³reference-of-thought thus
expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying
social scientists of their times who insist on the recurrence of the practices of the creed are ‘not
stupid’ as they know very well that ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ for ⁵⁵meaningfulness-and-teleology⁹⁹ are just that with
respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-
teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ who is bound to circularly
elicit shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ on such renewed ⁸³reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for ⁵⁵meaningfulness-and-

teleology⁹⁹ 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-institutionalisation⁵⁵ meaningfulness-and-teleology⁹⁹ cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter's⁸³ reference-of-thought as of its⁸³ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is a sound basis for construing the ⁵⁵meaningfulness-and-teleology⁹⁹ of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation⁸³ reference-of-thought as it adopts by mental-reflex an ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-disposition rather than a ⁵⁴maximalising-recomposuring-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to prospective base-institutionalisation⁸³ reference-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 ⁵⁵meaningfulness-and-teleology³⁹ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, as such pretence circularly turns into constitutedness¹³ at the given ⁸³reference-of-thought uninstitutionalised-threshold¹⁰²; highlighting the fact that human potential attainment of the notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ as of notional~deprocrypticism as <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought which points out that the various uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-⁸³reference-of-thought and that the various institutionalisations from base-institutionalisation to notional~deprocrypticism are actually levels of preempting—disjointedness-as-of-⁸³reference-of-thought all reflected as of notional~deprocrypticism. The validity of the construal of existence as-of-existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-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-⁵⁵meaningfulness-

and-teleology⁹⁹ 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
⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality and not as a grounded constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ wrongly inducing ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³.
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity emphasises organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlying conflatedness¹² pointing to the ‘false certainty and denaturing¹⁵ implications’ involved with knowledge construed mechanically as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ in a constitutedness¹³ and extricatory relationship with human
~~<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>), failing to factor in ⁵⁴maximalising-recomposuring-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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the
 notional~conflatedness¹² of notional~deprocrypticism is always the issue of ‘divulging
 prospective relative-ontological-completeness⁸⁷-of-³³reference-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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>. Hence the very essence of a
 notional~deprocrypticism institutionalisation is one that comes into terms—as-of-axiomatic-
 construct with existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² and as reflected in
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of conflatedness¹² in
 avoiding ⁵⁵meaningfulness-and-teleology⁹⁹ denaturing¹⁵ involved with grounded
 constitutedness¹³ posturing. Operantly, the phenomenological quest for an underlying and
 superseding knowledge construct, construed here as an enabling construct of
 <amplituding/formative~epistemicity>totalising~conflated—⁵⁵meaningfulness-and-teleology⁹⁹-
 as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing 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
⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing as of the
 notional~conflatedness¹² of notional~deprocrypticism 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-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹
 and its constitutedness¹³ as of the unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing¹⁹-apriorising-psychologism> of its given prior relative-ontological-
 incompleteness⁸⁸-of-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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ as '~~<amplituding~~/formative-epistemicity>totalising~conflated-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-
⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing' 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity 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~deprocrypticism or <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ retrospectively to prospectively, centered-<~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of notional~deprocrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness⁹⁷-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 ⁵⁵meaningfulness-and-teleology⁹⁹ inducing relatively less and less deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ right up to the attainment of notional~deprocrypticism ‘centered–epistemic-totalisation circularity of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of theoretically perfect/sound ontological-performance⁷¹-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness¹³ as failing to project of the transformational implications of human limited-mentation-capacity-deepening⁵² for successive prospective relative-ontological-completeness⁸⁷-of-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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ or notional~deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition constitutedness¹³, it perfectly grasps the implications to ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of ⁵⁵meaningfulness-and-teleology⁹⁹ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ but rather as within a same horizon of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> of the very same <~~amplituding~~/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigming-of-meaningfulness’ a centered-epistemic-totalisation is rather the circular ⁵⁵meaningfulness-and-teleology⁹⁹ representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/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<amplituding/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 ⁵⁵meaningfulness-and-teleology⁹⁹ in relative deficient/flawed ontological-performance⁷⁴-<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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as notional~deprocrypticism implies the circular ontologically-flawed/deficient implications of centered-epistemic-totalisation are done away with as of ontological-completeness with the <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of the 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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/paradigming–of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural *différance* as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness¹² in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay *différance* is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural *différance* is the notion of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,

as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁹, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold¹⁰² temporal individuations circular undermining of the prospective institutionalisation⁸³reference-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-threshold¹⁰²⁸³reference-of-thought which is in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its ultimate crossgenerational collapsing for the prospective institutionalisation’s⁸³reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the prospective institutionalisation’s⁸³reference-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in

constitutedness¹³, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening⁵² then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness⁸⁸ reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity⁶⁶ as of conflatedness¹², and so as of the very same <amplituding/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 human⁵⁵ meaningfulness-and-teleology⁹⁹ 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 to⁸³reference-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<amplituding/formative-epistemicity>totalising~purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of supposed existential-implications correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/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-supererogation³⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for devolving ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-

implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’. But then it is naïve to construe of mathematics, as logicians have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity³⁸ of other applied and transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <~~amplifying~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of

the existential domain in question have to be critically developed as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about validation/invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential validation/invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> with regards to the ontological-contiguity⁶⁶ of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidity of mathematics as of a ‘very existentially nominal supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—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/measuringinstrument¹—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/measuringinstrument¹—for—conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity of the physics <~~amplifying~~/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve

formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed ⁵⁵meaningfulness-and-teleology⁹⁹. 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional~deprocrypticism psychoanalytic-unshackling metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) and conflatedness¹², and further subsumed in the word candidity or candour-capacity. Such

‘suprastructural logic’ is even more damning about the naïve constitutedness¹³ construal of
⁵⁵meaningfulness-and-teleology⁹⁹ 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/paradigm-ing-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–procrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹, and
 in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and
 captures ⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶. Being as of its implied notional~deprocrypticism’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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as base-institutionalisation, ¹⁰³universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology's directedness-as-Being thus enables the superseding of <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³). Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a ⁵⁵meaningfulness-and-teleology⁹⁹ correspondence relation with an epistemic-totalising³²~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> as validated by ontological-primemovers-totalitative-framework⁷²; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity when prospective relative-ontological-completeness³⁷-of-axiomatic-construct-or-⁸³reference-of-thought avails prospectively with regards to their ⁵⁵meaningfulness-and-

teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity⁶⁶; as axiomatic-construct/⁸³reference-of-thought in relative ontological-contiguity⁶⁶ of <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity⁶⁶ by its conflatedness¹² as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁸–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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-contiguity 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of the prior ‘axiomatic-construct/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-

supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of the very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a prospective institutionalisation and the uninstitutionalised-threshold¹⁰² is one of relative ontological-contiguity⁶⁶—by—notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of their differing references-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’; for instance, with regards to the relative ontological-contiguity⁶⁶ of ⁸³reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-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 ontological-contiguity⁶⁶ and relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, and so with regards to ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to

⁸³reference-of-thought, speaks of differing
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
 construct’ of the differing 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 reify⁵⁵ meaningfulness-and-teleology⁹⁹ as knowledge which can only arise
 as of the ‘⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁸⁰—
 apriorising-psychologism> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
 construct’. Such a logicism disposition is rather in constitutedness¹³ and is behind such naïve
 contention that philosophy doesn’t carry transcendental implications and actually undermines
 other approaches that strive for transcendental-enabling/sublimating/~~supererogatory~~~de-
 mentativity by way of conceptual patterning arguments blinded to transcendental implications of
 knowledge as derived from existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. In the bigger scheme of things, this
author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the
conception of⁵⁵ meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-
ontology> as of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-
<perspective-ontological-normalcy/postconvergence>) is wholly sufficient as of human limited-
mentation-capacity-deepening⁵² in accounting for ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-
singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴<~~amplituding~~/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶’ as of relative ontological-contiguity⁶⁶ of⁸³ reference-of-thought with regards to the
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’. This author
phenomenological transcendental conception is articulated as of non-speculative, non-imaginary,
theoretical, conceptual and operant implications construing/conceptualising in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷, not as an external speculative dialectics, but as a wholly internal
natural dialectics in conflatedness¹² as of human limited-mentation-capacity-deepening⁵². Such
that human phenomenological <~~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 the

‘complete scientific archaeological depth’ for grasping ontology and Being as of the conflateness¹² of human limited-mentation-capacity implications construed from notional~deprocrypticism perspective as ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental conflateness¹², there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflateness¹², 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 conflateness¹² 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 conflateness¹² ⁴⁴~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ as of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁹⁷—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual

constitutedness¹³ possibilities as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ implications that are effectively as of non-existence. The further
 implication is that human ‘prior existential-reality insight as arising by conflatedness¹² as of the
 coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-
 veracity of prospective existential-reality as of conflatedness¹² upholding prospective
 coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the
 ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as leading up to our
 present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness¹²
 as of successive opened-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹ superseding
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹ exercise we can’t as of
 soundness-or-ontological-good-faith/authenticity⁶⁸ exculpate ourselves to then pretend ours is the
 registry-worldview/dimension ⁸³reference-of-thought that is non-transcendable as of our
 <amplifying/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
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought 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-⁵⁵meaningfulness-and-teleology⁹⁹ with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ is subject to epistemic-decadence as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.

Such ‘ontological statistical-exception’ of intemporality⁵¹/longness as of ontology’s-directedness-as-Being permeates all existential processes including life itself. This explains why dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ on <~~amplituding~~/formative>wooden-language-

<imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹> as of uninstitutionalised-threshold¹⁰²
 failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately,
 phenomenology is all about grasping the conflatedness¹² of ontology's-directedness-as-Being.
 Furthermore, just as a transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 biological science in relative ontological-contiguity⁶⁶ of ⁸³reference-of-thought will dissociate
 modern day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and
 applicative implications from say th century Mendelian heredity however its inherent merits, and
 will not naively purport to analyse the former on the grounds of the latter which as axiomatic-
 construct is in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> on the
 basis of a naïve conceptual patterning implied as of the common term 'heredity'; this author
 likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued
 in traditional non-transcendental philosophical and knowledge analysis all too ready to construe
 and articulate ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶ of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<~~amplifying~~/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 ontological-contiguity⁶⁶ can equally be
 demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-
 mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of
 axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-
 created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity⁶⁶ of
 axiomatic-construct for grander human ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-
 performance⁷¹-<including-virtue-as-ontology>, as of the very same ~~<amplituding/formative-
 epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality. The ~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought involves taking cue from existence/existential-
 contextualising-contiguity³⁸/contexts as of existential-instantiations
 imbricatedness/threadedness/recomposuring in a ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed-conceptualisation exercise as of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening⁵² of a significant rise in consumers' salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity⁶⁶. The notion of axiomatic-construct in ontological-contiguity⁶⁶ arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity⁶⁶ as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity⁶⁶. ontological-contiguity⁶⁶ rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/⁸³reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity⁶⁶ and newtonian physics in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> rather as uncorrelated, whereas a notion of 'continuity of ontology' as is implied by 'ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>' will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-existence's~sublimating~nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) with respect to ⁸³reference-of-thought; as contrary to the 'Derridean différance decentering' freeplay that is entrapped in circularity of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of ⁵⁵meaningfulness-and-teleology⁹⁹ 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<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of notional~deprocrypticism. 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 <~~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>) with respect to the full-potency that is the ‘inherent centered-epistemic-totalisation-as-existence’, humankind devises its ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-
 and-teleology⁹⁹ 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 ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing underlying the successive
 institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. But then this
 highlights six issues with respect to ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-
 <including-virtue-as-ontology> with regards to such implicated-and-explicated ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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

⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹
individuation that notionally upholds the given institutionalisation's ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and as of temporality⁹⁸/shortness
individuations that in its relative ‘<~~amplituding~~/formative—epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ as of beyond-the-
consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
fails to uphold the given institutionalisation's ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ due to lack of social ¹⁰³universal-transparency¹⁰⁴-
<transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/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
⁵⁵meaningfulness-and-teleology⁹⁹’ of sound ontological-performance⁷¹-<including-virtue-as-
ontology> is not disambiguated from the ‘circular ⁸³reference-of-thought of temporal-as-
denaturing¹⁵ ⁵⁵meaningfulness-and-teleology⁹⁹’ of ontologically-flawed/deficient ontological-
performance⁷¹-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-
awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ temporal
individuations denaturing¹⁵ dynamics relations to the ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue, arising as of the conjugation of postlogism⁷⁷-

slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-
 register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue as of its human comprehension/deciphering of underlying rules/non-
 rules—apriorising/axiomatising/referencing—psychologism from existential-instantiations in
 imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered-
 epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, and thus right up to human attainment of ontological-completeness-
 of-⁸³reference-of-thought with this ‘ultimate social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of
 sound ontological-performance⁷¹-<including-virtue-as-ontology>’ rather lies with such

⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> of warped-consciousness about recurrences/existential-instantiations; —¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of ¹⁰³universalisation enables the grasp of certain ⁵⁵meaningfulness-and-teleology⁹⁹ on the basis of ¹⁰³universalising-rules-abstracted-as-of-

qualifying-of-occurrences/existential-instantiations by its ¹⁰³universalisation-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> of occlusive-consciousness about recurrences/existential-instantiations; and prospectively as theoretically/notionally attaining transcendental centered-<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ as of perfect/sound ontological-performance⁷¹-<including-virtue-as-ontology>, —preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of notional~deprocrypticism enables the prospective grasp of certain ⁵⁵meaningfulness-and-teleology⁹⁹ on the basis of deprocrypticism-as-preempting—disjointedness-as-of-⁸³reference-of-thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-‘conflatedness¹²’-of-

occurrences/existential-instantiations by its notional~deprocrypticism as preempting—
 disjointedness-as-of-⁸³reference-of-thought human-limited-mentation-capacity type of construal,
 as relevant in the ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism protensive-consciousness as of its notional-contiguity/epistemic-
 contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰—qualia-schema> superseding of transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹ temporal-to-intemporal human limited-
 mentation-capacity implications. Such superseding is actually attained as of the specific
 protensive-consciousness specific human premeaningfulness/preframing-<metaphoricity⁵⁶-
 disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, the limited-
 mentation-capacity ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> 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/paradigm-ing-of-
 meaningfulness-as-prospective-institutionalisation> maturing as ontology’s-directedness-as-
 Being all along the institutional-cumulation/institutional-recomposure-<as-to-

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> involving ontological-normalcy/postconvergence ⁸³reference-of-thought in relative ontological-contiguity⁶⁶ over relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, construed as prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought; wherein as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing conflatedness¹² construal as of notional~deprocrypticism, - the trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-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 ¹⁰³universalisation–non-positivism/medievalism is of a ‘warped Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but preclusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-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–procrypticism is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-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~deprocrypticism is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²) premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹ -<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism. Thus the notional~deprocrypticism ‘phenomenological transcendental-point-of-departure handle’ thus warrants a superseding ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism~procrypticism occlusive Being premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’. This overall deneuterising¹⁶ conception of transcendental centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> is reflected notionally as of notional~deprocrypticism, 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~deprocrypticism 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the notional~conflatedness¹² of notional~deprocrypticism underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human conflatedness¹² and human constitutedness¹³, defining any given registry-worldview's/dimension's ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 (implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence>) insight over presence institutionalisation ⁸³reference-of-thought as
 implying ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism perspective as the
 full depth of ~~<amplituding/formative-epistemicity>~~totalising~conflated-⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing is overridden to attain full ontological elucidation by the <amplituding/formative—epistemicity>totalising~conflated—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing ontological-performance⁷¹-<including-virtue-as-ontology> involving the uninstitutionalised-threshold¹⁰² reflection as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-
⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing. Furthermore,
 notional~deprocrypticism 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation have always led at the uninstitutionalised-
 threshold¹⁰² to human limited-mentation-capacity induced beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of ⁸³reference-
 of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 thus failing prospective intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation, inherently the issue of human limited-mentation-capacity as of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology>, is a paramount and permanent one such that the construct of
 notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ is exactly about an epistemic-totalising³²~conflated-⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing preemptive projecting/anticipating of the
 denaturing¹⁵ possibility of human limited-mentation-capacity as of notional~deprocrypticism
 social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷}
 ontological-performance⁷¹-<including-virtue-as-ontology>; inherently a
 notional~deprocrypticism protensive-consciousness is one which totalises-for-conflated-
⁵⁵meaningfulness-and-teleology⁹⁹-as-notional~deprocrypticism with no nondescript/ignorable-
 void⁵⁹ (actually speaking of akraasiatic-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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of extended
 metaphysics-of-absence-{implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-
 ontological-normalcy/postconvergence>} conceptualisation and as of the insight of human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor. The latter highlights the recurrence of such 'uninstitutionalised-
 threshold¹⁰² phenomena' as <amplituding/formative>wooden-language-{imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ have arisen as
 secondnated constructs that have substituted for their uninstitutionalised-threshold¹⁰² free-for-
 all <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-sublimating⁷⁴—~~<amplituding/formative>~~~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation ‘direct convincing’ at individuals-level underlying deferring to institutional and formal ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-thought

constitutedness¹³ 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 ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness⁸⁷-of-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, with transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity conflictedly implying overriding the prior institutionalisation's centered-epistemic-totalisation-facticity for the prospective institutionalisation's centered-epistemic-totalisation-facticity. But then ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism⁷⁵ as of human ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising’ of ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹
 given their supposedly coherent ontological-commitment⁶⁵ as of more profound ontological-
 primemovers-totalitative-framework⁷² validation as to existence-potency~sublimating–
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹², as re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-

notional~deprocrypticism-prospective-sublimation>⁹⁰, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism⁷⁵ by their relative ¹⁰³universal 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 ¹⁰³universal 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-

ontological-completeness³⁷ 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-~~<amplituding/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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ allows for the possibility for prospective metaphoricity⁵⁶ to reconstrue-and-redefine
 the social-setup ⁵⁵meaningfulness-and-teleology⁹⁹. Such prospective metaphoricity⁵⁶ possibility
 cannot be preempted because even the social-setup conventioning in its functional operation of
⁵⁵meaningfulness-and-teleology⁹⁹ needs this supposedly coherent ontological-commitment⁶⁵ in
 order to affirm itself over any spontaneously arising disruptive ⁵⁵meaningfulness-and-teleology⁹⁹
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is not of poorer but rather of a superseding
 ontological-primemovers-totalitative-framework⁷² ⁴⁴~~<amplituding/formative—~~
 epistemicity>causality~as-to-projective-totalitative~implications,—for-explicating-ontological-
 contiguity⁶⁶ 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-commitment⁵⁵ respectively as of superstitious spiritualism ⁵⁵meaningfulness-and-teleology⁹⁹ or scholasticism pedantic dogmatism ⁵⁵meaningfulness-and-teleology⁹⁹, 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-commitment⁵⁵ of such prior social-setups registry-worldview/dimension ⁵⁵meaningfulness-and-teleology⁹⁹, and so as of the prospectively induced ontological-primemovers-totalitative-framework⁷² superseding ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷-of⁸³ reference-of-thought by way of ontological-primemovers-totalitative-framework⁷² such as with prospective positivism/rational-empiricism ⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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—⁵⁵meaningfulness-and-teleology⁹⁹-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-conflatedness³² to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as of its ~~beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>~~⁶ manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity⁵⁶ is not construed in human temporal terms—as-of-axiomatic-construct as a ‘living notion’ going by an ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ elicitation of value as of untransvaluated—temporal-intemporality⁵¹. In this regard, as of the temporal ‘mental and

existential investment' of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism ⁵⁵meaningfulness-and-teleology⁹⁹ is basically nothing and worthless, likewise as of the temporal 'mental and existential investment' of base-institutionalisation–ununiversalisation prospective ¹⁰³universalisation antinihilism ⁵⁵meaningfulness-and-teleology⁹⁹ is basically nothing and worthless, same with ¹⁰³universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnature 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ with respect to prospective metaphoricity⁵⁶ as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion–as-

to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism metaphoricity⁵⁶ implications are necessarily spurious and associated with our positivism~procrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus's heliocentric world work or engagement with Galileo's support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> with their prospectively implied

metaphoricity⁵⁶; with the consequence that there can't be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness⁸⁸-of-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 ¹⁰³universalising-idealisation and prospective positivism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁵⁵meaningfulness-and-teleology⁹⁹ respectively. Likewise, this author's critique of the spurious institutional-being-and-craft muddlement of our positivism—procrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism is not an idle exercise, and so as of such <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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~deprocrypticism 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ with the achievement of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of prospective notional~deprocrypticism ‘inherent centered—epistemic-totalisation-as-existence’. It is those elements of an epistemic/notional possibility of correspondence, as of the <amplifying/formative—epistemicity>totalising~thrownness-in-existence¹⁴ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that together effectively make human transcendence-and-sublimity/sublimation/supererogatory~de-

mentativity and the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness⁹⁷-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~deprocrypticism that can articulate a conceptualisation of ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> as of a notional~correspondence to existence/existential-possibilities, thus avoiding <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ misconstrual as of constitutedness¹³. Insightfully with respect to human temporality⁹⁸/shortness including postlogism⁷⁷ and conjugated-postlogism⁷⁷ and as reflected by psychopathy and social psychopathy in our positivism—procrypticism, the conflatedness¹² of notional~deprocrypticism 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold¹⁰² to human temporality⁹⁸/shortness de-mentative/structural/paradigmatic denaturing¹⁵

(beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) undermining ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> due to lack of social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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/paradigm-ing-of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ can be denaturing¹⁵ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) as of their <amplifying/formative>wooden-language-<imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) by the various temporalities in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at its

uninstitutionalised-threshold¹⁰². This latter is only undermined driven by ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of prospective
 human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷).
 Again, the latter institutionalisation’s ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ can also be denaturing¹⁵ as of beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of their
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹).
 The overall implication here as implied by ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing is that only a contextual ontologically contiguous transitioning construal of
⁵⁵meaningfulness-and-teleology⁹⁹ as reflected as of the conflatedness¹² of

notional~deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic
 beyond-the-consciousness-awareness-teleology⁹⁹ -<in-existential-extrication-as-of-existential-
 unthought>⁶ perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 associated with every institutionalisation in prior relative-ontological-incompleteness⁹⁸ -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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² for upholding
 intemporality⁵¹-as-of-ontology that reflects the ‘inherent centered—epistemic-totalisation-as-
 existence’. Hence the notional~deprocrypticism 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 ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics) contextual ontologically contiguous transitioning construal of
⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹ -<including-virtue-as-ontology>
 that anticipates and accounts for human inherent intemporality⁵¹/longness and temporality⁹⁸,
 purports to avoid wrong elevation of temporality⁹⁸/shortness in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism and wrong degradation of
 intemporality⁵¹/longness in supplanting—conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism implied ⁸³reference-of-
 thought—elevated-devolving-as-of-prospective-institutionalisation, given the inherently
 confounding ontological-veridicality of human potent beyond-the-consciousness-awareness-

teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Broadly speaking thus, the

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁵⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹ mental-dispositions

teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² and wrongly degrades

the intemporal/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ mental-disposition

elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing¹⁵

of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ beyond-the-

consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶

while the latter is upholding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-

teleology⁹⁹ 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-

conviction-as-to-profound-supererogation⁹⁶ 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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought with intemporal⁵¹/longness rather as respectively in base-institutionalisation, ¹⁰³universalisation, positivism and prospectively ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought. 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-teleology⁹⁹ that override the prior ⁸³reference-of-thought~categorical-imperatives/axioms/registry-teleology⁹⁹ 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-completeness⁹⁷-of-⁸³reference-of-thought ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-

construal'' between recurrent-utter-uninstitutionalisation and base-institutionalisation–
 ununiversalisation, between base-institutionalisation–ununiversalisation and ¹⁰³universalisation–
 non-positivism/medievalism, between ¹⁰³universalisation–non-positivism/medievalism and
 positivism–procrypticism, and prospectively between positivism–procrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹
 disambiguation of uninstitutionalised-threshold¹⁰² and prospective institutionalisation, and so
 reflected as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the
 conflatedness¹² of notional~deprocrypticism wherein the uninstitutionalised-threshold¹⁰²
⁸³reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> to the
 prospective institutionalisation ⁸³reference-of-thought in relative ontological-contiguity⁶⁶ as of
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal'; imply a
 disambiguation as of mutual unintelligibility of prospective institutionalisation's 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-teleology⁹⁹-<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
 <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³-in-an-‘apparently-elevated’-devolving-as-

of-prospective-institutionalisation whereas inherent-superseding-existential-reality-unattached-to-its-temporal-limited-mentation-capacity-mental-disposition-points-to-its-degraded-devolving-at-the-uninstitutionalised-threshold¹⁰². Such a deneuterising¹⁶ binarity of storied ontologically-flawed <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-temporal-mental-dispositions and storied background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-such-temporal-mental-dispositions portrays how a storied-construct/ontologically-valid-narration can be articulated as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘emphasising exclusively that it is the construal of human temporality⁹⁸-to-intemporality⁵¹ limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold¹⁰² representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of human limited-mentation-capacity in temporal constitutedness¹³ mental-reflexes at presence⁸³ reference-of-thought, and so reflected by the implied intemporal conflatedness¹² of phenomenological transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of notional~deprocrypticism. We can appreciate the metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>) 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 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ to positivistic/rational-empiricism⁵⁵ meaningfulness-and-teleology⁹⁹ with regards to occurrences

and incidents best explained and dealt with by such positivistic meaningfulness as of the latter's prospective relative-ontological-completeness⁸⁷-of⁸³ reference-of-thought. As such non-positivism/medievalism or animistic social-setup 'will not be self-effacing as of its ontologically-flawed <amplitudinal/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-procrypticism mental-disposition is construed in deneuterising¹⁶ from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of⁵⁵ meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism perspective 'as not self-effacing as of its ontologically-flawed <amplitudinal/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 its⁸⁰ procrypticism-or-disjointedness-as-of⁸³ reference-of-thought and the prospective institutionalisation of deprocrypticism'. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold¹⁰² and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve⁵⁷ neuterising mental-reflex that by its <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ fails to attain such a conflatedness¹² as of notional~deprocrypticism deneuterising¹⁶ insight. Central and critical to achieving such a deneuterising¹⁶ analysis in grasping the full and complete possibilities of ontologically-veridical construal of human⁵⁵ meaningfulness-and-teleology⁹⁹ given human temporal-to-intemporal

mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold¹⁰² is the notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of conflatedness¹² as of notional~deprocrypticism. 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~⁵⁵meaningfulness-and-teleology⁹⁹-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold¹⁰²-and-its-assorted-and-conjugated-temporal~⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷ supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism for ⁵⁵meaningfulness-and-teleology⁹⁹’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-

ontological-completeness³⁷). Such that with regards to social-stake-contention-or-confliction
 possibilities the social psychological reference as of wrongly implied prior institutionalisation
 ‘projected reflex of entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁷ supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism for ⁵⁵meaningfulness-and-
 teleology⁹⁹’ is an abstract social constraint to human temporal mental-dispositions. In practicality
 such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-
 profound-supererogation⁹⁶—or—part-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ perception-and-relation to ⁵⁵meaningfulness-and-teleology⁹⁹’ as of social-stake-
 contention-or-confliction constraints social-functioning-and-accordance of temporal
 postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
 performance⁷⁴-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ reflecting
 uninstitutionalised-threshold¹⁰² Being 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-
 supererogation⁹⁶ is rather as of a relevant generalised social projection as
 ‘<amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 of veridical supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’ in relevant social engagement
 not perceived as of critical social-stake-contention-or-confliction as providing a ‘supplanting-

conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism credibility backdrop’ for subsequent targeted threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation⁹⁶—or—part-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶ with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed⁵⁵ meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>’, subpar to ontologically-veridical⁵⁵ meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ limited-mentation-capacity constraint’ as reflected from a ‘notional~deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations⁵⁵ meaningfulness-and-teleology⁹⁹ 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-threshold^{102 83} reference-of-thought, wherein such temporal thresholding neuterisation⁵⁸ with regards to ontologically-veridical⁵⁵ meaningfulness-and-teleology⁹⁹ reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the

notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’ as of
 metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective–
 ontological-normalcy/postconvergence⟩⟩ 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 ¹⁰³universalisation
 institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, it lies with Positivism institutionalisation
 over ¹⁰³universalisation–non-positivism/medievalism uninstitutionalisation
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and it lies prospectively with
 notional~deprocrypticism institutionalisation over our Positivism–procrypticism
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. This operantly defines ⁸⁰procrypticism–
 or–disjointedness-as-of-³³reference-of-thought as beyond just the construal of new supposedly
 intemporal ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the
 prospective institutionalisation to preempt the temporally denaturing¹⁵ ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior institutionalisation, but rather
 the deneuterising¹⁶ construal of the very ‘limited-mentation-capacity as of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions–existentialism-form-factor as the beyond-the-
 consciousness-awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought>⁶
 constraining dynamism’ behind the denaturing¹⁵ of ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ in the very first place; conceptualised henceforth as the

very ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation as of the
 notional~deprocrypticism registry-worldview/dimension institutionalisation as of its implied
 notional~deprocrypticism. Overall, the fact is that given that what is most relevant to the
 individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-
 supererogation⁹⁶—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ perception-and-relation to ⁵⁵meaningfulness-and-teleology⁹⁹’ over just abstract
¹⁰³universal propositions, when it comes to social-stake-contention-or-confliction social-
 functioning-and-accordance constraints such temporal part-conviction-as-to-profound-
 supererogation⁹⁶—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ mental-dispositions tend to be ultimately translated decisively onto issues of
 public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to
 imagine that as of such uninstitutionalised-threshold¹⁰² as of Being/ontological-framework-
 expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction
 with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-
 and-mental-dispositions, to mere propositions of probity rather than in the face of weak-
 institutional-constraints-and-penalties to perceive such ¹⁰³universal propositions as mere
 linguistic appendages of relative practical insignificance. The notion of beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ is
 the effective and credible deneuterising¹⁶ enabling articulation that grasps such an ontologically
 flawed mental-reflex that recurrently permeates consciously and unconsciously human
 phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any
⁵⁷neuterising, 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—⁵⁵meaningfulness-and-

teleology⁹⁹ individuation and temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ individuations of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ given its psychoanalytic-unshackling as of prospective deprocryicism 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁷deprocryicism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting

of Being construed as ontology's-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that is behind organic-knowledge. Human <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ 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-⁵⁵meaningfulness-and-teleology⁹⁹ terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the 'knowledge inventing' and its organic preservation. Thus the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ arises exactly to ensure deferential-formalisation-transference 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' is in a state of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of a medieval worldview will grasp that that unique demonstration of medieval-postlogism^{77/74}perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/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–procrypticism worldview and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism worldview). We can appreciate such metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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—procrypticism prospective transcendental emancipation to deprocrypticism. Underlying Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹; 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are always subject
 at uninstitutionalised-threshold¹⁰² to their denaturing¹⁵ as of their
 <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),
 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-
 teleology⁹⁹ 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—
⁵⁵meaningfulness-and-teleology⁹⁹-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 secondnature 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—
⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹. 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—
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) but rather ontological-pertinence, and the point in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ as knowledge-led is to harness ontological-pertinence

and not <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>), thus explaining deferential-formalisation-transference as of institutional percolation-channelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-¹⁰³universal-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-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 ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness⁵⁷-of-⁴³reference-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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)’ thus enabling ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹ ⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’ associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹. However, all along this ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of various pertinent social manifestations: —wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity in formal institutional deferential-formalisation-transference and percolation-channelling, with the result that beyond

the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality⁵¹-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory~de-mentativity as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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-encompassing⁵⁵ meaningfulness-and-teleology⁹⁹ value construct' such that the transcendental implications of knowledge by mental-reflex are construed as of ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation to presence, rather than as of <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity⁶⁶ over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹ psychoanalytic-unshackling positive-opportunism⁷⁵ can crossgenerationally be induced for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ despite the inherent circular distractiveness of temporality⁹⁸, and ultimately so as enabled by 'social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ constructs of knowledge wasn't enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting 'social ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/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 <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought, and so due to the 'existential and emotive commitments' it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> ⁸³reference-of-thought and introducing the prospective ontological-contiguity⁶⁶ 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 projective ontological-contiguity⁶⁶ is more than just a reification⁸⁶ gesturing of its very own
 axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 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-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> when
 analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the
 very same physics <~~amplituding~~/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.
 The ontological veridicality here is that such ‘double-gesture reification⁸⁶ as the prospective
 axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 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 ⁶⁰nonpresencing-
 <perspective—ontological-normalcy/postconvergence> induced transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity is not to be construed as an

⁵⁰incrementalism-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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³, but is rather a ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—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
⁵⁵meaningfulness-and-teleology³⁹ 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 ontological-contiguity⁶⁶ ⁸³reference-of-thought as ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought implies a transcending reification⁸⁶
 gesturing that not only affirms notional~deprocrypticism prospective registry-
 worldview/dimension but in that affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism> as of its ontological-completeness-of-
⁸³reference-of-thought de-asserts/dements our positivism~procrypticism registry-
 worldview/dimension, this will elicit an existential and emotional involvement that will rather
 convert into a circular neuterisation⁵⁸ of notional~deprocrypticism by a mental-complex avoiding
 such emotional discomfort and sense of existential ego undermining as is the case with all

destructuring-threshold-(uninstitutionalised-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 in ontological-contiguity⁶⁶ and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> but for the former’s enlightening the latter’s undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ associated with Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹, wherein uninstitutionalised-threshold¹⁰² mental-reflexes of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in their ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable—void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) in an ontologically-flawed dereification⁸⁶ gesturing of neuterisation⁵⁸, rather than ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as of <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising¹⁶. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold¹⁰² mental-reflexes of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which is ‘ontologically flawed and wanting’ but rather is as of a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory~de-mentativity for prospective institutionalisation relative to such <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that circularly reinstitute the uninstitutionalised-threshold¹⁰² temporality⁹⁸/shortness as if intemporal in ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. In other words prospective institutionalisation arises as of

‘transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness³⁷-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought reasoning’ is not admissible to prospective ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought reasoning’ and so from the moment of the event³⁷-construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event³⁷-construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and so as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation. Such a temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event³⁷-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-event³⁷-as-prospective-ontology-origination’ as the ‘new-

as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning'. Such a temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of existential-extrication-as-of-existential-unthought, that is, knowledge related to as of 'the mere positive-opportunism⁷⁵ it engenders at best' with little or no cognisance that there is an attitude/mental-disposition/care-and-episteme⁵ as of intemporality⁵¹/longness behind 'knowledge invention' that must be preserved and perpetuated as 'the very core of knowledge' and so to undermine knowledge denaturing¹⁵, so-construed as organic-knowledge. Organic-knowledge requires the articulation of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-incompleteness³⁸-of-⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹. Likewise ⁵⁵meaningfulness-and-teleology⁹⁹ articulated as of ¹⁷deprocrypticism-or-preempting-disjointedness-as-of-⁸³reference-of-thought relative to our

positivism–procrypticism necessarily requires priorly the requisite apriorising–teleological–
elevation-in-ontological-contiguity⁶⁶ from positivism–procrypticism’s disjointedness-as-of-
⁸³reference-of-thought mindset into deprocrypticism’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–procrypticism disjointedness-as-of-⁸³reference-of-thought terms—as-of-
axiomatic-construct as of prior relative-ontological-incompleteness³⁸-of-⁸³reference-of-thought
⁵⁵meaningfulness-and-teleology⁹⁹, even though in the latter case our <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage as metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-
as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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/¹⁰³universal/transcendental/⁵⁴maximalising-
recomposuring-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ thus requiring the latter's prior apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ to a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ 'for the notion of the mutual contemplation of Newtonian physics to even arise'. This speaks of the centrality of attitude/mental-disposition/care-and-episteme⁵ with respect to human ⁵⁵meaningfulness-and-teleology⁹⁹, 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-teleology⁹⁹/end-purposefulness' and thereof its operative-construct and implicative-construct with regards to ⁵⁵meaningfulness-and-teleology⁹⁹. 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-⁵⁵meaningfulness-and-teleology⁹⁹; 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-⁵⁵meaningfulness-and-teleology⁹⁹. This 'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> induced psychoanalytic-unshackling for grounding ⁵⁵meaningfulness-and-teleology⁹⁹

prospectively as of the prospective relative-ontological-completeness⁸⁷ of ⁶⁰nonpresencing-<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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given⁸³reference-of-thought, say in our positivism/rational-empiricism⁸³reference-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-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 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-distension⁷⁶. The idea being that this provides more existential possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, implying specifically a nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-incompleteness³⁸-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 ⁶⁰nonpresencing-<perspective-
ontological-normalcy/postconvergence> outcome with regards to prospective relative-
ontological-completeness³⁷-or-incompleteness-of-⁸³reference-of-thought as of the construal-as-
existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the
underlying framework of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <amplifying/formative-

epistemicity>totalising/circumscribing/delineating signifying-construct as
 <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
 thought-⁸⁴devolving'. In other words, a registry-worldview's/dimension's ⁸³reference-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of
 prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ by its given specific ⁶⁰nonpresencing-<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-
 procrypticism'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-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² to supersede human temporality³⁸/shortness <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism. Ultimately for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, ‘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-supererogation³⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation³⁶-<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-⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism-prospective-
 sublimation)⁹⁰) originary/event³⁷-of-prospective-ontology-origination as of humanity level

intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-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—⁵⁵meaningfulness-and-teleology⁹⁹
 attitude/mental-disposition/care—and—episteme⁵ is beyond ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³, 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 ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-

⁵⁵meaningfulness-and-teleology⁹⁹, overall it is the underlying intemporality⁵¹-or-longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ attitude/mental-disposition/care—and—episteme⁵ of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, rather than temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵ of the same ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality⁹⁸/shortness existential-extrication-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care—and—episteme⁵ for prospective institutionalisations as mainly concerned with the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as absolute reference of ⁵⁵meaningfulness-and-teleology⁹⁹ ‘with little sense of coherence as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of ¹⁰³universal 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 fulfils 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 ⁵⁵meaningfulness-and-teleology⁹⁹, and the other doesn't as of prior relative-ontological-incompleteness⁸⁸. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ while averting its denaturing¹⁵ by wrongly implying notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> given the latter's flawed de-

mentating/structuring/paradigming as of prior relative-ontological-incompleteness⁸⁸-of-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 <amplifying/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>}. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of the requisite intellectualism required for further Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹, 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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/dimension⁸³ reference-of-thought⁸³ transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology⁹⁹ -<in-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-of-thought construes of ‘implied grounding of ⁵⁵ meaningfulness-and-teleology⁹⁹’ in terms-as-of-axiomatic-construct of ⁷⁹ presencing—absolutising-identitive-constitutedness¹³ while the new/prospective/superseding as of its prospective relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought construes of ‘implied grounding of ⁵⁵ meaningfulness-and-teleology⁹⁹’ in terms-as-of-axiomatic-construct of prospective ⁶⁰ nonpresencing-<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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.
This is equally reflected with regards to the prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity implying knowledge proponents, as the
very notion of implying a prospective transcendental conceptualisation as of organic-knowledge
is one that undervalues the ⁷⁹presencing—absolutising-identitive-constitutedness¹³
attitude/mental-disposition/care-and-episteme⁵ as of its social-stake-contention-or-confliction
while the very notion of perceiving highly the ⁵⁵meaningfulness-and-teleology⁹⁹ within a prior
institutionalisation framework is one that is necessarily apprehensive and shallowminded to the
notion of a prospectively undermining prospective ⁶⁰nonpresencing-<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-

teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity⁵⁵ meaningfulness-and-teleology⁹⁹ 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷); for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ of social <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and untransvaluated-temporal-intemporality⁵¹ social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity⁶³ contentions; by its deflating of the conception of ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ as of human mortals contentions in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework⁷², and thereof ‘detour to social goodwill

deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' as new reasoning-from-results/afterthought, and so over and above 'interhuman negotiating or agreeableness'. Thus ontological-bad-faith/inauthenticity⁶³ as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, the articulation of ⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather ⁵⁰incrementalism-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 ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such ⁵⁰incrementalism-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 ⁵⁰incrementalism-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—⁵⁵meaningfulness-and-teleology⁹⁹-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 mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that usurps the very notion of scepticism in ⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework⁷²’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturating for prospective institutionalisation. Rather the attitude/mental-disposition/care-and-episteme⁵ of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness³⁷ 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-completeness³⁷, 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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 temporality³⁸/shortness as of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-
 and-teleology⁹⁹, are but denaturing¹⁵ and down the line equally undermines prospective relative-
 ontological-completeness³⁷ for the further emancipation of human social practices. As such
 ontological-bad-faith/inauthenticity⁶³ ad-hoc pretences extolling social practices as of
⁷⁹presencing—absolutising-identitive-constitutedness¹³ are of the same notional-
 contiguity/epistemic-contiguity⁶¹ -<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> kind that bathe in the
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of existential-extrication-
 as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-
 disposition/care—and—episteme⁵ of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and
 today’s positivism—procrypticism, with little prospect/opening for prospective transcendence-
 and-sublimity/sublimation/supererogatory—de-mentativity. Essentially and constructively, all
 intellectualism as of their intemporal job description as emancipative is to relay in
 uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this
 is the very attitude/mental-disposition/care—and—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/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ denaturing¹⁵ of
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹.
 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 procrypticism, has always implied resolution beyond just reasoning-
 from-results/afterthought that warrants successive ⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-
 institutionalisation, ¹⁰³universalisation, positivism and ¹⁷deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought together construed as of the notional~conflatedness¹²
 of notional~deprocrypticism. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is always about différance/internal-dialectics/difference-deferral of 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹'; so-implied as of the différance/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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶), and as the ⁸³reference-of-thought then aposteriorises/intelligises/logicises ⁵⁵meaningfulness-and-teleology⁹⁹ as of the temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> différance/internal-dialectics/difference-deferral of the <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving, involving existential-instantiation devolved temporal denaturing¹⁵ of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹.

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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as of successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, but fail to grasp/capture all the

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶ about the full-potency of existence—as-the-absolute-a-
priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> for
aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹ 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-event³⁷ reasoning-through/messianic-reasoning prospective
relative-ontological-completeness⁹⁷-of-³³reference-of-thought overriding prior reasoning-from-
results/afterthought now in prior relative-ontological-incompleteness⁸⁸-of-³³reference-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
implication for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-
and-teleology⁹⁹, 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-event³⁷ spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹. 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought, undermining institutional-anchoring and logocentric complexes/denials and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (in ⁵⁰incrementalism-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶’ retrospectively and prospectively; with relative-emancipation construed as the
 inherent ⁵⁵meaningfulness-and-teleology⁹⁹ truth form of existence, wherein truth is as of
 immanented-teleologically-pertinent-truth over truth-devoid-of-immanented-teleology⁹⁹, for
 instance, like the teleological disposition of living organisms for self-preservation beyond just
 their organical composition. Thus, human ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality underlies the conception of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶' as of grander dispensing-with-immediacy-for-relative-
ontological-completeness³⁷-by-reification³⁶/contemplative-distension²⁶. Finally as a further
analysis, Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹' 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-⁵⁵meaningfulness-and-teleology⁹⁹' or 'reactive fear of
ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹'. In both
instances what is lost is Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ itself, such that
besides temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ interests
undermining natural Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, natural Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹' or 'reactive
fear of ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-

depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’, with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹’ 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ⁵⁷neuterising; as such ⁵⁷neuterising is the outcrop of human limited-mentation-capacity. In other words ⁵⁷neuterising 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~deprocrypticism 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 relative⁵⁷ neuterising as of its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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 relative⁵⁷ neuterising as of its tendentious–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalisation–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 ⁵⁷neuterising as of its qualifying-circumscribing-as-‘epistemic-
 totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-
⁵⁵meaningfulness-and-teleology⁹⁹ given its ¹⁰³universalisation-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 ¹⁰³universal narrative of human behaviour implications); - for an
 occlusive-consciousness as of our positivism/rational-empiricism implying existential-
 contextualising-contiguity³⁸-fourth-level-reification³⁶ perceptivity-as-of-full-disease-and-
 scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its
 relative ⁵⁷neuterising as of its categorising-circumscribing-as-‘epistemic-totality³⁶’-or-
 delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism existential-

contextualising-contiguity³⁸-full-level-of-reification⁸⁶ notional~deprocrypticism

deneuterising¹⁶—referentialism as of referentialism—circumscribing-as-‘epistemic-totality³⁶’-or-

delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of-

⁵⁵meaningfulness-and-teleology⁹⁹ given its preempting—disjointedness-as-of-⁸³reference-of-

thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-

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

drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism 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 ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as a

projective—totalitative-implications conception and superseding ⁷⁹presencing—absolutising-

identitive-constitutedness¹³ 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 ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought 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 ⁵⁷neuterising 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-totality’³⁶-or-delineating-as-‘epistemic-totality’³⁶ existential–epistemic-totalisation-scheme-of-⁵⁵meaningfulness-and-teleology⁹⁹’ 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 différence/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-existence’⁹⁵ for the effectively devolving différence/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~deprocripticism 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-thinking⁷⁰—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-⁸⁴devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold¹⁰² ⁵⁵meaningfulness-and-teleology⁹⁹. 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–⁵⁵meaningfulness-and-teleology⁹⁹’, 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵, is the basis for determining both intemporal as well as temporal ontological-performance⁷¹-<including-virtue-as-ontology> specifically as of postlogism⁷⁷-slantedness/⁸⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplifying/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷¹-<including-virtue-as-ontology> and also as the various temporal threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵, all as conjugating variously to the very same implied ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹’; 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 ~~<amplituding/formative-~~
epistemicity>⁸³reference-of-thought-⁸⁴devolving—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-teleology⁹⁹ conjugations as intemporal-as-conviction-as-to-
profound-supererogation⁹⁶ ontological-performance⁷¹-<including-virtue-as-ontology> and as
various temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism ontological-
performance⁷¹-<including-virtue-as-ontology> by the respective underlying interpretations as
evil-forest-bad-omen/failure-to-heed-the-Deity/full-disease-and-scientific-theory-construct-as-
the-exclusive-cause-and-effect-conceptualisation/and-further-factoring-in-socioeconomic,-
hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-
underlying-healthcare-and-medical-delivery respectively as of their base-institutionalisation—
ununiversalisation warped-consciousness, ¹⁰³universalisation–non-positivism/medievalism
preclusive-consciousness, positivism–procrypticism occlusive-consciousness and
notional~deprocrypticism protensive-consciousness, inducing their respective
tendentious/qualifying/categorising/referentialism–circumscribing-as-‘epistemic-totality³⁶’-or-
delineating-as-‘epistemic-totality³⁶’ ‘existential–epistemic-totalisation-scheme-of-
⁵⁵meaningfulness-and-teleology⁹⁹’; and so, respectively due to their rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, ¹⁰³universalisation-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-‘³¹~~<amplituding/formative-~~epistemicity>growth-or-

conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism. Insightfully, the foregoing points out that human ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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-⁸⁴devolving—
 différence/internal-dialectics/difference-deferral as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ with the shifts in human ⁵⁵meaningfulness-and-
 teleology⁹⁹ induced by human limited-mentation-capacity-deepening⁷² as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought’, such that human ⁵⁵meaningfulness-and-
 teleology⁹⁹ is not absolutely identitive but shifting as of <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving—
 différence/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-
 deepening⁷² is in a constant <amplituding/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought of ⁵⁵meaningfulness-and-teleology⁹⁹; with the implication
 that the ontological-performance⁷¹-<including-virtue-as-ontology> of human ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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 ⁵⁷neuterising’ towards prospective deneuterising¹⁶—
 referentialism. Overall, the emphasis here is as of a Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-
 and-teleology⁹⁹ that is as of ‘various relative mentally-closed limited-mentation-capacity as of
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-

unthought>⁶⁷ as <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ towards ‘mentally-opened limited-
 mentation-capacity overcoming beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶⁷ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 and so as of ⁶⁸nonpresencing-<perspective–ontological-normalcy/postconvergence>; wherein as
 for the trepidatious-consciousness <amplituding/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, ‘human mentally-closed
 limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶⁷ induced ⁵⁷neuterising can be construed as
 apriorising/axiomatising/referencing—originariness/origination as of random-as-
 uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential–epistemic-totalisation-
 scheme-of–⁵⁵meaningfulness-and-teleology⁹⁹’ 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–⁵⁵meaningfulness-and-teleology⁹⁹’ 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–⁵⁵meaningfulness-and-teleology⁹⁹’ 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–⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁵⁵meaningfulness-and-teleology⁹⁹ that decomposes-as-of-conflatedness¹² ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ induced ⁵⁷neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional~deprocrypticism ontological-normalcy/postconvergence epistemic/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—⁵⁵meaningfulness-and-teleology⁹⁹’ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of notional~deprocrypticism is as of deneuterising¹⁶—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of ⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘their relative ⁵⁷neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as enabling the

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
notional~deprocrypticism/<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 ⁵⁵meaningfulness-and-teleology⁹⁹
construed as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing; as of the
possibility of deneuterising¹⁶. In the bigger scheme of things, as of the notional~conflatedness¹²
of notional~deprocrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹; and so
with respect to the more ontologically-veridical reality of human conceptualisation of
⁵⁵meaningfulness-and-teleology⁹⁹ always from a position of limited-mentation-capacity as of
prior relative-ontological-incompleteness³⁸-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~deprocrypticism différence/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--{implicated-‘nondescript/ignorable-
void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}/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~deprocrypticism différence/internal-

dialectics/difference-deferral', by its insight with respect to the implications of human limited-
 mentation-capacity for ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁶⁰nonpresencing-
 <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~deprocrypticism-prospective-sublimation>³⁰) originary/event³⁷-of-
 prospective-ontology-origination moment humankind-as-of-its-integrand-individuals had a
 profound-and-complete mentation-capacity, then human ⁵⁵meaningfulness-and-teleology⁹⁹ will
 be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
 totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹
⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁶⁶ construed-as institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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-⁸⁴devolving. The notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its constitutedness¹³ as it naively imply circumscribing-as-‘epistemic-totality³⁶’/delineating-as-‘epistemic-totality³⁶’ ⁵⁵meaningfulness-and-teleology⁹⁹ for its essence in presence, rather than the fact that presence ⁸³reference-of-thought as ‘metaphysics-of-presence--<implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³> is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>> 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-supererogation⁹⁶-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶' as 'Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism deneuterising¹⁶—referentialism' reflected by metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ in the conception of ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> which is as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The further insight here is that, such a most ontologically-complete profoundness/depth of 'phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation⁵⁸' reflected by metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of 'axiomatic commonness-in-sharedness of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ necessarily explains the ‘mutually transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism⁵⁵ meaningfulness-and-teleology⁹⁹ 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 social¹⁰³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ with regards
 to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’’ arises as of
 institutional-being-and-craft. But then, where transcendental implications as of prospective
 institutionalisation prospective relative-ontological-completeness³⁷-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 ⁵⁵meaningfulness-and-teleology⁹⁹ with regards
 to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’’ with respect to
 social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷); and so
 more than just as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
 as-of-existential-unthought>⁶, but further because as of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor, there is ‘a drift from the ideal of
 knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’
 towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should
 be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic
 social <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising’ across the
 entire social spectrum as of notional~episteme dynamically covering both informal institutional
 settings and formal institutional settings. In the bigger scheme of things, such transcendental
 epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷ as of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹, antinihilism and transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold¹⁰² actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity of ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of ontology's-directedness-as-Being going by the human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁶categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue' as of the specific institutionalisation, to ensure that human
⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>
 will remain intemporal-as-ontological as of their ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ given 'the impossibility of overcoming the abstract
 human seed of temporality⁹⁸/shortness dynamically involved, as of beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, in a formulaic-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ deterministic relation
 with such ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by
 <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 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-⁵⁵meaningfulness-and-teleology⁹⁹ lies rather in undermining the existential possibility
 of the successive uninstitutionalised-threshold¹⁰²/uninstitutionalisations as of bringing about
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought driven by ontological-
 faith-notion-or-ontological-fideism thus inducing social ¹⁰³universal-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-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ denaturing¹⁵; as implied with base-institutionalisation prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought over recurrent-utter-uninstitutionalisation,
¹⁰³universalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 over base-institutionalisation-universalisation, positivism prospective relative-ontological-

completeness⁸⁷-of-⁸³reference-of-thought over ¹⁰³universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over positivism–procrypticism. 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 ¹⁰³universal-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~deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that can render it untenable for procrypticism temporal mental-dispositions to elicit ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought 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 ⁵⁵meaningfulness-and-teleology⁹⁹. Such prospective intemporal-as-ontological ⁵⁵meaningfulness-and-teleology⁹⁹ is not necessarily perceived at the uninstitutionalised-threshold¹⁰² as any more pertinent for attaining social approbation than other temporal ⁵⁵meaningfulness-and-teleology⁹⁹ as of the said uninstitutionalised-threshold¹⁰². This point out that ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-dispositions in their intemporality⁵¹/longness or longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ are as of a projected-or-anticipated conflatedness¹² of social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating⁷⁴—<~~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 ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ is not

necessarily perceived as any more pertinent for attaining social approbation than other temporal ⁵⁵meaningfulness-and-teleology⁹⁹. In other words, the ideal articulation of base-institutionalisation ⁵⁵meaningfulness-and-teleology⁹⁹ in recurrent-utter-uninstitutionalisation, just as that of ¹⁰³universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in ¹⁰³universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their conflatedness¹² structuring/paradigmatic secondnatured construct of positive-opportunism⁷⁵ of institutional and formal deferential-formalisation-transference as of percolation-channelling. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of constitutedness¹³ to engage a registry-worldview/dimension at its uninstitutionalised-threshold¹⁰² rather by an ⁵⁰incrementalism-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 ⁵⁴maximalising-recomposuring-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁹⁹’-with-regards-to-prospective-apriorising-implications>) in a non-positivism social-setup than say projecting to prospective positivism registry-

worldview/dimension ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁹⁹’-with-regards-to-prospective-apriorising-implications>) in the non-positivism social-setup. Ultimately, such a profound phenomenological ~~<amplituding/formative—epistemicity>~~totalising~conflated—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ¹⁰³universally 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~deprocrypticism 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 ¹⁰³universal projection as intemporality⁵¹-or-longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ as the opportunity for prospective transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Such a construct is a 'response construal' that inherently enables transformative ¹⁰³universal 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-completeness³⁷ thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive 'reactionary construal' may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social 'response construal' mechanism of ¹⁰³universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective 'visions of humankind emancipation'. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind's problems as of 'reactionary construal' and humankind's constitutedness¹³ to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility

capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce ¹⁰³universal human ⁵⁵meaningfulness-and-teleology⁹⁹ but was caught up in the ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) as spirit failed to ¹⁰³universalise and so Heidegger couldn’t carry the effective implications of his work to its true ¹⁰³universal 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 ¹⁰³universal ‘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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ comfort to protagonists by its lack-of or pseudo ¹⁰³universal projection. Basically, a phenomenological extended metaphysics-of-absence-

<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> as of notional~deprocrpticism 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--<implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³> 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 ⁵⁵meaningfulness-and-teleology⁹⁹ failing to factor in that 'existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁵meaningfulness-and-teleology⁹⁹ all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

for the possibility of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing' actually ended up inducing constitutedness¹³ in striving to construe ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-peformance' as of ⁵⁴maximalising-recomposuring-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—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-
 as-of-notional~deprocrysticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague
 innateness besides existentially inherent human-subpotency potential to manifest as human) and
 developing ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 explicated-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 ‘explicated-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, the constitutedness¹³ of the Kantian understanding of concepts and intuitions as being mutually dependent for ⁵⁵meaningfulness-and-teleology⁹⁹ articulation. In other words, constitutedness¹³ tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas conflatedness¹² rightly implies becoming-in-existence-rather-as-subsumed-in-existence or things-becoming-in-existence-rather-as-subsumed-in-existence as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁵⁶ 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~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’. This notion of conflatedness¹² construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego

perspective, end up in constitutedness¹³ as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness¹³. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> is by itself construed as ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplifying/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 ⁵⁵meaningfulness-and-teleology⁹⁹ is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-of-instantiative-context with no ⁵⁵meaningfulness-and-teleology⁹⁹ 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<amplifying/formative-epistemicity>totalising~purview-of-construal’ implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-of-instantiative-context, with no ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' and then pretend to ground ⁵⁵meaningfulness-and-teleology⁹⁹ about the nature of existence as if we are of ontological-completeness-of-⁸³reference-of-thought in ontological-contiguity⁶⁶ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal', as our state of relative-ontological-incompleteness⁸⁸ perverts that grounding objective and rather points to the need for an notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness⁸⁷-of-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 ontological-contiguity⁶⁶ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal', rather than a flawed attempt at grounding as with

say a transcendental ego basis of construal of ⁵⁵meaningfulness-and-teleology⁹⁹, unsuspectedly grounding as of our positivism–procrypticism 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-commitment⁵⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplifying/formative–epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>. Such a conflatedness¹² insight as of notional~deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity⁶⁸ of ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> arises as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ involving the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ induced various consciousnesses up to the protensive-consciousness enabling transcendental centered–epistemic-totalisation, as of human limited-mentation-capacity-deepening⁵². Actually, this author holds that the very fundamental handicapping issue to ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 constitutedness¹³ 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
¹⁰³universalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought,
 ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism of ¹⁰³universalisation-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—procrypticism’ not cognisant
 of the conflatedness¹² possibility of futural Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-
 and-teleology⁹⁹ as of prospective notional~deprocrypticism 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with the consequence that its constitutedness¹³, since it doesn't allow for superseding existence/existential-possibilities, now 'contradictorily-and-naively supersedes-and-is-determinative-of existence itself' rather than taking its cue from the conflatedness¹² of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of 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-completeness³⁷-of-⁸³reference-of-thought' with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity⁶⁶ and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness¹³, and this issue is recurrent-beyond-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing-with-the-latter-only-a-bi-manifestation-of-the-reccurrence,-as-psychically-recurrent as of human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² due to inherent human temporality⁹⁸/shortness and intemporality⁵¹/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the notional~conflatedness¹² of notional~deprocrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ~~44<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing ⁵⁵meaningfulness-and-teleology⁹⁹ as of understanding/reconstructing/correcting/adapting/maturing, taking its cue from the conflatedness¹² of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicated and implicated/intuited as of a living-being ~~<amplituding/formative–epistemicity>~~totalising~conflated–⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. The implication here is that ⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ corresponds to language as of its ‘underlying ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating signifying-construct’ and its ‘metaphoricity⁵⁶’; in reflecting how human social-stake-contention-or-confliction induces human transcendence-as-of-full-transcendental-potential underlying knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue. Consciousness, and as reflected by the signifying mirroring of
⁵⁵meaningfulness-and-teleology⁹⁹ that is language, is thus a point-of-focusing
 axiomatic/⁸³reference-of-thought devolving-construal disposition for ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ‘⁵⁵meaningfulness-and-teleology⁹⁹ accreting-substitutive-
 subsumption-as-futural-différance-freeplay² construed here as the human species consciousness-
 différance’, reflected by notional~deprocrypticism conceptualised ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹’ is reflected by the signifying mirroring of ⁵⁵meaningfulness-
 and-teleology⁹⁹ that is language as of its metaphoricity⁵⁶. metaphoricity⁵⁶ can thus be construed
 as the signification of articulated ⁵⁵meaningfulness-and-teleology⁹⁹ as of reference to existential-
 instantiation contexts adjunctively and not as naturally devolving into the ‘underlying
 <amplifying/formative–epistemicity>totalising/circumscribing/delineating signifying-construct
 of language’ as signification of ⁸³reference-of-thought, such that metaphoricity⁵⁶ is rather an
 ‘adjunctive incorporation’ to the ‘underlying <amplifying/formative–
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’. The

‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing ⁵⁵meaningfulness-and-teleology⁹⁹ is always susceptible to the further deepening of human limited-mentation-capacity as of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought such that prospective ⁵⁵meaningfulness-and-teleology⁹⁹ arises out of the adjunction to this ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity⁵⁶, with metaphoricity⁵⁶ construed as the signification implied as of syncretising-effecting ⁵⁵meaningfulness-and-teleology⁹⁹. Thus language effectively reflects the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reality of human ⁵⁵meaningfulness-and-teleology⁹⁹, as language is always a blending of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ with the conflatedness¹² adjunction of its metaphoricity⁵⁶. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of ⁵⁵meaningfulness-and-teleology⁹⁹’ is always <amplituding/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-<amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ construed as ⁸³reference-of-thought, and its signification as implied by an ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that ⁵⁵meaningfulness-and-teleology⁹⁹ 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-commitment⁴⁵ as of ontological-primemovers-totalitative-framework⁷²
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶ 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-ontological-contiguity⁶⁶ metaphoricity⁵⁶ as of human limited-mentation-
capacity-deepening⁵² adhocly produces by conflatedness¹² adjunctive significations where these
do not fit in with the ‘underlying <amplituding/formative-
epistemicity>totalising/circumscribing/delineating signifying-construct of language’ due to the
implications of human limited-mentation-capacity as of relative-ontological-incompleteness⁸⁸-
of-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 ⁵⁵meaningfulness-and-teleology⁹⁹’ like the construal of
budding-positivism/rational-empiricism in medieval society, may turn out in-due-
course/crossgenerationally to be of an even greater ⁵⁵meaningfulness-and-teleology⁹⁹
<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-freeplay⁷, 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 ⁵⁵meaningfulness-and-teleology⁹⁹, its adjunctive-metaphoricity⁵⁶-signification can be construed as of the ⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis ¹⁰³universalis 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as not self-referentially covered by the ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity⁵⁶-significations to that prior ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human ⁵⁵meaningfulness-and-teleology⁹⁹ and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ différance’, 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 of⁵⁵ meaningfulness-and-teleology⁹⁹’! 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-social⁵⁵ meaningfulness-and-teleology⁹⁹’, 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of full consciousness development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective rhetorical-stylistic-semantic delivery, and as such metaphoricity⁵⁶ induces <amplituding/formative-epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay², 'underlying <amplituding/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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay²’ construed as différance in conflatedness¹²’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay² as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ as successive transcendental outcomes, so reflected by the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing; this doesn’t reflect an inherent différence operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay² as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of various temporal-to-intemporal perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. accreting-substitutive-subsumption-as-futural-différance-freeplay² is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as transcendental outcomes of such différence, 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 différence transcendental outcomes as of

‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness⁸⁷/relative-ontological-contiguity⁶⁶ as axiomatic-constructs of ‘the very same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construed as the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of the différence. The implication here resonates with the idea that knowledge is much more than the construal of conceptual knowledge outcome, but rather its construal as notional~knowledge involving the dynamic understanding of both its temporality⁹⁸/misconstrual and intemporality⁵¹-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay² involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising¹⁶—referentialism and thus beyond ⁵⁷neuterising’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically un insightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness¹³. Further such

accreting-substitutive-subsumption-as-futural-différance-freeplay² is the existentially veridical and effective basis for reflecting ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful ⁵⁵meaningfulness-and-teleology⁹⁹. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity⁶³ ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality⁵⁴/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-⁵⁵meaningfulness-and-teleology⁹⁹. 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-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁵⁵meaningfulness-and-teleology⁹⁹. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay² and is the maximal ontologically veridical articulation of conflatedness¹² that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity⁶⁶ or difference-of-kind’ disposition, and so beyond just reflecting such ⁷⁹presencing—absolutising-identitive-constitutedness¹³ privilege undermining as of transcendental outcomes implied by ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ facet it is

then already compromising ⁶⁰nonpresencing—or-withdrawal—or-metaphysics-of-absence-
 (implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-
 normalcy/postconvergence>)-or-transcendental-reasoning-of-event³⁷-as-prospective-ontology-
 origination ⁵⁵meaningfulness-and-teleology⁹⁹ facet. Thus, this author holds that such a ‘Derridean
 quasi-transcendental-freeplay différence’ is fundamentally incomplete as of comparison with the
 implied conflatedness¹² of accreting-substitutive-subsumption-as-futural-différance-freeplay²
 which is truly transcendental. The former fails to factor in that human limited-mentation-capacity
 has to establish the appropriate ‘perspective/framing/reference/horizon implications’ with
 regards to ⁵⁵meaningfulness-and-teleology⁹⁹, and so as disambiguating ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ from ⁶⁰nonpresencing-<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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ as the common
 perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-
 kind/difference-in-aposteriorising-or-logicising²² between ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ and ⁶⁰nonpresencing-<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 ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> is wrongly-and-
 unsuspectingly given as of common ⁷⁹presencing—absolutising-identitive-constitutedness¹³, thus
 inducing a relative ontologically-flawed quasi-transcendental freeplay as ⁶⁰nonpresencing-

<perspective–ontological-normalcy/postconvergence> is rather in notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> when analysed as of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³. Consider in this regard ‘the very same physics
 <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-
 intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior
 relative-ontological-incompleteness⁸⁸ being ‘traditional classical mechanics axiomatic-construct’
 and the articulation as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-
 construct-or-⁸³reference-of-thought being the theory-of-relativity-together-with-quantum-
 mechanics—axiomatic-constructs; now, articulating ⁵⁵meaningfulness-and-teleology⁹⁹ of ‘the
 very same physics <amplituding/formative–epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as
 of ‘traditional classical mechanics axiomatic-construct’ construed as ⁷⁶presencing—absolutising-
 identitive-constitutedness¹³ makes the theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs construed as ⁶⁰nonpresencing-<perspective–ontological-
 normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity⁶¹-
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–
 qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³. 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-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> between the two as of their

distinct ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹. Whereas
accreting-substitutive-subsumption-as-futural-différance-freeplay² is akin to the complete
‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity
and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with
other seminal scientists subsequent contributions that ultimately led to ‘the very same physics
~~<amplifying/formative~epistemicity>~~totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity as of the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs interpretation as of ⁶⁰nonpresencing-
<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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ since it is reflected with the
Glas experimental project, but it fails to recognise the possibility of a futural différance where
⁵⁵meaningfulness-and-teleology⁹⁹ is construed as of the prospective ⁶⁰nonpresencing-
<perspective~ontological-normalcy/postconvergence>
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ which points to a
prospective relative-ontological-completeness⁸⁷/ontological-contiguity⁶⁶ as of the very same
~~<amplifying/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 ⁶⁰nonpresencing-<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 ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ but is rather divulged-as-of-relative-ontological-contiguity⁶⁶ 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-conflatedness~~¹² 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 ⁵⁵meaningfulness-and-teleology⁹⁹ centered-epistemic-totalisation-inducing-
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ metaphoricity⁵⁶ thus
perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the
Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> that phenomenological validates
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~, and so implying
human limited-mentation-capacity-deepening⁵²; and thus, this point that enables the Derridean
freeplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-
sublimity/sublimation/~~supererogatory~de-mentativity~~ is the full conflatedness¹² reflecting
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in
its ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>, and so beyond just a
Derridean freeplay différance which is then in constitutedness¹³ as not factoring in the process of
a tendential-deliberation-of-decidability towards attaining transcendence-and-
sublimity/sublimation/~~supererogatory~de-mentativity~~. Insightfully, we can grasp that the
Derridean freeplay différance becomes as of constitutedness¹³ because ‘reasoning itself has

become defective' as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-'prospective-aporeticism-overcoming/unovercoming'>. So because at the point of
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity reasoning is still
 presupposing thought-determination instead of given up to the possibility of existence's
 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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-'prospective-aporeticism-overcoming/unovercoming'> and not make any determination
 priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as 'hunch'
 restores existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
 overcoming/unovercoming'>, since in reality it is rather pushing reasoning to its very limits in a
 notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-
 of-decidability is it confirmed by existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<~~amplifying~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~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 ⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence> in continually opening-up ‘the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-
 epistemicity>totalising~purview-of-construal’’, and so-reflected in the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁸meaningfulness-and-teleology⁹⁹. 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-⁵⁵meaningfulness-and-teleology⁹⁹’ to which it tends to be engaged with in an
⁵⁰incrementalism-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–procrypticism mindset. The question can thus be asked is there more profound
⁵⁵meaningfulness-and-teleology⁹⁹ beyond any given registry-worldview/dimension mindset
 divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’>? It is herein that we get into the realm of ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–
 as-so-being-as-of-existential-reality as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 established existential-epistemic-totalisation-of-⁵⁵meaningfulness-and-teleology⁹⁹’ as of a
 reconstrual of ⁸³reference-of-thought and devolving-axiomatic-constructs implications, and so as

of ⁵⁴maximalising-recomposuring-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 ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care-and-episteme⁵, as of ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness⁸⁷-of-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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² developments in physics since then, even though its ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more ¹⁰³universal 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 th centuries the dual-language/split-mentality of ¹⁰³universal 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care-and-episteme⁵ renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology⁹⁹~<in-existential-extrication-as-of-existential-unthought>’, that reflects a human tacit awareness that the grounding of its ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹’ as well as the ‘psychological comfort’ habituated at the given ⁵⁷neuterising. 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism is exactly the capacity to construe ⁵⁵meaningfulness-and-teleology⁹⁹ as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for ⁵⁵meaningfulness-and-teleology⁹⁹ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ arising as of human prior relative-ontological-incompleteness³⁸-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 ⁶⁰nonpresencing-<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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ grounding as always prospective as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so, as of the successive base-institutionalisation, ¹⁰³universalisation, positivism and notional~deprocrypticism registry-worldviews/dimensions ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> respectively as successive ⁵⁵meaningfulness-and-teleology⁹⁹ grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism, and positivism-procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹³. 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-procrypticism as prospective perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-teleology⁹⁹. However, we are

hard-pressed to concede that from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, our positivism-procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold¹⁰² despite its notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific ⁵⁷neuterising as it fails to construe of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation notion also underscores the postmodern conception of ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation³² 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 ⁴⁷human-subject-emancipatory-relativism-

driven-recomposuring-constructivism-towards-singularisation⁹² understood as a double-gesture
reification⁸⁶ for prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-
⁸³reference-of-thought' by its ⁵⁴maximalising-recomposuring-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
⁵⁵meaningfulness-and-teleology⁹⁹ simply because of the profoundness of its phenomenological
depth of projection/anticipation in the quest for ontological-primemovers-totalitative-
framework⁷² validation, which ordinary <amplituding/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
implications>) doesn't even bother contemplating about by its ⁵⁰incrementalism-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 ⁷⁹presencing—absolutising-identitive-
constitutedness¹³. This social knowledge ⁴⁷human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation⁹² 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation⁹². 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with 'enlightening ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²' of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of 'conceptualising ⁵⁵meaningfulness-and-teleology⁹⁹ that increasingly reflects existence/intrinsic-reality/ontological-veridical'. Thus this actually lead to 'more and more objective ⁵⁵meaningfulness-and-teleology⁹⁹' 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹. 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 prospective⁵⁵ meaningfulness-and-teleology⁹⁹’; 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--{implicated-‘nondescript/ignorable--void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical⁵⁵ meaningfulness-and-teleology⁹⁹. 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 necessary⁴⁷ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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’s⁸³ reference-of-thought for⁵⁵ meaningfulness-and-teleology⁹⁹ 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 by⁴⁷ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²’ 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 its 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) 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 ⁴⁷human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> necessarily subject to ontological-bad-
 faith/inauthenticity⁶³ as of the modern's take prospective uninstitutionalised-threshold¹⁰² of
 procrypticism 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~deprocrypticism-prospective-sublimation)>⁹⁰ appraisal of human
 narratives as to dimensionality-of-sublimating²⁴—<amplituding/formativ>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus
 implying rather a notional~deprocrypticism institutionalisation
 ‘unenframed/unbeholdening/bechancing—supererogation³⁶ parameterisation/reparameterisation-
 (reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’. The implication here is that hitherto postmodern-thought had been naively and
 falsely conceptualised within the ‘modern take attitude/mental-disposition/care—and—episteme’
 as of its ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought, instead of implying the

ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought is actually a
point of prospective ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—
de-mentation—stranding-or-attributive-dialectics). Of critical insight here is the fact that many
postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism,
relativism and deconstruction are rather ontologically-veridical
observations/remarks/‘constatations’ about the conception of social reality from their authentic
analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise
constructivism, relativism and deconstruction beyond their implied ontologically-veridical
observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the
implications that their stances are open-ended and receptive to the elucidative justifications for
their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the
constructivism, relativism and deconstruction manifestation/conception of social reality. Thus
the ontologically affirmatory position adopted herein as of the prospective ‘postmodern
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
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
⁴⁴<~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-

for-explicating-ontological-contiguity⁶⁶; 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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) avails as of overall underlying human ontological-commitment⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for relative-ontological-completeness⁸⁷, as herein implied originally/as-of-event³⁷ with the ‘prospective/new postmodern ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-

consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.

Just as it was perceived as a fool's errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter's institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷) as of overall underlying human ontological-commitment⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for relative-ontological-completeness³⁷; it is inevitably the case that what is most critically warranted is for the 'prospective/new postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵' to articulate its full-fledged discourse as of ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷) 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 ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-

ontological-completeness³⁷) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ as of its <amplifying/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’. 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ of the prospective institutionalisation's <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving' will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold¹⁰², and so as of mutually beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn't adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness⁸⁷. Thus while the idea of 'concurrent ontological-primemovers-totalitative-framework⁷²' as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation's internal ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ of its <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving', 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ of its <amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving', 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-framework'⁷²
 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 ¹⁰³universal 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-conflatedness'¹²-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰) originary/event¹¹⁷-of-prospective-
 ontology-origination positivism/rational-empiricism thought. In other words, human
 dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as
 inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental
 knowledge as of its 'concurrent ontological-primemovers-totalitative-framework'⁷² is very much
 limited and such prospective 'concurrent ontological-primemovers-totalitative-framework'⁷²
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’, 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’. 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

¹⁷deprocripticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme⁵ warrants that postmodern-thought hitherto articulated beyond-
the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
unthought>⁵ 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 ¹⁷deprocripticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
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-⁸⁴devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-
disposition/care—and—episteme⁵ true ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-
performance⁷¹-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-

teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, the new/prospective attitude/mental-disposition/care-and-episteme⁵ given its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, this induces constitutedness¹³ ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care-and-episteme⁵’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought

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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought

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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵⁷ 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
 towards-singularisation⁹² 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-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> necessarily subject to ontological-bad-
 faith/inauthenticity⁶³ as of the modern’s take prospective uninstitutionalised-threshold¹⁰² of
 procrypticism 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~deprocrypticism-prospective-sublimation)³⁰ 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~deprocrypticism institutionalisation
 ‘unenframed/unbeholdening/bechancing—supererogation³⁶ 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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-episteme’, 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-accidented-or-random-mental-disposition’, the reality is that our mental-devising-representation still remains in our ‘present positivism-procrypticism 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 ‘adhocly-and-scantly identifies’ the ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme⁵’ as it is wholly immersed-and-engrossed in its ‘positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ for the construal of ⁵⁵meaningfulness-and-teleology⁹⁹’; 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 ⁵⁵meaningfulness-and-teleology⁹⁹’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵ by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care-and-episteme⁵’ and then reflect the other attitude/mental-disposition/care-and-episteme⁵ referred to posteriorly, and hence the latter is adhocly-and-scantly identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care-and-episteme⁵’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness⁸⁷-and-incompleteness-of- ⁸³reference-of-thought doesn’t mean a wholly immersed-and-engrossed ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ as of their given ⁵⁷neuterising-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-scantly identified now as either deneuterising¹⁶ if it in relation to the prior/old/superseded or ⁵⁷neuterising 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ construed as of ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 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-⁵⁵meaningfulness-and-teleology⁹⁹. In reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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 ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ implied notional~deprocrypticism 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~~<amplituding/formative–epistemicity>~~totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening⁵² has always encountered its uninstitutionalised-threshold¹⁰² all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ and intemporal/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism¹¹ ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ and is rather caught up, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, in the reasoning-from-results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity from non-positivism/medievalism, and as

it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness⁸⁸-of-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-episteme’ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
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 <~~amplituding~~/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care-and-
episteme⁵’ very much inclined to aberrational/oddities conceptioning of such
temporality⁹⁸/shortness manifestations thus leading to their endemisation/enculturation from
‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take
attitude/mental-disposition/care-and-episteme⁵’ is de-mentatively/structurally/paradigmatically
disempowered to address issues of its temporality⁹⁸/shortness as of the vices-and-impediments¹⁰⁵
at its uninstitutionalised-threshold¹⁰². So because its <~~amplituding~~/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is
‘existentially invested’ in modern social-stake-contention-or-confliction framework of
⁵⁵meaningfulness-and-teleology⁹⁹ as of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-
thought from where it derives its value-construct and value-reference, as it hardly countenances
that prospective transcendental knowledge implied value-construct and value-reference is not

meant to be of 'idle' relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought postmodern social-stake-contention-or-confliction framework of ⁵⁵meaningfulness-and-teleology⁹⁹ of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ 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~deprocrypticism coherent 'postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵' is one that comes into terms-as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising¹⁶—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ with regards to ⁸³reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification³⁶/contemplative-distension⁷⁶-of-⁸³reference-of-thought-by-

reification⁸⁶/contemplative-distension as from the-most-immediateness/shalldownness-of-
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
 aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁵meaningfulness-and-teleology⁹⁹
 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 with notional~deprocrypticism by its ‘preempting—disjointedness-as-of-⁸⁸reference-of-thought’
 is what, so-construed comprehensively as notional~deprocrypticism as of
 notional~conflatedness¹², increasingly induces corresponding ⁵⁵meaningfulness-and-teleology⁹⁹
 convergence of human-subpotency with the full-potency that is existence; thus reflecting that
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification⁸⁶/contemplative-distension⁷⁶ (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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-
 and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-

contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. We can appreciate with respect to the ‘ill-health <amplifying/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹, 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; - ¹⁰³universalisation-non-positivism/medievalism qualifying-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-⁵⁵meaningfulness-and-teleology⁹⁹, 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-procrypticism categorising-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-

⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism referentialism—circumscribing-as-‘epistemic-
 totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷-by-
 reification⁸⁶/contemplative-distension³⁶-of-³³reference-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/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming. This underscores Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ implied notion of responsibility as reflected by the Nietzschean
 metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology⁹⁹’-<in-
 existential-extrication-as-of-existential-unthought>⁵ 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-⁵⁵meaningfulness-and-teleology⁹⁹ with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism 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 ¹⁰³universal import, escalated as of humankind’s temporal ontological-contiguity⁶⁶ as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ attitude/mental-disposition/care-and-episteme⁵ with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸-in-reification⁸⁶/dereification⁸⁶ 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 ¹⁰³universal implications of such endemising and enculturating de-mentating/structuring/paradigming in ontological-contiguity⁶⁶, warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional~deprocrypticism attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’ notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing¹⁹–qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’⁵ is demotatively/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-completeness³⁷-of-⁸³reference-of-thought of the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing¹⁹–qualia-schema> of this ‘made-up’ normativity supposed ontological-contiguity⁶⁶, whether such a prior relative-ontological-incompleteness⁸⁸-of-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–⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷-of-⁸³reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing¹⁹–qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness³⁷-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-
and-teleology⁹⁹ that a given ⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹’ is
inherently not structured to be transcendently-enabling and operative of positivism/rational-
empiricism aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-
teleology⁹⁹ which precedingly needs its very own positivism attitude/mental-disposition/care-
and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹’;
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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹’

instead of positivism attitude/mental-disposition/care-and-episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’ as
 of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Thus Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ points out that a ⁸³reference-of-thought
 requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care-and-episteme⁵ necessarily precedes-or-apriorises its
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁵meaningfulness-and-teleology⁹⁹ as
 the latter is about systematic existential-instantiations devolving of the former, that is, as
 teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its
 appropriate attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹; as we know that no ‘normal
 person’ in our positivism/rational-empiricism⁸³reference-of-thought makes reference to the non-
 appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-
 disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹
 that is positivistically intelligible. This insight about Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-
 and-teleology⁹⁹, that a ⁸³reference-of-thought requisite
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care-and-episteme⁵ necessarily precedes-or-apriorises its
 aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹,
 equally applies prospectively whereby at our prospective positivism/rational-empiricism
 manifestation of ⁸⁶procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
 uninstitutionalisation, the idea of prospective institutionalisation as of ¹⁷deprocrypticism-or-
 preempting—disjointedness-as-of-⁸³reference-of-thought implies that the latter's
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ as reflected by the prospective 'postmodern ¹⁷deprocrypticism-
 or-preempting—disjointedness-as-of-⁸³reference-of-thought
 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in preempting—
 disjointedness-as-of-⁸³reference-of-thought as so implied by postmodern ⁴⁷human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹², for
 prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-
 notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ referencing. A further naïve
 misconstrual about Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹,
 and thus strives to articulate ⁵⁵meaningfulness-and-teleology⁹⁹ while oblivious to its
 attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹,
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as
 of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care—and—
 episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’.
 Such an orientation is no more different from an interpretation that every registry-
 worldview/dimension ⁸³reference-of-thought is the absolute framework of ⁵⁵meaningfulness-and-
 teleology⁹⁹ as of its given practices and habits failing to account retrospectively and prospectively
 for the succession of institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness³²-as-to-
 totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶’ as of Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
and-teleology⁹⁹ underscored by ¹⁴de-mentation-(supererogatory~ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics) behind the succession of
transformation of attitude/mental-disposition/care-and-episteme⁵
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ bringing about the successively
transformed registry-worldviews/dimensions
aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹ of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶’. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ need to be rethought as of the prospective
institutionalisation attitude/mental-disposition/care-and-episteme⁵
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹,
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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹
but retrograde non-positivism attitude/mental-disposition/care—and—episteme⁵
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹
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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism—procrypticism attitude/mental-disposition/care—and—episteme⁵ 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹' for our positivism—procrypticism aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹, which when shown to be of prior relative-ontological-incompleteness³⁸-of-⁸³reference-of-thought as of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought implies necessarily the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought attitude/mental-disposition/care—and—episteme⁵

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁵meaningfulness-and-teleology⁹⁹’ as
 so implied by postmodern⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-
 constructivism-towards-singularisation⁹² for prospective postmodern-notional~deprocrypticism
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁵meaningfulness-and-teleology⁹⁹.
 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~deprocrypticism-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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) natural inclination rather for construing
⁵⁵meaningfulness-and-teleology⁹⁹ as ‘wholly of its cloistered-consciousness living experience
 only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–
 ununiversalisation only, ¹⁰³universalisation–non-positivism/medievalism only or in our case
 positivism–procrypticism only, with a rather poor inkling for appreciating ⁵⁵meaningfulness-and-
 teleology⁹⁹ as of a protracted-consciousness associated with grasping Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹. This brings home the fact that however the
 human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-

mentating/structuring/paradigming implied as of a protracted-consciousness, and specifically the prospective protensive-consciousness of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 constitutedness¹³; as the ‘reasoning existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is beyond its reasoningness as of its

‘reasoning-from-reasults’/afterthought logocentric constitutedness¹³ conceptualisation of
 meaningfulness-and-teleology. Inevitably thus this conundrum points out that the instigating of
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ is as of
 intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>); given
 that no secondnature institutionalisation grounding of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 secondnature 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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹. 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 ¹⁰³universalis 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as of its ~~<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)~~ reasoning-from-results/afterthought logocentric constitutedness¹³. Such altogether new metaphoricity⁵⁶ as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics ~~<amplituding/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 ⁶⁰nonpresencing-<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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹, 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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 reasoning-from-results/afterthought logocentric constitutedness¹³ is rather as of ‘reasoning-
 through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation
 of ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought, and so as of a postmodern
 affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take
 rigmarole language’, just as we can appreciate how budding-positivism obviate non-
 positivism/medievalism pedantic dogmatism language to affirm ⁵⁵meaningfulness-and-
 teleology⁹⁹ weeding out ornate pedantic detours, to articulate blunt reality as of
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought prospective
 relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought. Insightfully, and as is the case
 with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
 implied ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ‘⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹. Likewise, the prospective ‘postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity⁵⁶ for the destruction-deconstruction of the modern take for prospective postmodern-notional~deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and–episteme⁵ is ontologically validated as of its prospective relative-ontological-completeness⁸⁷-of-⁸⁸reference-of-thought, divulging the <amplifying/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 transcendental⁵⁵ meaningfulness-and-teleology⁹⁹, which in its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is ‘a dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ as positivism/rational-empiricism thinking or notional~deprocrypticism 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 ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory~de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme⁵ of positivism or deprocrypticism respectively. Thus such metaphoricity⁵⁶ is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework⁷² in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity⁵⁶ as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶

(as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁹⁹’-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ to supersede such existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> and their associated institutional-anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation temporally induced denaturing¹⁵ of ⁵⁵meaningfulness-and-teleology⁹⁹, and so as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 secondnaturating 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-¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness³⁷. dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation contemplation that can surpass/overcome temporal nihilistic ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹. It should be noted here that the notion of ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 aetiologicalisation/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 dereification⁸⁶ 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—⁵⁵meaningfulness-and-teleology⁹⁹-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~deprocrypticism-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 falsifiability¹⁰ rather than a naïve construal of philosophy as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>. It is herein contended that the critical notion underlying <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-<~~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>. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity of the Socratic philosophers ¹⁰³universalising-idealisation as well as that of Descartes and other budding-

positivists rational-empiricism/positivism were both originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative events³⁷ induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> involving transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates's¹⁰³universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation' and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and-Plato's Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity later on became prior reproducibility—mathesis/motif/throwness-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 originality—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and so as of prospective projection as implied with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originality and ontological-good-faith/authenticity⁶⁸. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-<unforegrounding-disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative~epistemicity>causality~as-to-projective-

totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions ⁸³reference-of-thought, inducing human limited-mentation-capacity-deepening³² as of the very ontologically same existence/existential-reality’ so-reflected as the ‘difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—
 psychologism⁸⁹ in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ dimensionality-of-
 sublimating²⁴—<amplituding/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
¹⁰³universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this
 underlying misconception that induces subsequent philosophical misinterpretations of notions
 like <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-
 deepening⁷². Thus <amplituding/formative>wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is herein
 rather construed as <amplituding/formative>wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern day science ontologisation; and besides, it can equally perfectly be claimed that even our modern day positivistic civilisation is not beyond a critique of 'deficient ontologisation' as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to resentment and leveling (as to <amplifying/formative>wooden-language-

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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>) ⁴⁴<amplifying/formative–
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶. 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 ‘<amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ temporal inclination for human-subpotency as of the underpinning-suprasocial-construct⁵⁵ meaningfulness-and-teleology⁹⁹ or its <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-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-<amplitudinal/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 human⁸³ reference-of-thought-and-⁸³ reference-of-thought-⁸⁴ devolving—⁵⁵ meaningfulness-and-teleology⁹⁹ involves prospective ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—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—⁵⁵ meaningfulness-and-teleology⁹⁹-so-construed-as-metaphoricity⁵⁶,-informing-prospective-supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating²⁴—<amplitudinal/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/reparadigming-
 psychologism’⁸⁹ in reflecting holographically-~~<conjugatively-and-transfusively>~~ the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism⁷¹~~⁴⁴~~<amplituding/formative~
 epistemicity>~~causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁶ (that doesn’t allow for any nondescript/ignorable~void⁵⁹ to allow for notional-
 contiguity/epistemic-contiguity⁶¹-~~<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>~~) while the value
 proposition as of human-subpotency is one that is based on absolutising the present ⁸³reference-
 of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹ as of ⁷⁹presencing—

absolutising-identitive-constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-
 dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ (allowing for
 nondescript/ignorable-void⁵⁹ inducing notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>); and this basic human value dichotomy explains the re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)³⁰ and epistemic-
 ricochetting/transepistemicity nature of human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity instigation as of prospective
 dimensionality-of-sublimating²⁴—<amplituding/formativ>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
 originariness-parrhesia,—as-spontaneity-of-aestheticisation and subsequent prospective
 secondnated 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/formativ>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation capacity for the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ to be able to materially/substantively arise, notwithstanding the
 contradiction that secondnated 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-conflatedness⁷²—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. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷

⁴⁴<~~amplituding/~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ induced prior to prospective registry-

worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human
⁵⁵meaningfulness-and-teleology⁹⁹ as of ontological-primemovers-totalitative-framework⁷²’.
Transvaluation thus speaks to human value-construct ⁴³foregrounding—entailment-
⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,—as-
operative-notional~deprocrypticism on the reference basis of the ⁴⁴<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
contiguity⁶⁶ in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ anamnesis as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
determinism²¹, as undermining the successive registry-worldview’s/dimension’s implied
temporal/sycophantic-sophistic ⁷⁹presencing—absolutising-identitive-constitutedness¹³
ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> 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
⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure. Thus the more critical contribution to human
value-construct has to do with the requisite value-construct instigating as of dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
(as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-

thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>))
 associated with the successive registry-worldview’s/dimension’s self-conscious
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ infrastructure as instigative of the human reference basis reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of value-
 construct tend to be related to by the suprasocial-construct and <~~amplituding~~/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>)> dispositions as being beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ (as to when the
 inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of
 prospective relative-ontological-completeness⁹⁷ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure’ in a secondnature positive-opportunism⁷⁵ disposition and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ difficulty 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-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic philosophers ¹⁰³universalising-idealisation and budding-positivists projected ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³

ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> whether with the Ancient Sophists or
 medieval-scholasticism pedants. We can further appreciate the critical impact of the
¹⁰³universalising-idealisation ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure of the Socratic
 philosophers and their successors as providing the appropriate ⁵⁵meaningfulness-and-teleology⁹⁹
 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ⁴⁴<~~amplituding~~/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ anamnesis as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ underlying the human construction-of-the-Self” and on the other hand ‘the
 effective ontological-impertinence/dereification⁸⁶ arising in the conceptualising of human value-
 construction as of a <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁸⁹’-with-regards-to-prospective-apriorising-implications>) in

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as construing of value-construction within
 any given registry-worldview's/dimension's ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³-of-⁵⁵meaningfulness-and-teleology⁹⁹ and so whether as of trepidatious
 (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation),
 preclusive (¹⁰³universalisation–non-positivism/medievalism) or occlusive (positivism–
 procrypticism) implications'. This discrepancy (between the human capacity to achieve
 transvaluation and effective social–value-construction narrative as of any given registry-
 worldview/dimension) is reflected in the underlying reality that effectively practised human
 value-construction is the 'outcome of privileged institutional end-purpose
 perspective/framing/reference/horizon'; wherein social–value-construction across the successive
 registry-worldviews/dimensions arises as a functional necessity that is meant to reflect
 supposedly coherent ontological-commitment⁶⁵ and so in order to elicit stable social-functioning-
 and-accordance for social-stake-contention-or-confliction, whether such social–value-
 construction is ontologically-pertinent or not. In this respect, the reality in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ points to changing 'de-mentative/structural/paradigmatic marginal
 equity of social–value-construction', so-construed as 'expected equity of all individuals for
 social–value-construction' and so rather as from the de-mentative/structural/paradigmatic
 reference basis of 'priorly implied-and-justified inequity' whether the latter is implied-and-
 justified as of talent, royalty, class, productivity, mere traditional and cultural practice
 justification, etc.; thus effectively reflecting the overall consequence of social–value-construction
 as the 'outcome of privileged institutional end-purpose perspective/framing/reference/horizon'.
 In this regards, social–value-construction arises from two levels; as of the inherent de-
 mentative/structural/paradigmatic implication of 'outcome of privileged institutional end-

purpose perspective/framing/reference/horizon’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of ⁴⁴~~<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity~~⁶⁶ 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 ⁴⁴~~<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity~~⁶⁶, 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure transvaluation so-implied as of notional~deprocrypticism or <amplifying/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought appropriate ⁴³foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism; and so as the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> of our rational-empiricism/positivism occlusiveness in its <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications> tend to
rather reflect our <amplifying/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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is critically of dimensionality-of-sublimating⁷⁴—<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-completeness³⁷-by-reification⁸⁶/contemplative-distension⁷⁶ (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-⁵⁵ meaningfulness-and-teleology⁹⁹-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 ¹⁰³universal-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 ¹⁰³universal-transparency¹⁰⁴–(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is muted and where such ¹⁰³universal-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,—as-operative-notional~deprocrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-procrypticism are ontologically deflated as of ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,—as-operative-notional~deprocrypticism 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-sup^{er}erogatory~epistemic-conflatedness¹²—as-to-the-ontological-
 normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-
 projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
 abnormalcy/preconvergence³⁰> required prospective ¹⁷deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension construction-of-the-
 Self (as of notional~deprocrypticism protensive—self-consciousness over our ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought 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 ⁵⁵meaningfulness-and-teleology⁹⁹’. This ontological reality
 basis of social—value-construction, it is often claimed, needs to account for the reality of human
 sovereignty and free-will as to the ‘autonomy and independence of human disposedness’. But
 then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-
 existence constitutedness¹³ ontologically-flawed de-mentating/structuring/paradigming’ as to
 imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> so-reflected as of
<amplifying/formative>formative-epistemicity>totalisingly~preceding-and-redefining-
existential-contextualising-contiguity³⁸. We can effectively appreciate that such human
sovereignty and free-will implied ‘autonomy and independence of human disposedness’ say with
regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as
reflecting bacteria theory or any other biological reason from being the cause of disease and such
a ⁸³reference-of-thought-⁸⁴devolving-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 ¹⁰³universalisation registry-worldview/dimension
‘is more effective’ as of its supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-
of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in grasping
existential reality manifestations than a preceding ununiversalisation registry-
worldview/dimension. This however doesn’t implies the elimination of human sovereignty and
free-will but rather effective speaks of human-subpotency within existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹², so-construed as ‘human-subpotency
ontological-performance⁷¹-<including-virtue-as-ontology> within the full-potency-of-
existence’s~sublimating-nascence-as-of-its-coherence/contiguity’; and specifically speaks as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-

<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>, wherein within the absolute a priori framework
 that is existence, humankind can construe of existence becoming/emanance manifestations
 allowing for human knowledge-reification⁸⁶ and empowerment from the knowledge-reification⁸⁶
 within existence, with this in itself inducing a human reflexivity as of a human reflexive influence
 within existence (wherein for instance, a positivistic disease theory of bacteria and biological
 causation de-mentatively/structurally/paradigmatically induces a whole set of human existential
 disposedness of emancipatory and curative implications in existence as of human sovereignty
 and free-will, but also in the very first place the fundamental human existential disposedness at
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 <amplifying/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹’ and then ‘the individual dimensionality-of-sublimating²⁴—~~<amplituding/~~formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness’, while naively ignoring/overlooking the underlying

‘superseding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplituding/formative>formative—epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity³⁸ implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and as these institutions and institutional practices undergo metaphoricity⁵⁶ all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating³⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-

contiguity⁶⁶ successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating³⁴—~~<amplifying/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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, even as of poor ontological-performance⁷¹-~~<including-virtue-as-ontology>~~ of social–value-construction so-construed as deconstructing-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 ⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as it then exposes human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening⁵². Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness⁸⁷ as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity⁶⁶—

of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating³⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
singularisation⁹²-as-veridical-epistemic-determinism¹¹ ⁴⁴~~<amplituding/formative—~~
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
contiguity⁶⁶ 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-ontological-contiguity⁶⁶’>. The conception of human

sovereignty and free-will so-implied as of ‘the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>’ basically underlies all human knowledge-reification⁸⁶ whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of ⁵⁵meaningfulness-and-teleology⁹⁹’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’ or with regards to second-level ontologies ‘specific epiphenomenon-(in-the-overall-ecstatic-existence-supervening-conflatedness¹²) appraisal of ⁵⁵meaningfulness-and-teleology⁹⁹’ as of <amplitudinal/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal appraisal of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ontological-contiguity⁶⁶ explaining the crossgenerational relative intelligibility of philosophical ⁵⁵meaningfulness-and-teleology⁹⁹ (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 ⁵⁵meaningfulness-and-teleology⁹⁹’ as of ‘⁸³reference-of-thought-⁸⁴devolving
‘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 is of high notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>
explaining the unintelligibility of the explanation of epiphenomena as contrasted
crossgenerationally with various superstitious beliefs in the past compared with modern day
science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of
existence’ as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-

teleology⁹⁹’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification⁸⁶’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification⁸⁶ interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification⁸⁶ is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-
projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-
to-overcome-our-prospective-epistemic-abnormalcy/preconvergence¹⁰> 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 ‘⁷⁸presencing—absolutising-
identitive-constitutedness¹³ as wrongly implying human sovereignty and free-will supersedes
existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² rather than the epistemic-veracity of
difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
epistemic-determinism²¹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of human ⁵⁵meaningfulness-
and-teleology⁹⁹. We can garner for instance that there is and has never been any truly
‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’ 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-framework⁷⁷; 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-deepening³² implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human

institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human

sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social-value-construction’ in relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>}⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; going by the phronesis/practicality as of our positivism-procrypticism 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 sublimating⁴⁵ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as from the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-

positivism/medievalism, our positivism–procrypticism and will equally vary with prospective
¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought 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-completeness³⁷ in superseding/overcoming/transcending
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’,
 reflecting a human-causative-construction conception in conflatedness¹²/projective-conflating
 apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the
 ‘totalitative epistemic/notional~projective-perspective’ that points out the veridical conception
 of causation) and so over a traditional reflex construal of human causation in constitutedness¹³ as
 of any given ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness⁸⁸. This
 insight about human sovereignty and free-will effectively points to the ontological-flaw of
⁷⁹presencing—absolutising-identitive-constitutedness¹³ conceptions whether as of the past,
 present or future, inherently as of failing to account for ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness³⁷-
 ⟨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 ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing; and so especially as it is often implied by a ‘naïve

type of philosophising that the conception of human sovereignty and free-will can be abstracted outside existential-contextualising-contiguity³⁸ as to the underlying supposedly coherent ontological-commitment⁶⁵ in wrongly implying that human sovereignty and free-will is rather veridically underlied by ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ outside existential-contextualising-contiguity³⁸ implications of relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷. But then such pretence of ⁷⁶presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷ 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-duedness 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 ⁵⁵meaningfulness-and-teleology⁹⁹ (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-incompleteness³⁸/relative-ontological-completeness³⁷-

⟨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-completeness³⁷. Consider in this regards for instance as of the ⁷⁹presencing—absolutising-identitive-constitutedness¹³ notion of ‘human social-

vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction' underlying slavery,
 such an implied 'human social-vestedness/normativity-<discretely-implied-functionalism>
 implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-
 construction' is inherently making a claim on existential-reality which rather more aptly reflect
 a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its
 apriorising/axiomatising/referencing that one human being has the right to own another human
 being (as actually not even the logical-dueness of such a 'human social-vestedness/normativity-
 <discretely-implied-functionalism> implied contract/political-arrangement-or-political-
 coercion/given-discrete-social-value-construction' argumentation can arise from the perspective
 of relative-ontological-completeness⁸⁷ as what is then implied from the relative-ontological-
 completeness⁸⁷ perspective is the
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-
 psychologism> of any such implied slavery 'human social-vestedness/normativity-<discretely-
 implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
 discrete-social-value-construction'). The proof that this is priorly 'a power-
 grabbing/appropriating/usurpatory/arrogating implications of
 apriorising/axiomatising/referencing and not of veridical logical-dueness' lies in the fact that for
 instance the Haitian slave revolters wouldn't countenance the logical-dueness of any such implied
 logic of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied
 contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction'
 underlying their enslavement but merely as of their relative-ontological-completeness⁸⁷

perspective of apriorising/axiomatising/referencing undertake in revolt the
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-
 psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-
 implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
 discrete-social–value-construction’. This points to the reality that ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do
 not truly escape the ontological prism as of existence being the absolute a priori, and rather speak
 of epistemic situations in epistemic-abnormalcy/preconvergence³⁰ with the possibility for true
 causality implications to be drawn in relative-ontological-completeness⁸⁷ as of ontological-
 primemovers-totalitative-framework⁷² construable ‘de-mentative/structural/paradigmatic
 implications of relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’. The
 confusion here arises because of the habituation of any such ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken
 to be natural to the point of ‘forgetting/overlooking that it is underlied by
 apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
 implications’ to which even the weaker party might end up getting habituated to (over years,
 decades or centuries) as of little alternate existential choice and possibilities, and from which
 point a ⁷⁸presencing—absolutising-identitive-constitutedness¹³ false sense of logical-dueness as
 of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness¹⁷/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 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-completeness³⁷ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ and not subject to prospective 'relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness³⁷-(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 regards to an animal of limited-
 mentation-capacity requiring its prospective limited-mentation-capacity-deepening⁵² (and thus
 paradoxically in want of its very own 'prospective³¹<amplifying/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced
 originariness-parrhesia,—as-spontaneity-of-aestheticisation' as to cohere with ecstatic-existence-
 as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-
 potency~sublimating-nascence,—disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,—in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-
 normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency-
 projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
 abnormalcy/preconvergence³⁰>) is effectively bound not to be able to address the very
 central/critical implications to prospective knowledge-reification⁸⁶ of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

temporal-to-intemporal-dispositions—existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness^{87 55} meaningfulness-and-teleology⁹⁹’ as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-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 human⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 —
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation inclinations very much appreciative of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social—
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴~~<amplituding/formative—~~
 epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-
 contiguity⁶⁶. In this regards, one can appreciate the human sovereignty and free-will expansion
 drive of the prospective knowledge-reification⁸⁶ associated with the Socratic ¹⁰³universalising
 philosophers, budding-positivists/rational-empiricists and today’s postmodern critical thinkers
 emancipatory ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure while on the other hand the
 prospective dereification³⁶ as reflected in ‘~~<amplituding/formative>~~wooden-language-
 ⟨imbued—temporal—mere-form/virtualities/dereification³⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩ 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ‘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-completeness³⁷-(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 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 ⁵⁵meaningfulness-and-teleology⁹⁹ that ⁷⁹presencing—absolutising-identitive-constitutedness¹³ formulaic interpretation adopt as the <amplituding/formative>wooden-language-(imbued—temporal–mere-

form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹); and so equating such ‘prospective³¹<~~amplituding~~/formative—epistemicity>growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’
 with teleologically-degraded ⁵⁵meaningfulness-and-teleology⁹⁹ as of blatant two-
 facedness/falseness that would hardly contemplate that ‘the ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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 <~~amplituding~~/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
 <~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’
 as to wrongly imply that human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity is just of a direct intemporal-as-ontological nature rather than truly involving both
 dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
 implications and 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—
 psychologism⁸⁹ (and not ‘absolute-ontological-completeness implications’) given human
 limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> of any specific registry-
 worldview’s/dimension’s existential desublimation manifestation underlined by
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology⁹⁹-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-⁵⁵ meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>). This
 more effectively speaks to the fact that ‘dimensionality-of-sublimating⁷⁴—
 <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/thrownness-disposition,—as-
 reproducibility-of-aestheticisation’, gets lost effectively in the prospective secondnature
 institutionalisation induced ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-
 and-teleology⁹⁹ as human temporality⁹⁸/shortness encounters it (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) and so rather as
 of the ‘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—⁵⁵meaningfulness-and-teleology⁹⁹ 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-distension⁷⁶ (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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) is
construed as relatively vague-and-irrelevant as human temporality⁹⁸/shortness now re-construes
in constitutedness¹³ such ‘secondnature-institutionalisation—existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²—epistemically-induced/constrained—reproducibility-
motif-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ in such a way that is obviating and becomes homeless as to the conflatedness¹² of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation reflected in perpetuating/preserving the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and this ‘secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²–epistemically-induced/constrained–reproducibility-motif-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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~procrpticism/notional~disjointedness-as-of-⁸³reference-of-thought (so-manifested as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁶procrpticism—or-disjointedness-as-of-⁸³reference-of-thought), 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–⁵⁵meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-

opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ de-
 mentatively/structurally/paradigmatically carries the possibility (as of its constitutedness¹³
 epistemic stance in ⁷⁹presencing—absolutising-identitive-constitutedness¹³) for ‘prospective
 originariness-parrhesia,—as-spontaneity-of-aestheticisation’, instigative of the
 ‘inventing’/‘creating’ of the possibility for ‘prospective secondnature institutionalisation as
 prospective renewed reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation’ so-reflected in their existential desublimation manifestation
 of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-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 rede-
 mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of
 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought
 as from the instigation of dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mementativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation, as the latter as the intemporal-as-ontological de-
 mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of

existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² depth/profoundness of conception of
 human-subpotency causality as of ontological-primemovers-totalitative-framework⁷² in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ perpetuating/preservation. Basically, any such
 ‘secondnatured-institutionalisation—existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹²—epistemically-induced/constrained—reproducibility-
 motif-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-sublimating⁷⁴—<amplitudinal/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-incompleteness³⁸/relative-ontological-completeness³⁷-
 <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 (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~deprocrypticism or
 <amplitudinal/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ as from recurrent-utter-uninstitutionalisation, base-
 institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and prospectively
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. It is this
 epistemic-conflatedness¹² veracity (construed as transepistemicity) over epistemic
 constitutedness¹³ (construed as ⁷⁹presencing—absolutising-identitive-constitutedness¹³), 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-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-

perception/re-thought, -in-supererogatory~epistemic-conflatedness¹², transversality-of-
 affirmative-and-unaffirmative, -disambiguated-apriorising/axiomatising/referencing¹⁰¹ /
 dialogical-equivalence, organicalism / mechanicalism, postconverging/dialectical-thinking²⁰—
 qualia-schem / apreconverging/dementing¹⁹—qualia-schema, etc., respectively as to ‘dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
 distension²⁶ (as of human self-surpassing—existentialism-form-factor, -in-overcoming-
 ‘notionally—collateralising-beholdening-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
 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable—void⁵⁹’ -with-regards-to-prospective-apriorising-implications>)) and
 existential-extrication-as-of-existential-unthought implications’ for veridical
 ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-
 veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality as
 of ontological-primemovers-totalitative-implications as so-implied with the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ opened-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹. What is critical with respect to prospective ¹⁷deprocrypticism—
 or—preempting—disjointedness-as-of-⁸³reference-of-thought 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—⁵⁵meaningfulness-and-teleology⁹⁹

as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of⁷⁵—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ as prospective notional~deprocrypticism 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~deprocrypticism⁵⁵ meaningfulness-and-teleology⁹⁹ with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating⁷⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; as otherwise such supposedly prospective notional~deprocrypticism 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 of¹⁷ deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. The fact is the elucidation/resolving of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor has ever always been about the interplay of ‘immediacy of temporal-dispositions in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ and ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-

awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) is mainly responsive to ‘secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²—epistemically-induced/constrained–reproducibility-motif-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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-conflatedness¹³/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—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁹⁹’-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
⁷⁹presencing—absolutising-identitive-constitutedness¹³’, wherein prospective base-
 institutionalisation implies the apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³⁰ of recurrent-utter-uninstitutionalisation, and the same applies to
 our positivism–procrypticism as prospective ¹⁷deprocrypticism–or–preempting—disjointedness-
 as-of-⁸³reference-of-thought implies the apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³⁰ of our positivism–procrypticism, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. The
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of living-development—
 as-to-personality-development, institutional-development—as-to-social-function-development
 and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ as to the latter’s relatively-shallow-

frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-
 attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation; such that de-mentatively/structurally/paradigmatically the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as of institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> of successive registry-worldviews/dimensions in
 relative-ontological-completeness⁸⁷, has always developed more or less accidentedly 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—⁵⁵meaningfulness-and-teleology⁹⁹, and so rather as of the latter's 'poor-
 cognisance and poor-integration into any such prospective secondnatured ⁵⁵meaningfulness-and-
 teleology⁹⁹ of the underlying dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation coherently perpetuating priorly-and-prospectively the possibility for
 human registry-worldview's/dimension's institutionalisation to arise in the very first place'. This
 explains in many ways temporal-dispositions to existential-extrication-as-of-existential-
 unthought as of human-subpotency epistemic perspective over intemporal-disposition of
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ across all the registry-worldviews/dimensions reflected
 in the repetitive succession of <amplifying/formative>wooden-language-(imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-
 as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)>
 assuming a ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹ devoid of the homeliness of the
 apriorising/axiomatising/referencing—re-originariness/re-origination as reflected by the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism¹¹ ⁴⁴<amplifying/formative—
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶, 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–⁵⁵meaningfulness-and-teleology⁹⁹ as of its temporal social-vestedness/normativity-~~<discretely-implied-functionalism>~~ goes on recurrently (in its ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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 ¹⁰³universal-transparency¹⁰⁴–~~(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-completeness³⁷)-or-understanding-of-ontological-primemovers-totalitative-~~

framework⁷²-of-underlying-phenomena and institutional ascendancy as to flawed⁷⁹ presencing—
 absolutising-identitive-constitutedness¹³, 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—⁵⁵meaningfulness-and-teleology⁹⁹ (resolving the prior destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> given human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for
 the latter to paradoxically prospectively become homeless as reflected with the successive
 registry-worldviews/dimensions <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>). This protensive-consciousness analysis (as from the ⁴⁴<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸⁸reference-
 of-thought registry-worldview/dimension) in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional~deprocrypticism or <amplifying/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought of base-institutionalisation, ¹⁰³universalisation and our positivism/rational-empiricism, the prospective possibility for notional~deprocrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹ as ultimately reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of successive registry-worldviews/dimensions ⁸³reference-of-thought-and-⁸⁴reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹; 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-worldviews/dimensions). Such a threshold construal of human ontological-performance⁷¹-<including-virtue-as-ontology> as to constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-

institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁴⁴~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶) 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-⁵⁵meaningfulness-and-teleology⁹⁹
 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-⁵⁵meaningfulness-and-teleology⁹⁹), such ‘varying magnitudes/scales—as-to-
 successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness⁵⁷-by-reification⁸⁶/contemplative-distension³⁶ (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-⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as to
 human self-consciousness capacity for construction-of-the-Self in inducing the requisite
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of successive
 registry-worldviews/dimensions underlying the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷; as recurrently implied all along in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ with the circular conflicting paradox of human opened-construct-

of—⁵⁵meaningfulness-and-teleology⁹⁹ with regards to prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation and closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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~deprocrypticism 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—
⁵⁵meaningfulness-and-teleology⁹⁹; as effectively such dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ is susceptible to
sophistic/pedantic dispositions ⁷⁹presencing—absolutising-identitive-constitutedness¹³ eliciting

of human temporality⁹⁸/shortness as to <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ conception of psychology in many ways rather in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ‘as the latter in its epistemic-abnormalcy/preconvergence³⁰ naively and wrongly goes on to define the very human-in-its-temporality⁹⁸/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very ⁷⁹presencing—absolutising-identitive-constitutedness¹³) of such prospective development’; such that there is an underlying transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ between such ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-of¹⁵—

~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness=equalisation critical for prospective human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~<amplituding/formative–~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² (as so-validated by the fact that we’ll effectively
 recognised that ‘supposedly constructing psychology’ on the effective ~~<amplituding/formative–~~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of any of the successive registry-worldviews/dimensions⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ of either recurrent-utter-uninstitutionalisation, base-institutionalisation–
 ununiversalisation and ¹⁰³universalisation–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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ of our positivism–procrypticism 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
⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁵⁶ of ontology-driven ‘postconverging-or-dialectical-
 thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’ underlying the construction-of-the-Self all along in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ with regards to the prospective relative-ontological-completeness⁸⁷

possibilities of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought). 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-⁵⁵meaningfulness-and-teleology⁹⁹), 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-sublimating⁷⁴—~~<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 ⁷⁶presencing—absolutising-identitive-constitutedness¹³ that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening⁵² so-elucidated as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ construal of causality as ontological-primemovers-totalitative-framework⁷², as can be so reflected in the ‘⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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-completeness³⁷-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-
 social—expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ (beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶); and effectively,
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is
 operantly construed as the constricted postconverging/dialectical-thinking⁷⁰—qualia-schema and
 preconverging/dementing¹⁹—qualia-schema, as from the perspective of relative-ontological-
 completeness⁸⁷ over relative-ontological-incompleteness³⁸ (as to ⁸³reference-of-thought—and-
⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹). 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—⁵⁵meaningfulness-and-teleology⁹⁹), the
 overcoming of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-incompleteness³⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—

expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹) has been the determinant for the possibility for the successive registry-
 worldviews/dimensions institutionalisations to even arise in the very first place and equally
 speaks to the prospective human potential possibilities, as the ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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-completeness³⁷ 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-completeness³⁷, 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 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
 teleology⁹⁹-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 deprocrypticism/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 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance⁷¹-<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory

theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originality/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originality/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originality/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism⁷⁵, generalised human behaviour to various extents actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹) that varyingly betray/reconstrues-of the originality/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originality/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁹⁹’-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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~procrypticism may falsely project of itself (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶).
 Thus prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—
 meaningfulness-and-its-institutionalisation must necessarily contend/vie with social and
 institutional wonkiness-of-secondnaturing as to the social-and-institutional-dissipative-
 integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—
 meaningfulness-and-its-institutionalisation. Critically such wonkiness-of-secondnaturing, as to
 the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation, involves
 ‘blurry social and institutional expanse of accommodating, contradictory and modulatory
 <~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹)’ 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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹)’ (as to shiftiness-of-the-Self⁶¹ and

corresponding ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>}, and as further surreptitiously enabled with
 sophistic/pedantic dispositions predisposed to articulate ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹’ as required for prospective ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought (as to the reality of the implications of
 ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation’ associated with our positivism/rational-empiricism secondnatured-
 institutionalisation—existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-

realisation/re-perception/re-thought, -in-supererogatory~epistemic-conflatedness¹²—
 epistemically-induced/constrained~reproducibility-motif-of—⁵⁵meaningfulness-and-teleology⁹⁹);
 as what marks out prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought is the necessity for the appropriate protracted self-consciousness as to
 deprocrypticism’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-completeness³⁷-by-reification³⁶/contemplative-distension²⁶ conception’ as of
 notional~deprocrypticism is what underlies the homeliness in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, as to the direct bilateral relation of ‘the successive construction-of-
 the-Self induced human self-consciousness capacity
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁴’ as enabling
 ‘corresponding possibilities of ⁵⁵meaningfulness-and-teleology⁹⁹ transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity’ with regards to the successive registry-
 worldview’s/dimension’s ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ conception of value-construction and overall ⁵⁵meaningfulness-and-teleology⁹⁹’
 (as to its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>
 induced <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) for the
 possibility of prospective transvaluation as of dimensionality-of-sublimating⁸⁴ —
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation, as so-reflected empirically in the instigation of the successive registry-
 worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-
 subpotency and existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplituding~~/formative~epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² (so underlied
 as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance⁷¹-
 <including-virtue-as-ontology>-correspondence-with-the-full-potency-of-
 existence’s~sublimating~nascence-as-of-its-coherence/contiguity), and this is effectively
 instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-
 ontological-completeness³⁷-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 ⁵⁵meaningfulness-and-teleology⁹⁹ but rather as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of reflexivity is the very structure in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁶—of-the-human-institutionalisation-process⁵⁷, 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-⁵⁵meaningfulness-and-teleology⁹⁹. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation given the

reality of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor, with such human dimensionality-of-sublimating⁷⁴—
~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation speaking of true humanity projection for prospective secondnaturating
 institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness),
 and so over the wrongfully elicited self-satisfaction of sophistic/pedantic ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ in existential-extrication-as-of-existential-unthought
 failing to address the ¹⁰³universal implications of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This
 underlying human knowledge-notionalisation is what speaks of the distinction between the
 physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the
 sophist, etc. Critically, the former as involved in prospective
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation bluntly profess that ‘human temporality⁹⁸/shortness
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ is in
 want for secondnatured 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-commitment⁴⁵). 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—⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹), 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 ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) is predicated upon and drags along the shiftiness-of-the-Self⁹¹ as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ as ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)⁷, 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—⁵⁵meaningfulness-and-teleology⁹⁹); and in many ways this ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the human prospective potential as from the ontological-

normalcy/postconvergence perspective conception of future ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing relevant to ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought. Such ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring
 reproducibility passivity and blankness of human social processes, wary of the implications of
 prospective renewal possibilities as the psychological entrapment constraints of ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition override prospective
 originariness-parrhesia,—as—spontaneity-of-aestheticisation possibilities, and the prospect for the
 future is ever so tied down to the psychological entrapment of prior human stake-contention-or-
 confliction framework that nullifies the possibility for renewal of humanity. Institutionalised
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus foregoes the
 construal of human ⁵⁵meaningfulness-and-teleology⁹⁹ as a construct of re-originariness/re-
 origination of ⁵⁵meaningfulness-and-teleology⁹⁹ as to human limited-mentation-capacity-
 deepening⁵² so-implied from the ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective as to ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed-conceptualisation and rather adopts the
 temporality⁹⁸/shortness comfort as of ⁵⁰incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation hanging on to ⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ notional framework of human stake-contention-or-confliction. ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition 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-⁵⁵meaningfulness-and-teleology⁹⁹) that is incapable to re-stake/put-back-at-
stake ⁵⁵meaningfulness-and-teleology⁹⁹ out of its ⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition social-vestedness/normativity-<discretely-implied-
functionalism> in order to reflect the true prospective overall aestheticisation—and-
aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence
epistemic/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/throwness-
disposition,—as—reproducibility-of-aestheticisation, and so failing to be responsive to the fact that
human limited-mentation-capacity-deepening⁵² rather invokes prospective dimensionality-of-
sublimating²⁴—<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-recomposure-<as-to-⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> as speaking to its own exceptionalism in a naïve
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ posture instead of the true instigative
 exceptionalism of the underlying ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷). This temporal/shortness disposition to fail re-originariness/re-origination is of overall
 social recurrence as to human temporality⁹⁸/shortness <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹². Such that such ontologically-flawed
⁷⁹presencing—absolutising-identitive-constitutedness¹³ becomes a psychological entrapment of
 an overwhelming presence hardly capable of profound re-originariness/re-origination but for its
 thresholding to the accrued ⁴⁶historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition perception of temporal/shortness human stakes-contention-or-confliction

framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (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—⁵⁵meaningfulness-and-teleology⁹⁹) as to the relation with human lopsided material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a desublimation/gimmickiness rather than its very own sublimation in tandem with material/equipment/accoutrement sublimation. This is reflected with the increasing remoteness/alooness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of ‘⁷⁸presencing—absolutising-identitive-constitutedness¹³-of—⁵⁵meaningfulness-and-teleology⁹⁹ given ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of 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—⁵⁵meaningfulness-and-teleology⁹⁹) 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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³-of-⁵⁵meaningfulness-and-teleology⁹⁹ given ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁹⁷ ⁵⁵meaningfulness-and-teleology⁹⁹’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶); and so as potentially contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹ 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-distension⁷⁶. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events³⁷ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³-of—⁵⁵meaningfulness-and-teleology⁹⁹ given ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—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’ ⁷⁹presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment⁶⁵ with regards to the ‘full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²), but rather tending to a construal as of ‘inherent prior aestheticisation—and-aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism>’; such a traditional conception from the relative-ontological-completeness³⁷ perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness⁸⁸ manifestation of human ⁷⁹presencing—absolutising-

identitive-constitutedness¹³/constitutedness¹³ (as to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity). The reality of the dynamic relation between human constitutedness¹³ and conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-ontological-completeness³⁷ registry-worldviews/dimensions adopted human ⁸³reference-of-thought ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for ⁵⁵meaningfulness-and-teleology³⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with: base-constitutedness¹³ at recurrent-utter-uninstitutionalisation, first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ at base-institutionalisation—ununiversalisation, second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ at ¹⁰³universalisation—non-positivism/medievalism, third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ at our positivism—procrypticism, and prospectively full-conflatedness¹² at prospective deprocrypticism; 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing—conceptualisation that speaks of ‘human social-

vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction' in ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³. This is so inherently because of the specific human-
 subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³ -<imbued-and-'hermeneutically/reprojectively-educing'—human-subpotency—
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>, by the mere token that human-
 subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing—
 conceptualisation shallow <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁷⁵presencing—absolutising-identitive-
 constitutedness¹³/constitutedness¹³ in relative-ontological-incompleteness⁸⁸ (that is, in epistemic-
 abnormalcy/preconvergence³⁰ as to existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory—epistemic-conflatedness¹²) will rather imply its corresponding
 apriorising/axiomatising/referencing—conceptualisation of 'human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction' (and this is no more
 correspondingly different from the relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ -{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>} human-subpotency reflexivity of existence
 as to say the 'health epiphenomenon of existence' in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷
 with 'various registry-worldviews/dimensions shallow <amplituding/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
⁷⁹presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³
 apriorising/axiomatising/referencing—conceptualisation of healthcare’ as to their successive
 relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>)). In both cases it is rather from the full
⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁵⁶ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing—conceptualisation
 (and not full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation with
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<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-⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring as to human limited-mentation-capacity-deepening⁵², that is, as driven as of dimensionality-of-sublimating³⁴—<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-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of

‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human
 sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-
 teleology⁹⁹—in-cumulation/recomposuring of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
 eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. It is rather
 such an ontological-normalcy/postconvergence conceptualisation as reflected by the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
⁴⁴~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁶ as to ontological-primemovers-totalitative-framework⁷²
 in full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation as to existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² imbued ontological-veracity (reflected in

supposedly coherent ontological-commitment⁶⁵) that actually reflects the underlying notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of existence/existential-
 reality speaking of ontological-contiguity⁶⁶, whereas the ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing—conceptualisation
 implied from ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied
 contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’
 perspective are actually varying levels of notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> in identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ speaking of their discreteness as not
 reflecting ontological-contiguity⁶⁶ as from the ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective (since there are not in full-conflatedness¹² of
 apriorising/axiomatising/referencing—conceptualisation as to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² imbued ontological-veracity). This human-
 subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-

deselectivity-of-ontological-bad-faith/inauthenticity⁶³' (arising as from the very first/primordial existential becoming manifestations of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)) can be observed with the traditional first peoples like the pygmies. As for instance the very basic initiation of trading/exchange itself with the 'other person' as to the possibility of developing community is as of human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³', wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity⁶⁸ with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity⁶³), and so as to their underlying correspondingly 'instigatable/promptable ontological-good-faith/authenticity⁶⁸ or ontological-bad-

faith/inauthenticity⁶³ apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-
 and-complementarily instigated/prompted ontological-good-faith/authenticity⁶⁸
 apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for
 human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁵meaningfulness-and-teleology⁹⁹—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-⁵⁵meaningfulness-and-teleology⁹⁹—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 ⁴³foregrounding—entailment-
 ⟨postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-
 operative-notional~deprocrypticism dynamics of the human ⁸³reference-of-thought, as from
 recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–
 psychology, base-institutionalisation–ununiversalisation
 apriorising/axiomatising/referencing–psychology, rulemaking-over-non-rules—
¹⁰³universalisation–non-positivism/medievalism ¹⁰³universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychology, positivism–procrypticism
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism, and prospectively
 notional~deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³¹<~~amplituding~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism, while excluding disparateness-
 of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
 ontological-contiguity⁶⁶’>). It can be appreciated that without perceived reciprocity out of
 ontological-good-faith/authenticity⁶⁸, as to disseminative—selectivity-of-ontological-good-
 faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³, an ontologically
 natural and mutually consenting underlying framework of human sublimating-over-
 desublimating social-and-institutional-constructs-of-⁵⁵meaningfulness-and-teleology⁹⁹—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-⁵⁵meaningfulness-and-teleology⁹⁹—in-
 cumulation/recomposuring lies with the ‘totalitative implications as to the pre-eminence of
 ontological-good-faith/authenticity⁶⁸ in the dynamics of ontological-good-faith/authenticity⁶⁸ by
 ontological-bad-faith/inauthenticity⁶³ perception by all parties involved’ as so-perceived by the
 parties rather as of ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-
 of-sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness–equalisation’. This human-subpotency ‘fatedness-of-sublimation-
 over-desublimation, to existence-potency~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-
realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting
holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality as to the disseminative—selectivity-of-ontological-good-
faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’ is the
instigative driver of human social relationships for clanic formations and breakups associated
with early human migratory dynamics together with their institutional formations and
breakups/diversification as to human-subpotency potential for social formation, modes-of-living,
language-as-of-dialogical-equivalence, cultural practices, etc. This insight further points out that
the central deterministic argument made as from ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social-value-construction’ conceptualisation perspective (in
⁷⁹presencing—absolutising-identitive-constitutedness¹³/constitutedness¹³ of
apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the
sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring is actually of shallow
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁸,
as human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’ rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring lies with ‘prospectively projected relative-ontological-completeness³⁷’ dimensionality-of-sublimating⁷⁴—~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation’~~ as to the inherent transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ implications with respect to human dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension⁷⁶ (and this effectively explains everything in ontological-contiguity⁶⁶ and notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as from relative-ontological-incompleteness⁸⁸ to prospective relative-ontological-completeness³⁷ as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema> discreteness perspective of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’); as we can appreciate that the very possibility for prior successive and prospective human emancipation paradoxically lies in superseding any such ‘human social-

vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction'
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³/constitutedness¹³ of apriorising/axiomatising/referencing-conceptualisation
 perspective in relative-ontological-incompleteness⁸⁸ as underlying justification for the
 sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring (as it rather becomes
 prospectively from the relative-ontological-completeness⁸⁷ perspective a
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹),
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁹). 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 ⁴⁴<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ 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
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought re-
 originariness/re-origination construction-of-the-Self ⁵⁵meaningfulness-and-teleology⁹⁹ as to its
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of
 prospective postconverging/dialectical-thinking²⁰—qualia-schema (over our ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ as ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-
 of-thought preconverging/dementing¹⁹—qualia-schema). Critically, from the
 notional~deprocrypticism/<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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of postconverging/dialectical-
 thinking²⁰—qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of
⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of differing ontological-performance⁷¹ -<including-virtue-as-ontology> implications’ reflects the fact that human ⁵⁵meaningfulness-and-teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)’ as of its uninstitutionalised-threshold¹⁰²) as defining the given registry-worldview/dimension ⁵⁵meaningfulness-and-teleology⁹⁹, 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/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism/<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~deprocrypticism 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 ⁸⁰procrypticism—or-disjointedness-as-of-
⁸³reference-of-thought ‘gimmickiness of consciousness’ (as to the blanking and passivity
associated with its <amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹)) to the requisite prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-
of-⁸³reference-of-thought ‘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-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This
disambiguation of ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
‘dynamically-convergent-rationalising-frameworks of ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The ‘imaginary of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought’ is a projection towards the prospective sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing bound to overcome desublimating ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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—⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation

stifling/stalling of the full possibility of prospective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. Desublimating ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and-aestheticisation-towards-ontology decoherencing-structure—of—⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation (as construed from the prospective notional~deprocrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-

and-teleology⁹⁹-for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’) for prospective sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, patently makes obvious what the true implications of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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—procrypticism aestheticisation—and—aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹. This is reflected in the projected underlying ontological-performance⁷¹-<including-virtue-as-ontology> divergent relation between ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold¹⁰² is what underlies the notionally-collateralising inclination of human ⁵⁵meaningfulness-and-teleology⁹⁹ as of any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸; speaking in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as ‘an overall human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation, as to its ‘aspiring pureness of re-originariness/re-origination’, is
 effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the obviating of its
 decoherencing-structure—of-⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation induced
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the
 implications of taxingness-of-originariness as to: what has gone before aesthetically
 structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the
 notional~deprocrypticism potential is ‘a wholly other of ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-
 origination for prospective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
 beyond foregone aestheticisation—and-aestheticisation-towards-ontology in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ (in truly reflecting the ‘full human-subpotency potentiation’ as to
 the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶). Its defining question is whether and
 how can the human reconstrue ⁵⁵meaningfulness-and-teleology⁹⁹ in re-originariness/re-
 origination beyond its trailing/dragging foregone aestheticised ⁵⁵meaningfulness-and-teleology⁹⁹
 construal? This limitativeness of ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological
 entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self⁹¹ as of its
⁷⁹presencing—absolutising-identitive-constitutedness¹³ (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 ⁷⁹presencing—

absolutising-identitive-constitutedness¹³ as the very seeding disposition for ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and-aestheticisation-towards-ontology framework; such that the propensity for human ⁵⁵meaningfulness-and-teleology⁹⁹ to be instigated (as to human limited-mentation-capacity-deepening⁵² before any construable human panoramic-sublimating-criticality outcome of ⁵⁵meaningfulness-and-teleology⁹⁹) 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-worldviews/dimensions). From the ontological-normalcy/postconvergence epistemic/notional~projective-perspective (as to panoramic-sublimating-criticality), immediacy-reactive-criticality inherently implies human-subpotency induces discreteness (and not ontological-contiguity⁶⁶) by its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ that undermines the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-(postconverging—

narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ (inducing
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>). Thus as of ultimate human
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
 ideality/imaginary—as-to-its-sublimation-beyond-prior-aestheticisation paradox: ‘human
 originariness-by-reproducibility-laddering effect’ underlying ⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition speaks to the ‘succession of notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> of registry-worldviews/dimensions
⁵⁵meaningfulness-and-teleology⁹⁹’ (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
⁵⁵meaningfulness-and-teleology⁹⁹’ towards the ultimately reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ notional-contiguity/epistemic-contiguity⁵¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> and ontological-contiguity⁶⁶ as of ontological-normalcy/postconvergence; however,
 prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing is about human re-
 originariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its
 obviating of prior desublimating ⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition for prospective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as unbeholding to the ‘successive notional~discontiguities/epistemic-discontiguities—as-preconverging/dementing¹⁹—qualia-schema failing to achieve notional-contiguity/epistemic-contiguity⁶¹—<profound-supererogation⁹⁶—of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as to ontological-contiguity⁶⁶’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹). Such that, prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁹³reference-of-thought (with respect to obviating of prior desublimating ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued ontological-performance⁷¹—<including-virtue-as-ontology>) implies the superseding of the ontological-veracity of such ⁷⁹presencing—absolutising-identitive-constitutedness¹³ human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—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—⁵⁵meaningfulness-and-teleology⁹⁹), 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-distension³⁶ and thus marring prospective historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing. Actually, the notion of hyperreality—as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications with regards to ‘prospective taxingness-of-originariness’. ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) into the supposed construal of prospective ontological-veracity—as-to-inherent-ontological-contiguity⁶⁶ in the face of ‘manifest existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in epistemic conflation¹²’ rather veridically construable in the prospective apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>’. ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as such actually reflects the de-mentative/structural/paradigmatic limitation of the given human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity—as-to-inherent-ontological-contiguity⁶⁶ at its prospective uninstitutionalised-threshold¹⁰²; speaking of a state of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> in relative-ontological-

incompleteness⁸⁸ in relation to the now prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> of the relative-ontological-completeness⁸⁷, as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Effectively, ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness⁸⁸ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) and apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness⁸⁷ in prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>), can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care—and—episteme⁵ implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis ¹⁰³universalis 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹. Likewise, this insight can be extended in reflecting the ⁴⁶historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent ¹⁰³universalising-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-~~<amplifying>~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in epistemic conflation¹²’, thus inducing its notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness⁸⁷ as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism–procrypticism⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of aestheticisation–and–aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond ⁸⁰procrypticism–or–disjointedness-as-of-

⁸³reference-of-thought ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought in prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>. Human limited-mentation-capacity-deepening⁵² as to its prospective apriorising/axiomatising/referencing—psychologism recovery of notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with regards to ‘manifest existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in epistemic conflation¹²’ (overcoming the prior apriorising/axiomatising/referencing—psychologism ‘loss of notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>’ now of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) is rendered possible by human metaphoricity⁵⁶-of-aestheticisation—as-of-’dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising-entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁶⁶. 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 ⁴⁶historicity-
 tracing—in-presencing–hyperrealisation/hyperreal-transposition enters into at its
 uninstitutionalised-threshold¹⁰² in its epistemic construal of prospective base-institutionalisation–
 ununiversalisation, likewise the latter in its epistemic construal of prospective ¹⁰³universalisation–
 non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective
 positivism–procrypticism, and the latter as well in its epistemic construal of prospective
¹⁷deprocrypticism–or–preempting–disjointedness-as-of-⁸³reference-of-thought; as so-reflected
 from the relative-ontological-completeness⁸⁷ implied notional-contiguity/epistemic-contiguity⁶¹–
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–
 qualia-schema> as to perspective ontological-normalcy/postconvergence. In other words, (with
 regards to human living-development–as-to-personality-development or institutional-
 development–as-to-social-function-development or Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹) ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is
 associated with uninstitutionalised-threshold¹⁰² as so-reflected by the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷ ‘recurrently renewed ⁸³reference-of-thought-level
 and ⁸³reference-of-thought-⁸⁴devolving-level apriorising/axiomatising/referencing–
 psychologism for conceptualisation of ⁵⁵meaningfulness-and-teleology⁹⁹’ so-underlined by
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor; and ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-
 transposition speaks of the successive registry-worldviews/dimensions states of notional-
 discontiguity/epistemic-discontiguity⁶²–<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>, so-construed in their given

⁷⁹presencing—absolutising-identitive-constitutedness¹³ eliciting an underlying sense of
 ‘drift/homelessness/destitution of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-
⁸⁴devolving-level apriorising/axiomatising/referencing—psychologism of conceptualisation of
⁵⁵meaningfulness-and-teleology⁹⁹’ as of ‘prospectively projected relative-ontological-
 completeness⁸⁷ in dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation’. Hence ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition 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-~~<amplituding/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-
 supererogation⁹⁶-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-supererogation⁹⁶-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-<amplitudinal/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹². ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 infrastructure (whether positivism/rational-empiricism manifestation of ⁸⁰procrysticism—or-
 disjointedness-as-of-⁸³reference-of-thought, ¹⁰³universalisation-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition psychological entrapment (in notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁸-qualia-schema> of aestheticisation-and-
 aestheticisation-towards-ontology) induced lack of ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-
 totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-

ontological-completeness³⁷) of the-Good/understanding/knowledge-reification⁸⁶/ontological-
 primemovers-totalitative-framework⁷² and its relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁶-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation.
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of all
 registry-worldviews/dimensions is effectively what renders (by its ontological-
 normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-
 existential-unthought) the possibility for the succession of prospective registry-
 worldviews/dimensions underlying the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷; and it is this dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation prospective reformulating/revamping of human aestheticisation—and-
 aestheticisation-towards-ontology apriorising/axiomatising/referencing—psychologism of
 conceptualisation in prospective notional-contiguity/epistemic-contiguity⁵¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> (over the ‘saturation of ontological-performance⁷¹’-<including-virtue-as-ontology>’ of
 prior aestheticisation—and-aestheticisation-towards-ontology
 apriorising/axiomatising/referencing—conceptualisation in notional-discontiguity/epistemic-
 discontiguity⁵²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>) for the prospective sublimation of

aestheticisation–and–aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹
apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed
notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>’ (so-construed as human
limited-mentation-capacity-deepening⁵² as of ‘prospective dimensionality-of-sublimating²⁴ —
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation recovery of notional-contiguity/epistemic-contiguity⁵¹-<profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
schema> of aestheticisation–and–aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-
teleology⁹⁹ apriorising/axiomatising/referencing–psychologism conceptualisation’) that is
entailed in the very notion of human ¹⁴de-mentation-(~~supererogatory~~~ontological–de-mentation-
or-dialectical–de-mentation—stranding-or-attributive-dialectics) as reflected with renewed
apriorising/axiomatising/referencing–psychologism as to prospective
postconverging/dialectical-thinking²⁰–qualia-schema over prior preconverging/dementing¹⁹–
qualia-schema. The implication here is that the overcoming of any ⁴⁶historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-
mentation-capacity-deepening⁵² as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as
of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶. Insightfully, while with prior registry-
worldviews/dimensions human consciousness sublimation ontological-performance⁷¹-
<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation–and–
aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving
‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-

ontology’ as to the underlying ‘notionally–collateralising-beholdening-prot Humanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional~deprocrypticism is one that as to its full grasp/understanding/¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹ should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) in adopting a re-originariness/re-origination consciousness sublimation over ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition that overcome ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering effect (as so-implied with the notional~deprocrypticism prospective superseding of human relatively-shallow-frame-of-elicited-positive-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology), prospective ⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing as the ‘wholly other’ of ⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition speaks to the succession of human
 edgy/incisive/astute renewed aestheticisation—and-aestheticisation-towards-ontology as
⁵⁵meaningfulness-and-teleology⁹⁹. Thus the prospective ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing of notional~deprocripticism 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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing is more than just the
 prospective reproducibility potential of aestheticisation—and-aestheticisation-towards-ontology
 but is actually the ‘equalisation of all ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing 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 ¹⁰³universalisation—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–procrypticism’, (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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism/deprocrypticism dimensionality’ as of a
 prospective imaginary/ideality of human consciousness sublimation beyond just mere
 secondnaturising 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
 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 ¹⁷deprocrypticism–
 or–preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension as to
 its prospective superseding of human relatively-shallow-frame-of-elicited-positive-

opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. Critically,
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation underlying
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (with regards to the
 overall manifest ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘human
 aestheticisation—and-aestheticisation-towards-ontology originariness-by-reproducibility-
 laddering effect’) contrastively speaks of a dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation that recurrently pops up in the successive registry-
 worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as to the implications of
 the lack of ¹⁰³universal-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-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶), so-reflected in its <amplituding/formative>wooden-
 language-<imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹); further speaking of the differentiation of
 these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function,
 sublimation/mere-gimmickiness, reification⁸⁶/mere-extrication, existential-thoughtfulness/mere-
 existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in
 the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor. This highlights that the the epistemic-instigation of prospective
 notional~deprocrypticism 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (beyond just their mere secondnaturing reproducibility aestheticisation—and-aestheticisation-towards-ontology), prospective notional~deprocrypticism 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ projection reflexivity in ecstatic-existence’. Ultimately, the very conception of human limited-mentation-capacity-deepening⁵² underlying metaphoricity⁵⁶-of-aestheticisation—as-of-‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising-entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁵⁶ is tied to human ontological-performance⁷¹-<including-virtue-as-ontology>; as to the possibility for ‘prospectively recovering

notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of aestheticisation-and-
 aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹’ faced with the
 ‘saturation of ontological-performance⁷¹-<including-virtue-as-ontology>’ at the
 uninstitutionalised-threshold¹⁰² of the relative-ontological-incompleteness⁸⁸ (inducing its
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of aestheticisation-and-
 aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹) with respect to
 prospective relative-ontological-completeness⁸⁷ existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹²; even as any specific human ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ (as of its social-stake-contention-or-confliction) is
 ‘susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness’, such
 that in many ways our present mental state of positivism~procrypticism ⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition (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-⁵⁵meaningfulness-and-teleology⁹⁹) obviate
 human appreciation and cultivation of its prospective consciousness sublimation as of the
 prospective ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of
 deprocrypticism. metaphoricity⁵⁶-of-aestheticisation—as-of-’dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation-totalising-entailing-instigation,-process,-and-outcome-of-

reoriginariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁶⁶ 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 human⁵⁵meaningfulness-and-teleology⁹⁹’. In this regards and more fundamentally (and as it is reflected in the aestheticisation—and-aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹), ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition) more as of beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁶historicity-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~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-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~epistemic-conflatedness~~¹²) is not beholden to human ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ with regards to human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition as of human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies ‘¹⁴de-mentation-(~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹—
 in-cumulation/recomposuring’ out of the very same process of ‘¹⁴de-mentation-
 (<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of
 apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁵meaningfulness-and-
 teleology⁹⁹’; 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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~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-⁴⁶historicity-tracing~inhibited-mental-
 aestheticising)’), such that prospective notional~deprocrypticism mental-aestheticisation as
 predicated upon its dimensionality-of-sublimating²⁴—
 <amplifying/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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing~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-
⁴⁶historicity-tracing~inhibited-mental-aestheticising with respect to their ontological-

performance⁷¹-<including-virtue-as-ontology> are priorly of bechancing-becoming—
 originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing~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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-
 aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-
 potency of ecstatic-existence). The ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(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–procrysticism 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-completeness³⁷-(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 ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁵⁷ 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-reification³⁶ 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷) projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> and desublimation/gimmickiness is poorly inclined as to its blurriness⁷ to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and the consequential ‘relative-ontological-incompleteness³⁹/relative-ontological-completeness³⁷-<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 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as it hardly portrays the requisite dimensionality-of-sublimating⁷⁴—<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-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation-totalising-entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁶⁶ underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with regards to the fact that as of ‘their totalising-entailing instigating/process/outcome conception’ defining/critical notions like democracy, independent press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want for their prospective dimensionality-of-sublimating⁷⁴—<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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-

dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹) now increasingly inducing sovereign
disenfranchisement/swindling/corruption/dispossession. But then the requisite human
intellection sublimation from our positivism—procrypticism ⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition (as from prospective ontological-
normalcy/postconvergence notional~deprocrypticism perspective) is reflected in the fact that the
true prospect of the notional~deprocrypticism imaginary/ideality as prospective
⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing 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 singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-
uncompromised—referentialism notional~deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’;
as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could
metaphorically generate the comprehensive imaginary/ideality for the human possibility of
base-institutionalisation—ununiversalisation, and likewise for prospective ¹⁰³universalisation—
non-positivism-medievalism, likewise for prospective positivism—procrypticism, and likewise

for prospective deprocrypticism. Dimensionality can thus be construed as the more salient/critical/determining factor for the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of aestheticisation—and-aestheteticisation-towards-ontology (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 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁵meaningfulness-and-teleology³⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as so reflected contrastively with dimensionality-of-sublimating³⁴ —<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and dimensionality-of-desublimating-lack-of¹⁵ —<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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ up to the prospective consciousness of notional~deprocrypticism (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~deprocrypticism protensive~self-consciousness for overcoming dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation as to a much more profound notional~deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ of prospective human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions~existentialism-form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (as it engages in the complexification of ⁵⁵meaningfulness-and-teleology⁹⁹ on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹ as of the apriorising/axiomatising/referencing~psychologism that it then aligns to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²; and so because the initiation by human limited-mentation-capacity of the

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹ to reflect ecstatic-
 existence is of limited ontological-performance⁷¹-<including-virtue-as-ontology> such that
 inherently the human should be able to anticipate the need for its limited-mentation-capacity-
 deepening⁵² as of re-motif~and~re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-
 sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation, as if the human had absolute-mentation-capacity as falsely implied by
⁷⁹presencing—absolutising-identitive-constitutedness¹³ inclinations the very first humans will not
 apriorise/axiomatise/reference⁵⁵ meaningfulness-and-teleology⁹⁹ as of recurrent-utter-
 uninstitutionalisation but will directly attain prospective¹⁷ deprocrypticism~or~preempting—
 disjointedness-as-of-⁸³reference-of-thought. 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-of¹⁵—
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation are intimately related respectively to ontological-good-
 faith/authenticity⁶⁸ (enabling the possibility of human transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity) and ontological-bad-faith/inauthenticity⁶³
 (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-
 or-confliction), and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶. Prospective notional~deprocrypticism thus is ‘a
 projection beyond just about a deterministic

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹, 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-of⁵—
~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation implications in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (for
 prospective critical/decisive skewing towards dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation); as enabling ‘organic attainment’ of ¹⁷deprocrypticism~or-
 preempting—disjointedness-as-of-⁸³reference-of-thought (rather than a ‘mechanical conception’
 which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of⁵—
~~<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 ⁸⁰procrypticism~or-disjointedness-as-of-
⁸³reference-of-thought). 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 memorising/recording of ‘transvaluative sublimating-
outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-
orientations involved contendingly’ in producing the ‘transvaluative sublimating-outcomes-of-
institutionalisation’. human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-
of-existential-reality as to the disseminative—selectivity-of-ontological-good-
faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of
the human-subpotency potentiating existential becoming manifestation of sublimating-over-
desublimating social-and-institutional-constructs-of-⁵⁵meaningfulness-and-teleology⁹⁹—in-
cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (with
regards to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²); inherently implies that at
any given registry-worldview/dimension, its ‘transvaluative sublimating-outcomes-of-
institutionalisation’ tend to be construed as instigated as of the prior underlying ‘disseminative—
selectivity-of-ontological-good-faith/authenticity⁶⁸ mental-orientation’ inducing the

institutionalisation while ultimately ignoring/blanking-out the prior ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity⁶³ mental-orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity⁶³ mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁵meaningfulness-and-teleology⁹⁹—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-of¹⁵—~~<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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹—~~<amplituding/formative>~~wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-³³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)), such that human ontological-bad-faith/inauthenticity⁶³ (as to its lack of prospective

dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) is again
prospectively manifestable (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶) with respect to prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus
speaking of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation reflected in the ‘disseminative—deselectivity-of-ontological-bad-
faith/inauthenticity⁵³ mental-orientation’ is more than just a question of ad-hocness and speaks to
the recurrence in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-
worldviews/dimensions uninstitutionalised-threshold¹⁰² implied notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema (as rather failing to attain prospective
notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>), in reflecting prospective
ontological-contiguity⁶⁶: as to imply that ‘the dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-
desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-

growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness–equalisation of base-institutionalisation–ununiversalisation’ = ‘the
 the dimensionality-of-desublimating-lack-of⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of
 positivism–procrypticism’; so-construed as ‘the the dimensionality-of-desublimating-lack-of⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation of notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-
 thought dimensionality’. The bigger point in contrasting the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷’s’s dimensionality-of-sublimating⁷⁴—
 <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-contiguity⁵¹-<profound-supererogation³⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷⁰–qualia-schema>) and dimensionality-of-
 desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness–equalisation (in existential-extrication-as-of-existential-unthought
 as of human-subpotency epistemic perspective, as it rather reflects prospective notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁴⁹–qualia-schema>) with regards to upholding/failing
 ontological-contiguity⁶⁶ (as to existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²), is effectively to reflect the idea that there is a more
fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
the-human-institutionalisation-process⁶⁷ (and particularly as it bears upon prospective
notional~deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards
to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ can be reflected in the recurrent variance 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’; as implied contrastively say with the-sophists/medieval-scholastics
lack-of-dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and
Socratic philosophers/budding-positivists dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as reflected say in an ordinary non-universalising/non-positivism–
medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-
contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-

thinking²⁰—qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) from the projected ¹⁰³universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism—procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) as projected from prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-³³reference-of-thought. 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 ⁴⁴<~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶ of prospective base-institutionalisation—ununiversalisation, just as the latter with prospective ¹⁰³universalisation—non-positivism/medievalism, likewise the latter with prospective positivism—procrypticism, and likewise our positivism—procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of²⁵—<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>); as reflected in the fact that the

supposed intellection of the non-universalising sophists, the medieval-scholastics and our present
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 ⟨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-⁵⁵meaningfulness-and-
 teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-~~amplifying~~/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 ~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ as transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ should be
 articulated in such a way as to imply that all human ⁵⁵meaningfulness-and-teleology⁹⁹ should
 assume the same disposition as to the possibility of enabling the sublimation in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷; such that ‘supposed reifying’ ⁵⁵meaningfulness-and-teleology⁹⁹ in
 existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective
 effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity⁶³, as
 to the fact that in the face of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint, if no human minds projected not of
 nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) but rather existential-
 extrication-as-of-existential-unthought (undermining the possibility for the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) in recurrent-utter-
 uninstitutionalisation, in base-institutionalisation—ununiversalisation, in ¹⁰³universalisation—non-
 positivism/medievalism and prospectively in our positivism—procrypticism, then the de-
 mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
 wouldn’t be possible. Such ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ of many a past thinker as to ⁷⁸presencing—
 absolutising-identitive-constitutedness¹³ institutional and social-vestedness/normativity-
 <discretely-implied-functionalism> ~~<amplituding/formative—epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag⁴³ that naively think that being at
 the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ inherently grants epistemic-profundity
 (not factoring that this is not necessarily the case with overall existence beholden frameworks
 which can actually suffer intellectual regression) unlike the case with epiphenomena as in the
 science domains (as providing the prolongation for human interpretation capacity with respect to
 epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this
 regards, we can appreciate that the strong predictive constraining in many a natural science
 domain (as strongly constrained to existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory~~~epistemic-conflatedness¹²) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification⁸⁶ (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation-transference justification as often in the social not the least bothered about the overall cogency of projected knowledge-reification⁸⁶ (thus rather tending towards existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification⁸⁶ wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/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-ontological-contiguity⁶⁶’> tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification⁸⁶ sublimating-over-desublimating implications of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/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
⁴³foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ as to the lack or poor predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩ induced constraining reifying-and-empowering reflexivity leading to a social-vestedness/normativity-<discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification⁸⁶ implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–human-

subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness¹². Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification⁸⁶ and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–psychologism⁸⁹ as to ‘enlightening ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²’); as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment⁴⁵⁵ thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity when any of its given ⁵⁵meaningfulness-and-teleology⁹⁹ 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—psychologism’⁸⁹ as to ‘enlightening⁴⁷ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²’; 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—psychologism’⁸⁹ 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-<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—⁵⁵ meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁹⁹’-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-completeness³⁷-(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 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—episteme³’ 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—episteme³ in the relationship between the state of relative-ontological-completeness³⁷ and the state of relative-ontological-incompleteness⁸⁸. Such a wrong interpretation arises as to lack-of—³⁴<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications as to the ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction ⁷⁹presencing—

absolutising-identitive-constitutedness¹³ identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-
 dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ in
 <amplitudinal/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³’ explaining the historical failures and on
 the other hand ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 given difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ as to enlightening ⁴⁷human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹² reflected ⁴⁴<amplitudinal/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 distortive-originariness/distortive-origination, rather than being fully assumed as marking
 positivism/rational-empiricism progress implied ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing originariness. Besides such an approach (that claims
 to mirror the sciences while at the same time claiming to be non-ontological as to non-
 metaphysical) fails to grasp that natural sciences are actually in ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ and so as of the ‘internally implicated epistemic
 reflection of natural sciences sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing’ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing>,-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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing), and so as overall and defining ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. It is critical to grasp here that this ‘internally implicated epistemic reflection of natural sciences sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ (as overall and defining ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’) as to the ultimate attainment of natural sciences state-of-the-art outcomes, is actually construable as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-

reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—
 deselectivity-of-ontological-bad-faith/inauthenticity⁶³’; as reflecting successive sublimating
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing contributions of cohorts of
 scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of
 history as of ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 ontologically-impertinent implications of reoriginariness distorting) which are ‘historially
 alive/living’ (as of the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing
 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
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism dynamics leading to the
 natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>)
 reflected as part and parcel of the present state-of-the-art elucidative notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and the prospective state-
 of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>, as to
 ‘<amplifying/formative—epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ ⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-

ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'. This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as to '<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶',—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>') is equally pertinent with respect to the ontological-veracity of the social but for the confusion induced by its blurriness⁷ (unlike in the natural sciences where the constraint of predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵) 'naturally/intuitively' guides the scientist in its directly operational purpose without overly needing to epistemically explicit the underlying successive projections of its past, present and prospective sublimating⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as so-required in the social domain, and as herein explicated with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> successive registry-worldviews/dimensions difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ dimensionality-of-sublimating⁷⁴—<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—<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation insights about ¹⁰³universalising-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, -as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced ⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³, that then fails to reflect the true social sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing (as overall and defining ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-
a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier
(going by the sublimating-over-desublimating implications of existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²) to epistemically enlighten the social sublimation
process (as it is existence that enables without ever giving any reasons as existence is the effective
reason and the human that epistemically adjust to it for sublimation) as to the social
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing transcendental-
enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’, so-construable as of: human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—
 deselectivity-of-ontological-bad-faith/inauthenticity⁶³'. 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 ⁷⁶presencing—absolutising-identitive-constitutedness¹³) when
 'logically' conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-
 scratch/as-from-zero-<wrongly-implicating-no-human-limited-mentation-capacity-deepening⁵²-
 implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>,-as-if-thereby-directly-producing-the-absolute-
 state-of-the-art-outcomes (and as the social is permeated with ⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of
 human limited-mentation-capacity induced ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³). Such a critical epistemic and true knowledge-reification⁸⁶ implications flaw
 arises because of the failure in grasping the 'projective implications' of human limited-mentation-
 capacity (as to 'human limited-mentation-capacity-deepening⁵²) when 'logically' conceptualising
 the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-
 implicating-no-human-limited-mentation-capacity-deepening⁵²-implications-of-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁵historiality/ontological-eventfulness³⁷/ontological-

aesthetic-tracing>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced ⁷⁹presencing—absolutising-identitive-constitutedness¹³); 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-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>, going by the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. This critical epistemic and true knowledge-reification⁸⁶ implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-

aesthetic-tracing>, -as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of⁶⁵ — <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/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of⁴⁶ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition reflected with ‘the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 beyond⁷⁹ presencing—absolutising-identitive-constitutedness¹³ <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
⁴³foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’ that precedes-and-defines the pertinence of
‘methods/methodologies/approaches as to reproducibility—mathesis/motif/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 ⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing 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
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷); and so well beyond mere
methods/methodologies/approaches as to ‘the ⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition of the merely affixed
methods/methodologies/approaches of successive registry-worldviews/dimensions in distorted-
originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of³⁵—
~~<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

⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-

epistemic/notional~projective-perspective>’ as to predicative-effectivity—sublimation-(as-to-
underlying-ontological-commitment⁶⁵) and genuine-and-profound knowledge-reification⁸⁶; with

science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-
corresponding-sublimation-as-to-existence-potency~sublimating-nascence-implications of

achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-
veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor

heeding to the implications of the ‘<amplifying/formative-

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸

⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-

epistemic/notional~projective-perspective>’ (manifested as of corresponding-

gimmickiness/desublimation-inducing,-shallow-and-uncreative

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for—

conceptualisation that fails to reflect the ‘relevant-level human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be

surpassed/superseded/overcome for prospective transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity as it gives too much a place to totalisingly-

disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> and as
 it fails to represent ontological-contiguity⁶⁶ implications of conceptualisation)’; and so with ‘the
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-reification³⁶ beyond
⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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/measuringinstrument¹—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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 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 '<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸⁴³foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),–as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'), precedes-and-defines the pertinence of

‘methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening⁵² with regards to existence-potency~sublimating-nascence,—disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory~epistemic-conflatedness¹². More than just about abstract knowledge-reification⁸⁶ the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social⁵⁵ meaningfulness-and-teleology⁹⁹, 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 social⁵⁵ meaningfulness-and-teleology⁹⁹ 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-deficient⁷⁸ presencing—absolutising-identitive-constitutedness¹³ analyses that fail to factor in that the very notion of ‘positivistic science experimental framework⁴⁵ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ was developed and

enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern day science experimental framework speaks of the characteristic nature of a 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 ~~44<amplituding~~formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶. 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-commitment⁵⁵)' at the very least (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/

thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁹⁹’-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/measuringinstrument⁹-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 ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought relevant-level of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ involved in true human consciousness sublimation, dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism⁷⁵, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension²⁶’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism⁷⁵ elicits parallel competing ⁵⁵meaningfulness-and-teleology⁹⁹ (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning—suprasocial-construct itself as to ‘a rather acerbic and direct positive-

opportunism⁷⁵ inclination', while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating²⁴ — ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and is functionally-speaking rather positive-opportunism⁷⁵ beholden as to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning—suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-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 ¹⁰³universalising-idealisation thought respectively, nor is our modern day ⁷⁹presencing—absolutising-identitive-constitutedness¹³ politically clouded ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition underpinning—suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation frameworks of ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness³⁷-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁹⁹’-with-regards-to-prospective-apriorising-implications>)).
 Ultimately, the notional~deprocrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹, as in many ways the reality of our past and present
 aestheticisation—and-aestheticisation-towards-ontology as ⁵⁵meaningfulness-and-teleology⁹⁹ has
 ‘paradoxically hugely been burdened with desublimating ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the
 human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-
 reflex just as with all registry-worldviews/dimensions we tend to take comfort in our
 ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-
 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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-
 aestheticising as of originariness-parrhesia,—as-spontaneity-of-aestheticisation’. Interestingly, in
 this regards in many ways the ontological-contiguity⁶⁶—of-the-human-institutionalisation-

process⁶⁷ possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating⁴⁶ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating⁷⁴—~~<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 of¹⁷ deprocrypticism—or—preempting—disjointedness-as-of-⁸³ reference-of-thought highlighting the prospective implications in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³—~~<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-~~ apriorising/re-axiomatising/re-referencing~conceptualisation> (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the¹⁰³ universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern day science such a conception speaks to ‘the inherent ontological implications as to human knowledge-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-invalidating, 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~deprocrpticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ speaks in itself of the ‘potentative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ (as the underlying potentative-paradox of human paradoxes). Critically, at any given moment, potentatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the ‘potentative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ (as the underlying potentative-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-completeness³⁷-by-reification³⁶/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-⁵⁵meaningfulness-and-teleology⁹⁹) is ever always
 about ‘human consciousness tenuous self-surpassing shift in its
 apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ is a reflection of the fact that any given defining human
 contemplative moment (given registry-worldview/dimension) is marked by the ‘disseminative
 ontological selectivity/deselectivity play’ of ‘perceived aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up
 to’ (reflecting its <amplitudinal/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ for <amplitudinal/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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
 <amplitudinal/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹)), 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—<amplitudinal/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation by lack-of-
 dimensionality-of-sublimating²⁴—<amplitudinal/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, ⁴⁵historiality-or-ontological-eventfulness³⁷-or-ontological-aesthetic-tracing / ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism⁷⁶-disposition form-factor. This contrast is very much aligned with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ and dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~. That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (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 / ⁴⁵historiality-or-ontological-eventfulness³⁷-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 as to dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-~~

residuality/spirit-drivenness–equalisation / desublimating-or-gimmickiness-unthoughtfulness /
⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition / social-
 vestedness-or-normativity / positive-opportunism⁷⁵-disposition), but then the latter is
 improvisably/uncontrollably potentiatively-transformed into the former as to the former
 existentially constraining implications of ontological-veracity. Thus the reality of prospective
 human emancipation in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ rather as of such a ‘human
 consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-
 transforming-process so-constrained existentially on the basis of human supposedly coherent
 ontological-commitment⁶⁸’ (as to the potentiative transforming/conversion, on the basis of
 existentially constraining implications of ontological-veracity, of human ‘perceived
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative
 capacity for prospective emancipative implications (as can be so-contemplated from prospective
 notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation—and-
 aestheticisation-towards-ontology’); and so critically as to the ⁷⁶presencing—absolutising-
 identitive-constitutedness¹³ human <~~amplifying~~/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ social-stake-contention-or-
 confliction state inducing human psychological entrapment in want for prospective
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such
 apparently defining limitation to ‘boundless human aestheticisation—and-aestheticisation-
 towards-ontology’ when analysed as to the reality of human transformation across the time scale
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—

of-the-human-institutionalisation-process⁶⁷ (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation,¹⁰³ universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity⁵⁶ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> (underlying human construction-of-the-Self) the human prospective capacity to serenely come to terms with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁵’ that undermines the possibility for such prospective notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation—and-aestheticisation-towards-ontology’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of-⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite human prospective development of protensive–self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality⁹⁸/shortness <amplifying/formative>wooden-language-

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>> as to ⁵⁰incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation and so over the requisite ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. The
 very forward-facedness of human consciousness as it defines human social-stake-contention-or-
 confliction is in many ways architectonically determinative and defining (as it projects
 postconverging/dialectical-thinking²⁰—qualia-schema over preconverging/dementing¹⁹—qualia-
 schema), with regards to the de-mentative/structural/paradigmatic circular recurrence of
 ‘potentative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor’ (as the underlying potentative-paradox of human paradoxes); as to
 the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled
 potentative-transforming-process so-constrained existentially on the basis of human supposedly
 coherent ontological-commitment⁴⁵’ (as of the potentative transforming/conversion, on the basis
 of existentially constraining implications of ontological-veracity, of human ‘perceived
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 disinclined to face up to’), and so with regards to the overall ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ induced construction-of-the-Self. Effectively the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ possibility of successive
 transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity is a reflection of the
 ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled
 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-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as from successive human consciousness forward-facedness postures in ⁷⁹presencing—absolutising-identitive-constitutedness¹³’, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity⁶⁶ rather speaks of their successive notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity⁶⁶ points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnature reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> reflecting dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ contrasted with the successive ‘prospective firstnature reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> reflecting dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’, is actually the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘human consciousness defensive-driven/unhinging/unbalancing

improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁵⁵ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁸meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’). This very much explains transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>)’ and ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>)’; explaining why knowledge-reification⁸⁶ and sublimation as to the prospective registry-worldview/dimension elicited apriorising/axiomatising/referencing—psychologism is not necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary contemplation as to its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ apriorising/axiomatising/referencing—psychologism, and further explains human consciousness discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> with each other (assuming

paradoxically the form of ‘iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification⁸⁶s where the prior is preconverging-or-dementing¹⁹—apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’). Such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁵’ reflects the ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, ¹⁰³universalisation is instigated in base-institutionalisation—ununiversalisation, positivism/rational-empiricism is instigated in ¹⁰³universalisation—non-positivism/medievalism and prospectively notional~deprocrypticism is instigated in our positivism—procrypticism (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 ‘¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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/conflation⁴²-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/reparadigm—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism protensive–self-consciousness (with regards to the fundamental ‘human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-Self⁷¹/construction-of-the-Self’ instigating of notional~procrypticism <amplifying/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—⁵⁵meaningfulness-and-teleology⁹⁹’) is thus critically about human ‘notional~deprocrypticism/notional~deprocrypticism 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 / ⁴⁵historiality-or-ontological-eventfulness³⁷-or-ontological-aesthetic-tracing / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation) and so over ‘notional~procrypticism distortive-originariness in ⁵⁷neuterising 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 as to its dimensionality-of-desublimating-lack-of¹⁵—~~amplifying~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation / desublimating-or-gimmickiness-unthoughtfulness / ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / 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-Self¹¹/construction-of-the-Self’ instigating of prospective notional~deprocrypticism/notional~deprocrypticism 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/measuringinstrument’—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity); as of ‘¹⁴de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism protensive—self-consciousness-seeding-disposition-subsequent-reflection/translation-into-‘deprocrypticism-induced-human-social-construction-of—⁵⁵meaningfulness-and-teleology⁹⁹’. As a summary reconceptualisation of the possibility for such a notional~deprocrypticism implied boundless human aestheticisation—and-aestheticisation-towards-ontology as to dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can be construed as human aestheticisation—and-aestheticisation-towards-ontology in prospective notional~deprocrypticism/notional~deprocrypticism 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/measuringinstrument¹—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
‘¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics)
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁵meaningfulness-and-
teleology⁹⁹’ 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-⁵⁵meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor’). This speaks to human limited-mentation-capacity-deepening⁵²
enabled by the ‘conceptivity/epistemic-reflexivity as of both reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation and
originariness-parrhesia,—as-spontaneity-of-aestheticisation’ (conceptivity/epistemic-reflexivity,
in the sense that the one notion is already caught up in the other notion in the
sublimating/desublimating <~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-
aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-
becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—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 ⁵⁵meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of originariness-parrhesia,—as-spontaneity-of-aestheticisation for reoriginariness/reorigination of dimensionality-of-sublimating⁷⁴—<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-intelligibilitysetup/re-measuringinstrumenting for the requisite ‘human
 corresponding-sublimation-inducing,-profound-and-creative
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ induced ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing with regards to the
 successive construction-of-the-Self, and reflection/translation into human sublimating-over-
 desublimating social-and-institutional-constructs-of-⁵⁵meaningfulness-and-teleology⁹⁹—in-
 cumulation/recomposuring underlying the successive registry-worldviews/dimensions
⁵⁵meaningfulness-and-teleology⁹⁹. Critically thus the very possibility for human aestheticisation-
 and-aestheticisation-towards-ontology as to the ‘conflating <~~amplifying~~/formative-
 epistemicity>totalising/circumscribing/delineating reoriginariness/reorigination of re-motif-
 and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysetup/re-
 measuringinstrumenting underlying human conceptualisation and then the devolving existential-
 instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring
⁵⁵meaningfulness-and-teleology⁹⁹’ (with regards to ‘varying magnitudes/scales—as-to-
 successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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
¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) dynamics) as-so eliciting transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity or desublimation/gimmickiness; as of the
 specific human-subpotency registry-worldview/dimension as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-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-⁴⁶historicity-tracing~inhibited-mental-aestheticising
 desublimation/gimmickiness or bechancing-becoming—originariness/origination-as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing over desublimating-capacity-as-of-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ 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 ¹⁴de-mentation-<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing whereas <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness¹³ is associated with human desublimating-capacity,-as-of-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to the de-

mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification³⁶/contemplative-distension²⁶ with respect to social-stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising epistemic/notional~projective-perspective’ and ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-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/organicalism/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 ⁵⁵meaningfulness-and-teleology³⁹ and metaphoricity⁵⁶’. Critically, the possibility for notional~deprocrypticism 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-

of the enabling dynamics for human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as reflected by the fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³⁰ nature are effectively what explain the possibility for the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ on the basis of eliciting the social-construct supposedly coherent ontological-commitment⁶⁵. Critically, the ‘formative underlying human decoherencing-structure—of-⁵⁵meaningfulness-and-teleology³⁹-for-institutionalisation’ can be construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism 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/measuringinstrument¹—for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ organic-knowledge in ontological-good-faith/authenticity⁶⁸ so-constrained by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²) and ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³ overlooking existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-

of-~~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~deprocrypticism deneuterising¹⁶—referentialism’ is critically cognisant of 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 desublimating⁴⁶ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁵ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology³⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)); as to the fact that the ‘firstnatureness of human intemporal⁵¹ as of its inducing of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for secondnatureness’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has ever always been a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-

notional~deprocrypticism-prospective-sublimation)⁹⁰ reasoning-through/messianic-reasoning
 phenomenon as to the de-mentative/structural/paradigmatic possibility of breaking away from
 ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
 apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸²
 mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁸ or outright
 ontological-bad-faith/inauthenticity⁶³ overlooking existence-potency~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity; even as prospectively the reality of human
 temporal-to-intemporal-dispositions nature sets in again as such transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity is further related to at its own implied
 uninstitutionalised-threshold¹⁰² in terms of the registry-worldview’s/dimension’s least common
 denominator as <amplituding/formative>wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 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–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ 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
 temporality³⁸/shortness <amplifying/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 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 ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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 ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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/measuringinstrument⁴—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). 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 ⁴⁶historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing possibilities’ for
prospective knowledge-reification⁸⁶, for instance means that with respect to social-stake-
contention-or-confliction the Socrates/Platos/Aristotles (nor the succession of other prospective-
apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹
thinkers in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) ‘are not engaged in an exercise of
convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to
existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/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 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>) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ human existential-contextualising-contiguity³⁸ epistemic-situations of relative-ontological-incompleteness⁸⁸ associated with vices-and-impediments¹⁰⁵). Thus the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality⁹⁸/shortness <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷
 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ is ever always caught up in ‘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 ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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
 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 (passed for intellection out of poor ontological-good-faith/authenticity⁶⁸ or outright ontological-
 bad-faith/inauthenticity⁶³). In this regards, as to the ‘requisite human dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation’ associated with the succession of registry-worldviews/dimensions in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷, just as the possibility for prospective base-

institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality⁹⁸/shortness ~~<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)~~ in an exercise forestalling the ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism/notional~deprocrypticism 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),~~ 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/measuring⁵⁵meaningfulness-and-teleology⁹⁹’ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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 secondnature^d ⁵⁵meaningfulness-and-teleology⁹⁹ involves the exertion of the requisite prospective curiosity, contemplation and elevation ‘beyond a ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ⁵⁵meaningfulness-and-teleology⁹⁹’. Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on cultivating ‘a ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ⁵⁵meaningfulness-and-teleology⁹⁹’ 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—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is effectively critical with regards to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective possibilities of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, the human mind is psychologically entrapped in mental-reflexes of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic ~~<amplituding>~~formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ~~‘<amplituding>~~formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/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-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 ⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²~~/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications underlying the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as of a defaulting social-vestedness/normativity-

<discretely-implied-functionalism> posture clouded in its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and specifically so with regards to the 'requisite human dimensionality-of-sublimating'²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation' implications for prospective ¹⁷deprocrypticism—or~preempting—disjointedness-as-of-⁸³reference-of-thought. This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation very much reflects the fact that all ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹; as all such ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-sublimating'²⁴—<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-sublimating'²⁴—<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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism in reflecting
 holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷’. The bigger point here (as of the ‘elucidative ⁴³foregrounding—
 entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),–as-operative-notional~deprocrypticism in reflecting holographically-
 ⟨conjugatively-and-transfusively⟩ the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷’) lies with the fact that the ‘social-construct
 <amplifying/formative–epistemicity>totalising/circumscribing/delineating given
 institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnatured
 reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation’
 (that is, as to any specific registry-worldview/dimension given throwness-disposition)
 effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed human-
 subpotency abstract self-determinative ontological-performance⁷¹-⟨including-virtue-as-
 ontology⟩ capacity as to the full-potency of existence’ (as wrongly upheld by ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ 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

deprocrypticism) 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-⁸⁴devolving in formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ of desublimating ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ontologically-flawed representation of such ‘human instigated ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their 'prospective predicative-effectivity—sublimation-(as-to-underlying-ontological-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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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/akrasiatic-drag³³ of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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,

¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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 deprocrypticism’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~deprocrypticism predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩ protension’ is encapsulated herein with the projected human-subpotency protensivity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as to the budding prospect of an extensively systemic notional~deprocrypticism ‘prospective predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩ constraining that prospectively transforms human ontological-performance⁷¹-<including-virtue-as-ontology> capacity’, that protends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>. The insight arising from this extensively systemic notional~deprocrypticism ‘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-basis⁸² as so-construed from ‘notional~deprocrypticism inducing relative-ontological-completeness³⁷ of prospective-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseding-logical-basis>⁸¹’. In other words, the human as ‘manifesting⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplituding/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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought (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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating ⁵⁵meaningfulness-and-teleology⁹⁹ whereas there are as of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ prior-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseded-logical-basis>⁸²; as to the fact that with regards to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², the ‘supposed human-subpotency abstract self-determinative ontological-performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/throwtness-

disposition,—as—reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity ⁵⁵meaningfulness-and-teleology⁹⁹. 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~deprocrypticism imbued dimensionality-of-sublimating²⁴—<~~amplifying~~/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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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/measuringinstrument¹—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 ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³ overlooking existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹². The implication here is that with regards to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as to the possibility of the successive registry-worldviews/dimensions transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity, the underlying ‘notional~deprocrypticism
 or <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought
 imbued dimensionality-of-sublimating⁷⁴—<~~amplituding~~/formative>~~supererogatory~~~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation is what
 accounts for human sublimation as of the succession of prospective institutionalisations’
 (associated with its coherencing rede-mentating/restructuring/reparadigming of the ‘successive
 registry-worldviews’/dimensions’ reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation as of their overall decoherencing-structure—of—
⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation’, speaking of dimensionality-of-
 sublimating⁷⁴—<~~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—profound⁵⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>) while the
 underlying imbued ‘notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-
 thought dimensionality-of-desublimating-lack-of¹⁵—
 <~~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—⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation’,
 speaking of dimensionality-of-desublimating-lack-of¹⁵—
 <~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation as the inherent ontological-bad-faith/inauthenticity⁶³~de-
 mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>); and so as 'reflecting the ontological-
 performance⁷¹-<including-virtue-as-ontology> of the ⁸³reference-of-thought-⁸⁴devolving in
 formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-
 and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ of desublimating ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing' (with regards to 'varying
 magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—
 frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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>
⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 that fails to factor in their prospective desublimation as to their given
 notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-thought and that
 notional~deprocrypticism prospective sublimation will de-
 mentatively/structurally/paradigmatically 'dismiss fundamentally' the registry-
 worldviews/dimensions very ⁷⁹presencing—absolutising-identitive-constitutedness¹³ prior-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸²
 pretence of being involved in prospective transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity ⁵⁵ meaningfulness-and-teleology ⁹⁹, and so
 as to the notional~deprocrypticism 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-conflatedness ¹². 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-performance ⁷¹-<including-virtue-as-ontology>} at uninstitutionalised-
 threshold ¹⁰² as reflecting both desublimating ⁴⁶ historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition and sublimating ⁴⁵ historicity/ontological-
 eventfulness ³⁷/ontological-aesthetic-tracing possibilities’ implies that the mere eliciting of
 prospective sublimation as of notional~deprocrypticism ‘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 ⁵⁵ meaningfulness-and-teleology ⁹⁹ doesn’t
 transform the underlying reality of human temporal-to-intemporal-dispositions ontological-
 performance ⁷¹-<including-virtue-as-ontology> with regards to social-stake-contention-or-
 confliction as of the ever-present precedence of human ontological-good-faith/authenticity ⁶⁸ or
 ontological-bad-faith/inauthenticity ⁶³ 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~deprocrpticism ‘can only undermine the prior uninstitutionalised-threshold¹⁰²
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for—
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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~procrpticism 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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for—
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as to the disseminative—selectivity-of-ontological-good-
 faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³'. Prospective
 human sublimation is ever always an exercise involving the primacy of notional~deprocrpticism
 projected prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-
 superseding-logical-basis>⁸¹ over prior social-vestedness/normativity-<discretely-implied-
 functionalism> notional~procrpticism 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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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—profound⁹⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> eliciting of prospective
 'human corresponding-sublimation-inducing,-profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
 conceptualisation' (that create/invent methods/methodologies/approaches as to prospective-

apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 organic-knowledge in ontological-good-faith/authenticity⁶⁸ so-constrained by existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <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
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’), and so over ‘the desublimation/gimmickiness of
 mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—
 dialogical-equivalence-<as-superseded-logical-basis>⁸² mechanical-knowledge prospectively in
 poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³
 overlooking existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory~epistemic-conflatedness¹². In order words, the
 possibility for prospective human sublimation has ever always arisen by undermining ‘the
 breadth of human temporal-to-intemporal-dispositions not de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ and upholding the ‘messianic-structure of
 intemporality⁵¹’; as so-constrained to ‘<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—

as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ enabling ontological-normalcy/postconvergence notional~deprocrypticism 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>⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag¹³ 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–⁵⁵meaningfulness-and-teleology⁹⁹-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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to the projected coherencing rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–⁵⁵meaningfulness-and-teleology⁹⁹-for-institutionalisation’ as of dimensionality-of-sublimating⁸⁴—<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-profound⁵⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>. Prospective
 sublimation as to the overriding of prior-apriorising/axiomatising/referencing-dialogical-
 equivalence-<as-superseded-logical-basis>⁸² with prospective-
 apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 as critically constrained to '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>', speaks to the transformation of 'supposed
 knowledge-reification⁸⁶ framework of human-subpotency determination as to a temporal mere-
 methodologising/mutualising/organising/institutionalising human-subpotency existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> 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-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> 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 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-
 notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ underlying
 notional~deprocrypticism is only possible because of the tight-and-entwined relationship
 between the overall human ontological-commitment⁵⁵ (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 ⁵⁵meaningfulness-and-teleology⁹⁹; with
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—

as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification³⁶’ framework involving a detour to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’ as of prospective-apriorising/axiomatising/referencing~dialogical-equivalence-<as-superseding-logical-basis>⁸¹.

⁴³foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism 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-<amplituding/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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating ⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing at the very center of Foucault and Derrida contentions). ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism invalidates ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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-<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’. 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
⁴³foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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
⁵⁵meaningfulness-and-teleology⁹⁹, 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
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴³foregrounding—
entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),-as-operative-notional~deprocrypticism as to the tight-and-entwined relationship
between the overall human ontological-commitment⁵⁵ (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁶) as critically enabling
prospective sublimation. ⁴³foregrounding—entailment-(postconverging-narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-
notional~deprocrypticism 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-reification³⁶ framework involving a detour to existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² induced prospective determination which
then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-
subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is

critical of the notion that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> subject to totalisingly-disentailing—discretion/whim-of-thought associated with ⁷⁹presencing—absolutising-identitive-constitutedness¹³ conception of knowledge-reification³⁶ 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as desublimating’ that falsely ignore the de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioneing-<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>’ at uninstitutionalised-threshold¹⁰² as reflecting both desublimating ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing possibilities’ in want for ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. Critically, the possibility of such a physics dialogical-equivalence for instance is fundamentally enabled by such ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism of physics: and

where say for instance proponents of classical-mechanics—axiomatic-constructs became involved in ‘the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸²’ as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-<amplitudinal/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
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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-reification³⁶ issues as to prospective sublimating
⁴³historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ 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 <amplituding/formative> wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification³⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹)) over existence-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 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 ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity⁵⁶'),-as-operative-notional~deprocrypticism 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
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity⁵⁶'),-as-operative-notional~deprocrypticism'; and so-peculiarly implied
 with the 'importing/exporting of reductionisms' (as to the fact that there is no physics
 reductionism of physics or say mathematics reductionism of mathematics or biology
 reductionism of biology as to being the real and natural orientation for the specific physics,
 mathematics and biology epistemic-conceptions of their respective epistemic-conceptions

phenomenal/manifest~subpotencies-<in-transitive-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-implicit-functionalism> disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶'>; thus 'actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological' such that existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. But then such reductionism actually fails the 'necessitation test of any science/ontology' as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> to then 'utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological

phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>' (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶' as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶' of physics, chemistry, biological, genetic theories as to the ontological-contiguity⁶⁶ imbued ⁴³foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism of their respective inherent sublimating phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> wherein for instance with the physics frame-of-ontological-contiguity⁶⁶ succession of theories are developed aspiring cogently for ontological-contiguity⁶⁶ of the whole physics epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as from say Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity⁶⁶). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn't epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to '~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-

contiguity⁶⁶) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, and so comprehensively articulating human organisational and institutional driven/potent sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and evolutionary substitutive/reductionist basis of supposed sublimation as to their '~~<amplituding~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'. The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the 'traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception' since 'not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed '~~<amplituding~~/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶ of biological/neurological and evolutionary substitutive/reductionist interpretations', but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>') work paradoxically only by impliciting the reality of the '~~<amplituding~~/formative-epistemicity>totalising/circumscribing/delineating

necessitation frame-of-ontological-contiguity⁶⁶ of the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> (as to their implied sublimating existence's necessitating implications and consequences)', and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame-of-ontological-contiguity⁶⁶, and so as of vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶'>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the '<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶' of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as of their '<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶') in effect wrongly implies a dialogical-equivalence 'nature versus nurture debate' between these two perspectives as to a 'naïve academicism mere procedural argumentation reflex'. The reality at best is that of 'biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>' in relation to the social and socio-psychological frame-of-ontological-contiguity⁶⁶ (and not such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-

potency-of-existence's~sublimating~nascence>, just as the transverse epistemic-conception
 phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²~reflexivity,-in-the-full-
 potency-of-existence's~sublimating~nascence> of mathematics in relation to physics doesn't
 substitute for and override the inherent physics epistemic-conception
 phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²~reflexivity,-in-the-full-
 potency-of-existence's~sublimating~nascence>). The consequence of such vague disparateness-
 of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-
 ontological-contiguity⁶⁶'> as to failing '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-
 contiguity⁶⁶' (as implied as of the requisite '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<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 ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity⁶⁶’ sublimating implications and consequences). Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, and thus in many ways further undermine/distract-from the social ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity⁶⁶’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism>implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification⁸⁶ privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³ failure to directly grasp their very own <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, even as the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating ⁵⁵meaningfulness-and-teleology⁹⁹ across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions ⁷⁸presencing—absolutising-identitive-constitutedness¹³’ 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-~~<amplitudinal>~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—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-⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ so-construed as 'generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁵meaningfulness-and-teleology⁹⁹—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’. This latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/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-
 <amplitudinal/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² are vague disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶>, 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
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplitudinal/formative~epistemicity>totalising~in-relative-ontological-completeness⁶⁷) 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-<amplitudinal/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—

episteme⁵ (in this case reflecting sophistic/pedantic ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought); and as so articulated elsewhere with the case of the Socratic philosophers
and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom
that in relation to prospectively sublimating base-institutionalisation, ¹⁰³universalisation,
positivism and notional~deprocrypticism the effective ‘world that exists to the majority people
(as of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-
threshold¹⁰² as reflecting both desublimating ⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing possibilities’) respectively is recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or—
disjointedness-as-of-⁸³reference-of-thought to go on cynically eliciting
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁹presencing—absolutising-
identitive-constitutedness¹³’ (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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-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~~ <amplifying/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension⁷⁶ out of concern about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought respectively are intellectually-

and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and¹⁷ deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview's/dimension's institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-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-drag¹³. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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 ⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation epistemic-projection perspective. Basically, ‘scularity/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 untemperative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ imbued prospectively of both sublimating⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-trace and desublimating⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as to prospective sublimating⁴⁵historiality/ontological-eventfulness³⁷/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 desublimating⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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) of⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ 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 ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’.
 Uncontemplative-distension is thus rather the recognition that human dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 doesn’t achieve absolute ‘scalarmancy/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 ‘scalarmancy/immanency of
 existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarmancy/immanency of
 existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just
 relative-ontological-completeness⁸⁷) underlying the overall existential dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as the inherent ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> effectively
 reflected as of notional~deprocrypticism. notional~deprocrypticism as such by its ontologically-
 uncompromised nature ‘technically entails’: prospective human ontological-performance⁷¹-
 <including-virtue-as-ontology> as to sublimating ⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing as of ‘scalarmancy/immanency of existence’s
 ontological-normalcy/postconvergence’ in overcoming the desublimating ⁴⁶historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-

scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in
⁷⁹presencing—absolutising-identitive-constitutedness¹³. Translated, this 'scalarmancy/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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

⁴⁸historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 'human-
 subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in

⁷⁹presencing—absolutising-identitive-constitutedness¹³, while the former strongly constrained to
 high predicative-effectivity-sublimation-<as-to-underlying-ontological-commitment⁶⁵> is rather
 relatively amenable to sublimating ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing as of 'scalarmancy/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 ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of ‘supposedly veridical ontological justifications/grounds’ but which on closer examination as of ‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>; and so as to the relative impertinence of the ‘social-vestedness/normativity-<discretely-
implied-functionalism> epistemic-conception of veracity/truth’ (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs prospective notional~deprocrypticism appraisal of the ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) (reflecting ‘scalarity/immanency of existence’s

ontological-normalcy/postconvergence')'. In this regards, the de-
 mentative/structural/paradigmatic implications of 'human temporal-to-intemporal-dispositions
 accordioneing-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology> at uninstitutionalised-threshold¹⁰² as reflecting both desublimating ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁵meaningfulness-and-

teleology⁹⁹ 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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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 ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-

ontological-contiguity^{66'}),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>' as to imbued positivism/rational-empiricism
 sublimation over non-positivism desublimation (and so over a long-and-sustained period of
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring)
 inducing the strongly enculturated predicative-effectivity—sublimation-(as-to-underlying-
 ontological-commitment⁶⁵) constraining of positivism/rational-empiricism ⁵⁵meaningfulness-
 and-teleology⁹⁹ today; likewise the notional~deprocrypticism epistemicity further speaks to the
 requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension⁷⁶ for the enculturation of a 'human ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought construction-of-the-Self
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' with regards to
 (the overall originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-
 contiguity^{66'} 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 explicited '~~amplifying~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity^{66'}),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>' as to imbued ¹⁷deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought sublimation over ⁸⁰procrypticism—or-disjointedness-

as-of-⁸³reference-of-thought desublimation, thus prospectively inducing a strongly enculturated predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩ constraining of ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹, (and so overriding disparateness-of-conceptualisation-⟨unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’⟩ as to the latter’s implied ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought). 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <~~amplituding~~/formative–epistemicity⟩totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification⁸⁶ is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩ as critically enabling prospective sublimation’ so-implied as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-⟨~~amplituding~~/formative–epistemicity⟩totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹². The strategic problem faced by the Ancient sophists and medievalism-scholastics in this respect (beyond-the-

consciousness-awareness-teleology⁹⁹ -<in-existential-extrication-as-of-existential-unthought>⁶) is how to exploit the fact that there is no ‘¹⁰³universalising-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 ¹⁰³universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ⁵⁵meaningfulness-and-teleology⁹⁹ by eliciting ⁷⁹presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>. Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying-ontological-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² allowing for prospective Socratic philosophers ¹⁰³universalising-idealisation and budding-positivism as to their respectively

induced ¹⁰³universalising-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 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 ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing possibilities’. The strategic reflex of assuming a
⁷⁹presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum preemptively ‘shuts-
 off the possibilities of relative-ontological-completeness³⁷ interpretations’ and arbitrarily defines
 ‘human social-vestedness/normativity-⟨discretely-implied-functionalism⟩ implied
 contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’
 as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that
 effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>) as
 non-ontological thus implying not it is subject to analyses as of social and socio-psychological
 phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness¹²—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence>. But then human sublimation in existence
 effectively speaks of the notional~symmetrisation-⟨as-to-symmetrisation-by-desymmetrisation-
 in-reflecting-postconverging-or-dialectical-thinking²⁰—by-preconverging-or-dementing¹⁹-

perspectives-of-human—⁵⁵meaningfulness-and-teleology⁹⁹> underlying human ontological-
 performance⁷¹-<including-virtue-as-ontology> as to the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ succession of registry-worldviews/dimensions, and such a
⁷⁹presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum strategy as to its
 implicated denial of such an ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ of human ontological-performance⁷¹-<including-virtue-as-ontology> underlined by
 human ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, effectively reveals
 its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with
 true sublimating science/ontology. All the knowledge-reification⁸⁶ that effectively can be is of
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ having to do
 with human limited-mentation-capacity-deepening⁵² as enabling human-subpotency epistemic-
 projection towards the full-potency of existence so-construed as intemporality⁵¹, and not a
⁷⁹presencing—absolutising-identitive-constitutedness¹³ human-subpotency epistemic-projection
 in ~~<amplifying~~ <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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ sensibility/decorum strategy is ever always associated across all
 registry-worldviews/dimensions with blurriness⁷ of ⁵⁵meaningfulness-and-teleology⁹⁹ as to
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ sensibility/decorum
 perceived social-stake-contention-or-confliction (as to the reality of ‘human temporal-to-
 intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>’ at uninstitutionalised-threshold¹⁰² as reflecting both desublimating ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing possibilities’). The point
 here is to highlight that across all registry-worldviews/dimensions blurriness⁷ of
⁵⁵meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as to lack of ‘relative-
 ontological-completeness³⁷—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying-ontological-commitment⁶⁵)’ inherently induces sophistic/pedantic dispositions
 (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-

unthought⁶⁾ with regards to social-stake-contention-or-confliction as to the social lack of
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷) 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-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-
 deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency
 potentiating existential becoming manifestation of sublimating-over-desublimating social-and-
 institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all
 along in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of
 ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human
sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-
teleology⁹⁹—in-cumulation/recomposuring of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness³⁷
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’.

Sublimation in existence as such is rather as of originariness-parrhesia,—as–spontaneity-of-
aestheticisation ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t
adhere to professed naiveties implied with ⁷⁹presencing—absolutising-identitive-
constitutedness¹³ sensibility/decorum supposed projections of candour that tend to arise with
social lack of ¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing-
<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷)
associated with blurriness⁷ of ⁵⁵meaningfulness-and-teleology⁹⁹ poorly amenable to predicative-
effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵); and reflect the idea that
there is no knowledge without sublimating knowledge in the very first place and such pretences
often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct
ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-
functionalism>’, but then such an ontologically-flawed conception can be divulged when we

contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity reflection of the relative-ontological-incompleteness⁸⁸ of the succession of registry-
 worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise
 of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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~deprocrypticism. Insightfully it can be garnered that blurriness⁷ of ⁵⁵meaningfulness-
 and-teleology⁹⁹ (as leading to disparateness-of-conceptualisation-<unforegrounding-
 disentanglement,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> due to lack of the
¹⁰³universal-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
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶—<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’) is intimately linked with the successive registry-
 worldviews/dimensions uninstitutionalised-threshold¹⁰²; as to the lack of ‘relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-
 ontological-commitment⁶⁵)’. In this regards, blurriness⁷ of ⁵⁵meaningfulness-and-teleology⁹⁹ with
 regards to the respective uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation,
 ununiversalisation, non-positivism/medievalism and procrypticism as to their respective

apriorising/axiomatising/referencing–psychologism is overcome respectively (as so-construed
 from ontological-normalcy/postconvergence epistemic-projection perspective as of
⁴³foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism) with the induced social
¹⁰³universal-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
⁴³foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of
 human supererogatory/messianic intemporal and secondnated socially-optimal instigative
 potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of
 ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ (and so over prior recurrent-utter-
 uninstitutionalisation—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 ⟨as-to-underlying-ontological-commitment⁶⁵) construed-as ‘non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-

mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing-psychologism’
 given ‘relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
 reflect-‘immanent-ontological-contiguity⁶⁶>’ as to prior descalarising totalisingly-disentailing—
 discretion/whim-of-thought of individuals-suboptimal instigative potency as of human temporal-
 to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>)’ at its given/defined uninstitutionalised-threshold¹⁰² ontologically-deficient
 epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’), - ¹⁰³universalisation—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵)
 construed-as ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ given ‘relative <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of
 human supererogatory/messianic intemporal and secondnated socially-optimal instigative
 potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of
 ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ (and so over prior base-institutionalisation-
 ununiversalisation—apriorising/axiomatising/referencing-psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
 (as-to-underlying-ontological-commitment⁶⁵) construed-as ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,—that-is-not-universalisation-directed
 apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-
 conceptualisation-<unforegrounding-disentailment,—failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of
 individuals-suboptimal instigative potency as of human temporal-to-intemporal-dispositions
 accordioning-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>)’ at its given/defined uninstitutionalised-threshold¹⁰² ontologically-deficient
 epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-
 sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶’), - positivism/rational-
 empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-
 ontological-commitment⁶⁵) construed-as ‘positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ given ‘relative <amplifying/formative—
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of
 human supererogatory/messianic intemporal and secondnature socialy-optimal instigative

potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of
 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶' (and so over prior ¹⁰³universalisation—non-
 positivism/medievalism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying-ontological-commitment⁶⁵) construed-as '103universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-
 positivising/rational-empiricism-based apriorising/axiomatising/referencing—psychologism'
 given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
 reflect-'immanent-ontological-contiguity⁶⁶>' as to prior descalarising totalisingly-disentailing—
 discretion/whim-of-thought of individuals-suboptimal instigative potency as of human temporal-
 to-intemporal-dispositions 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-supererogation⁹⁶'), and prospectively -
 deprocrypticism—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-³¹<amplituding/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism' given 'relative <amplituding/formative-

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸

⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of
human supererogatory/messianic intemporal and secondnature socialy-optimal instigative
potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of
‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation³⁶’ (and so over prior positivism—procrypticism—
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-‘³¹<amplifying/formative-
epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-
of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity⁶⁶’> 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-supererogation⁹⁶'), with the 'deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩' peculiarly/uniquely differentiated from the 'positivism—procrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩' in that notional~deprocrypticism 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-profound⁴³ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism' thus speaking to deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised 'sublimating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> underlying intemporal ontological-performance⁷¹-<including-virtue-as-ontology> (as of dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ projected

apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> underlying temporal ontological-performance⁷¹-<including-virtue-as-ontology> (as of dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~dementativeness/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-distension⁷⁶ projected apriorising/axiomatising/referencing–psychologism)’ associated with any ‘¹⁷deprocrypticism—or–preempting—disjointedness-as-of⁸³reference-of-thought prospective knowledge-reification⁸⁶ as ever always about preserving the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with the latter rather associated with <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹() thus involving the anticipation of human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of prospective knowledge-reification⁸⁶ imbued⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (and so as to the deprocrypticism—apriorising/axiomatising/referencing–psychologism given ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> projection of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>)’; with the above articulation of the successive registry-worldviews/dimensions ‘relative-ontological-

completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-
 ontological-commitment⁶⁵)’ so-reflecting comprehensively the ontological-contiguity⁶⁶—of-the
 human-institutionalisation-process⁶⁷ involving human limited-mentation-capacity-deepening⁵²
 increasing ontological-performance⁷¹-<including-virtue-as-ontology> as to ‘its originariness-
 parrhesia,—as—spontaneity-of-aestheticisation
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—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-⁸⁴devolving—
⁵⁵meaningfulness-and-teleology⁹⁹ engendered sublimating ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing in existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here for instance
 that the Socratic philosophers ⁵⁵meaningfulness-and-teleology⁹⁹ as of ¹⁰³universalising-
 idealisation ‘is not a relic of thought’ and it is very much ‘historially alive/living’ as to being
 pertinent to modern day ¹⁰³universalising implications of thought but for when prospective
 contextualisation requires ¹⁰³universalising positivising/rational-empiricism just as we can garner
 that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historially
 alive/living’ as to being pertinent to modern day physics but for when prospective
 contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-
 constructs, and thus reflecting comprehensively that the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ as to its implied overall notional~deprocrpticism—
 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 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/inauthenticity⁵³’ implies that the successive registry-
 worldviews/dimensions given ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’
 as to their relative ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> sublimating
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism>’ supersede-and-override their prior ‘relative-ontological-incompleteness⁸⁸—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’
 as to their relative ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁸–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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’; ‘¹⁰³universalisation-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 ‘¹⁰³universalisation—non-positivism/medievalism ⁵⁵meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’; ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-empiricism-based apriorising/axiomatising/referencing—psychologism’ for ‘positivism—procrpticism ⁵⁵meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’; and ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative—

epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ 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-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ for ‘prospective notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’. The implication here is that there is no logical-basis as of our positivism–procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹³ for the so-projected prospective notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as the logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> of prospective notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism–procrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrpticism ⁵⁵meaningfulness-and-teleology⁹⁹ sublimation as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). This further points out that
 the successive registry-worldviews/dimensions ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’
 are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality-
 of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’
 wherein for example there is no common logical-basis between non-universalising sophistry and
¹⁰³universalising-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 pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-
 completeness⁸⁷⟩ and prospective ¹⁷deprocrpticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought as already being manifested in the patently non-intellectual and
 ontologically-decadent populism and media-driven campaigning against postmodern-thought
 that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-
 thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-
 validating-logicising/suitable-measuringinstrument-validating-measuring-⟨as-to-
 postconverging-or-dialectical-thinking⁷⁰—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 ⁴³foregrounding—entailment-
 ⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-

operative-notional~deprocrpticism while reflecting the desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of the prior ‘relative-ontological-incompleteness⁸⁸—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’ (and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains why human <amplifying/formative-epistemicity>causality at its most profound construal is rather as of underlying ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> over ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> imbued sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality; as the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> (as of dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation as to its profound dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶) reflects the originariness-parrhesia,—
 as-spontaneity-of-aestheticisation
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
 conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
 along the succession of registry-worldviews/dimensions as to human limited-mentation-capacity-
 deepening⁵² enabling human ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁵meaningfulness-and-teleology⁹⁹ induced transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity whereas the ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-
 supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (as of
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to its
 lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶) is besotted in temporality⁹⁸ upon the logical-basis of
 relative-ontological-incompleteness⁸⁸ <amplituding/formative>wooden-language-(imbued—
 temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-

dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹) as so-enabled with lack of ¹⁰³universal-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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-⟨~~amplituding~~/formative—epistemicity⟩totalising~in-relative-
ontological-completeness⁸⁷) arise speaking to a more fundamental ontological-bad-
faith/inauthenticity⁶³~de-mentating/structuring/paradigming-⟨seeding/incipient—shallow⁶⁴-
supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema⟩ when
reflecting ⟨~~amplituding~~/formative—epistemicity⟩causality). This underlying ontological-good-
faith/authenticity⁶⁸~de-mentating/structuring/paradigming-⟨seeding/incipient—profound⁶⁹-
supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
schema⟩ over ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
⟨seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema⟩ imbued sublimating-over-
desublimating ontological implications as most profound construal of human
⟨~~amplituding~~/formative—epistemicity⟩causality inevitably highlights the requisite ‘ontological-
good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-⟨seeding/incipient—profound⁶⁹-
supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
schema⟩ existential-condescension-⟨of-apriorising/axiomatising/referencing—psychologism⟩’
of sublimating base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and
notional~deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure
to articulate this requisite ‘ontological-good-faith/authenticity⁶⁸~de-
mentating/structuring/paradigming-⟨seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-

mentally-aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema> existential-
condescension-<of-apriorising/axiomatising/referencing-psychologism>’ is a failure to meet the
‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –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,
¹⁰³universalisation, positivism/rational-empiricism and notional~deprocrypticism 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 procrypticism. 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-supererogation⁹⁶ as so-induced by notional~asceticism⁴
reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective
relative-ontological-completeness⁸⁷ registry-worldviews/dimensions instigated human
emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought
inducing 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-⁵⁵meaningfulness-and-teleology⁹⁹) which rather requires instigative notional~asceticism⁴ reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the 'pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world' but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional~asceticism⁴ reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness⁸⁷ logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ with the relative-ontological-incompleteness⁸⁸ logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>, it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that affirmatively upholds the relative-ontological-completeness⁸⁷ over the relative-ontological-incompleteness⁸⁸ (as to their supposedly coherent ontological-commitment⁶⁵). In other words,

genuinely projected knowledge as of ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human living-development-as-to-personality-development and institutional-development-as-to-social-function-development as to the positive-opportunism⁷⁵ implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of such ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical ⁵⁵meaningfulness-and-teleology⁹⁹ (as to the fact that the client doesn’t go on pretending to engage

the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> beyond-and-above the desublimating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> of ordinary⁵⁵meaningfulness-and-teleology⁹⁹. However, this sublimating knowledge ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ (even though from a retrospective perspective we can grasp the preconverging/dementing¹⁹–qualia-schema of ‘the God of plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to

note that such an animistic social-setup doesn't project of any such preconverging/dementing¹⁹—qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology³⁹ going by its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ just as we will be disinclined to contemplate about the more veridical preconverging/dementing¹⁹—qualia-schema of our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-threshold¹⁰² as from a prospective notional~deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology³⁹). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold¹⁰² speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, and thus it is disinclined to recognise the prospective 'relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)' imbued ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism that can instill such a prospective sublimating knowledge 'ontological-good-faith/authenticity⁶⁸~dementating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>' as to prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and ¹⁰³universalising-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 ¹⁰³universalising 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 ¹⁰³universalising-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-of⁶⁵ —<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

invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing⁴⁹-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-completeness³⁷-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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as to a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of ¹⁰³universal-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-⁵⁵meaningfulness-and-teleology⁹⁹ underlying the genuine social intellectual-function/posture. Intellectualism as such is much more than just about ⁷⁹presencing—absolutising-identitive-constitutedness¹³ methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as ⁷⁹presencing—absolutising-identitive-constitutedness¹³ underpinning-suprasocial-construct relate to their given ⁵⁵meaningfulness-and-teleology⁹⁹ in absolute terms whereas in reality there are veridically relative subontologisation of ontology as metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)’; and it is here that the genuine social intellectual-function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance⁷¹-<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>, and the genuine social intellectual-function/posture as such is not about a naivist social-vestedness/normativity-<discretely-implied-functionalism> as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹. The genuine social intellectual-function/posture means that human thought can project beyond, overlook and override ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—

enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> conception of sublimating value and ontological-
 veracity disposition; and so as to the fact that ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> actually tend to be skewed towards
 ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ positive-opportunism⁷⁵ of living-development—as-to-personality-development and
 institutional-development—as-to-social-function-development) over ‘non-immediacy prospective
 sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁶-
 profundity~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹), and in fact in many ways individuals
 intersolipsistic actions in society implicitly recognise this reality even as the overall
 underpinning—suprasocial-construct tends to be abstractly de-mentated/structured/paradigmed to
 skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity
 disposition’ (as for instance professional choices and callings made well beyond just a question
 of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine
 social intellectual—function/posture is to undermine this skewing towards ‘immediacy supposed
 absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 positive-opportunism⁷⁵ of living-development—as-to-personality-development and institutional-
 development—as-to-social-function-development) and reconstrue human-subpotency aporeticism
 in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’.

In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ‘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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human ⁵⁵meaningfulness-and-teleology⁹⁹ (and so not only with human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing) that goes beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ while superseding ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-

construction' are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct's conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of 'non-immediacy prospective sublimating value and ontological-veracity disposition'. The subtle manifestation of the social implications of 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (as to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ positive-opportunism⁷⁵ of living-development-as-to-personality-development and institutional-development-as-to-social-function-development) with regards to our positivism-procrypticism registry-worldview/dimension can be appreciated in present day sycophantic-sophistry and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>, media-driven disenfranchising narrative existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹>). In many ways this ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> analysis as to the positivism-procrypticism registry-

worldview's/dimension's de-mentative/structural/paradigmatic social institutional beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-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-⁴⁶historicity-tracing~inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism—procrypticism ontological-performance⁷¹-<including-virtue-as-ontology> as to the prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought); as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction', and prospective human scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> rather points to prospective notional~deprocrypticism aestheticisation—and-aestheticisation-towards-ontology (as to dimensionality-of-sublimating⁷⁴—<amplifying/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)
 unenframed/unbeholdening/bechancing—supererogation⁹⁶ ‘bechancing-backdrop of
⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-
 becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing~disinhibited-mental-aestheticising sublimation reclamation/recovery from
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-
 tracing~inhibited-mental-aestheticising’ (so-construed as ‘reclamation/recovery of unenframed-
 conceptualisation’-<as-to-⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation>). Such a ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought 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—⁵⁵meaningfulness-and-teleology⁹⁸> underlying human ontological-performance⁷¹-
 <including-virtue-as-ontology> as to the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ succession of registry-worldviews/dimensions’ and ‘the facet of the
 existentially-withdrawn-⟨as-‘unaccounted-for’-leftover-or-residuality-or-spirit-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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~deprocrpticism driving aesthetic-touch/aesthetic-sensibility of scalarising aestheticisation-towards-ontology’ is one that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ projects of human ontological-performance⁷¹-<including-virtue-as-ontology> as: formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ of unintelligence (beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising) towards intelligence (‘bechancing-backdrop of ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-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-⁵⁵meaningfulness-and-teleology⁹⁹) and so across the succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation> is effectively what underlies the unenframed/unbeholdening/bechancing—supererogation⁹⁶ possibility of all prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ enabling the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-

mentativity reflecting the fact that their underpinning—suprasocial-constructs as to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> that the genuine social intellectual—function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold¹⁰² the prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁵⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as to the fact that the intemporal messianic-
 reasoning/reasoning-through instigation respectively of prospective base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and notional~deprocrypticism are not actually
 as of ⁵⁵meaningfulness-and-teleology⁹⁹ but rather are as of metaphoricity⁵⁶ with regards
 respectively to prior recurrent-uninstitutionalisation, base-institutionalisation-
 ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism and our positivism-
 procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶) are ever always urged along beyond their
 uninstitutionalised-threshold¹⁰² given ‘taxingness-of-originariness upon human-subpotency
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in the face of their
 ‘specifically given ⁸³reference-of-thought-and—⁸³reference-of-thought-⁸⁴devolving-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-sublimating⁷⁴—
 <amplituding/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-
 conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation in cognisance-and-integration of the requisite ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’

for the availing of the organic-knowledge ⁵⁵meaningfulness-and-teleology⁹⁹ of base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and notional~deprocrpticism respectively (as to their respective ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient~profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> ‘inducing of their ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ underlying logical-basis of logical operation/processing/contention of narratives’ reflected as of their respectively induced ‘relative-ontological-completeness³⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁵⁵⟩’ imbued ⁴³foregrounding—entailment-⟨postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrpticism). This conception of ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient~profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ rather speaks to the fact that ‘human <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 teleology⁹⁹ so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-⟨as-to-orientation/value-construct/valuation-and-derived-parameterising⟩ and <amplituding/formative>entailment-⟨as-

to-totalising-contiguous/coherent-factuality-of-variability)))', underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-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 ⁷⁹presencing-absolutising-identitive-constitutedness¹³ <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-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-

normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> with regards to human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹. Thus it is only the possibility of ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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 ⁵⁸00 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our present day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness³⁸ 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
 <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴’ but together with
 the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-
 discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-
 potency of existence over any subpotency (speaking fundamentally to prior human ontological-
 commitment⁶⁵) with regards to the fact that the ontological-veracity of all humans as human-
 subpotency is priorily of existential-discursivity—implicated-sublimation-over-desublimation
 superseding pretenses of mere methodologising/mutualising/organising/institutionalising
 presciences as to entitlements of ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 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-completeness³⁷ avails rather than ontological-bad-faith/inauthenticity⁶³ in upholding
 relative-ontological-incompleteness⁸⁸ (given that immortality/existence-perspective as to
 intemporality⁵¹ cannot be construed as arising from our prior mortals whims superseding of
 existential sublimation entailment and such presumption rather speaks to preconverging-or-
 dementing¹⁹—apriorising-psychologism and not postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-
 sublimation-over-desublimation that explains why the availing of relative-ontological-
 completeness⁸⁷ as to dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation takes precedence in defining human intellectual-and-moral ontological-
 performance⁷¹-<including-virtue-as-ontology> and so as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶. This <amplitudinal/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-profound⁵⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴’. This insight puts into perspective our ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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
 <amplitudinal/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
 <amplitudinal/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—
 <amplitudinal/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-⁵⁵meaningfulness-and-teleology⁹⁹, existential-discursivity—implicated-
 sublimation-over-desublimation as to 'ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism>', thus points to the
 primacy of 'the very <amplitudinal/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-sublimating³⁴—<~~amplituding~~/formative>~~supererogatory~~~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. The bigger
 point here is that prospective human sublimation underlying prospective knowledge-reification⁸⁶
 in relative-ontological-completeness⁸⁷ cannot be engaged with any given registry-
 worldview/dimension in relative-ontological-incompleteness⁸⁸ as if the latter is of a
 ‘neutrally/objectively sound human ontological-performance⁷¹-<including-virtue-as-ontology>
 state failing to factor in human specific apriorising/axiomatising/referencing—ontological-
 deficiency arising from its specifically given <~~amplituding~~/formative-
 epistemicity>totalising~thrownness-in-existence³⁴’ with regards to the fact that human
 <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴ is already engaged
 in existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>
 (and so very much countering the deceptive eliciting in desublimation of
 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) by
 dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency
 takes precedence over existence). In this regards, and in the bigger scheme of things existential-
 discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-

schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>
 implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation,
 non-positivism/medievalism and procrypticism 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, ¹⁰³universalisation, positivism/rational-
 empiricism and notional~deprocrypticism 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 ⁷⁶presencing—absolutising-identitive-constitutedness¹³ self-justification of uncertainty of
 prospective human sublimation), the comprehensive coherence of human sublimation in
 existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶
 is effectively highly regular and consistent (and this can only be fully appreciated from an
 ontologically sound conception of ‘existence as of its immanently tautologous coherence
 speaking to its ontological-contiguity⁶⁶’ as to the possibility for intelligibility to arise as so-
 reflected with the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷
 so-associated with human limited-mentation-capacity-deepening⁵²). This conflation in the
 perception and relation to human sublimation in existence between metaphysics-of-presence--
 (implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness¹³) <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-singularisation⁹²-as-veridical-epistemic-determinism²¹ as to relative-ontological-completeness⁸⁷ 44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. This is so fundamentally because of human teleology⁹⁹ speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed ⁷⁹presencing—absolutising-identitive-constitutedness¹³ given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness³⁸ de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness³⁷ 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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought which purportedly escapes any such reflexive ⁷⁸presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional~deprocrypticism as such points out that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ but that, as of the successive registry-worldviews/dimensions⁷⁹presencing—absolutising-identitive-constitutedness¹³ construals/conceptualisations, that ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹’ such that a contrasting assessment rather highlights the ‘entangling/enmeshing of effectively-purist-sublimation-<reflecting-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> and overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ induced desublimating of the effectively-purist-sublimation-<reflecting-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ as to the concreteness/concretism/existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> of overall prospective sublimation. Human sublimation as such in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools,

equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism⁷⁵ social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall⁵⁵ meaningfulness-and-teleology⁹⁹. 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—⁵⁵ meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>’. 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—⁵⁵ meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 mediocrally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ value-construct and methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-⟨as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-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-distension⁷⁶ 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 ‘⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with

⁵⁵meaningfulness-and-teleology⁹⁹’ of our positivism–procrypticism, 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~deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{87–83}reference-of-thought-⁸⁴devolving>’ that goes on as of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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–⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and-aestheticisation-towards-ontology underlying the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, so-reflected from such science-ideology poor appreciation of the implications of the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing rendering the scientific adventure as of a living existential-contextualising-contiguity³⁸ exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as to human limited-mentation-capacity-deepening⁵² implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/throwtness-

disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective
originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
conceptualisation behind the supererogatory invention and validation of any such
methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-
desublimating-lack-of²⁵—~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation equally fails to appreciate how prior human
aestheticisation scheming including human superstitions, belief systems and religions were a
necessary pathway to the present even as modern science demonstrates their limits (given that
we are an animal of limited-mentation-capacity reflected as to our human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of
institutional-cumulation/institutional-recomposeure—~~as-to-~~⁴³historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing> in supererogation⁹⁶ is vital for perpetually
enhancing that limited-mentation-capacity as of our aestheticisation—and-aestheticisation-
towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation
frameworks of human
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ that ultimately enabled and
propulsed 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-

depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ and its corresponding methods/methodologies/approaches associated with its living-development—as-to-personality-development and institutional-development—as-to-social-function-development as to wrongly imply ours is the human generation that don't face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> ‘critically points to an overall nascent knowledge-reification⁸⁶—gesturing directly or indirectly prescient of a comprehensive sublimating ⁵⁵meaningfulness-and-teleology⁹⁹ conception of the given prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity⁶⁶ projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness⁸⁷ induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest~subpotency-<intransitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence>) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ (and so as effectively reflected by the overall ⁸³reference-of-thought and ⁸³reference-of-thought-⁸⁴devolving/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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>'. 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when 'mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human ⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing rather speaks to deficient knowledge-reification⁸⁶—gesturing caught up in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-

preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification⁸⁶ for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual—function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipatory implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification⁸⁶ (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ to usher in the possibility of their very own secondnature institutionalisation unclouded knowledge-reification⁸⁶—gesturing, the ultimate possibility for our positivism—procrysticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) lies with the prospective ‘deprocrysticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ imbued ⁴³foregrounding—entailment-

(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism (enabling the true and profound attainment of ontological-
 contiguity⁶⁶ in the social domain beyond the present practices of disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶>’). The manifest historical veracity of human sublimation as underlined by the
 ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-
 prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (and as rather
 ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-⁵⁵meaningfulness-and-teleology⁹⁹’) is the more accurate conception in reflecting the
 overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and so as to:
 human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-
 of-existential-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-⁵⁵meaningfulness-and-teleology⁹⁹—in-
 cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it

dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness³⁷ dimensionality-of-sublimating²⁴—<amplituding/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~deprocrypticism as effectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and so as to the fact that the notional~deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness³⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹’. This

projected notional~deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity⁶⁶ as of the successive registry-worldviews/dimensions ‘⁸³reference-of-thought-and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹> of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. This further highlights that the prospectively defining possibilities for unleaching further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ to the prospective comprehensive sublimating ⁵⁵meaningfulness-and-teleology⁹⁹ implications of the instigated relative-ontological-completeness⁸⁷ effectively-purist-sublimation-<reflecting-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, and so as to ‘⁸³reference-of-thought-and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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-

⁸⁴devolving> is lost to the prior overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving> while failing to come to terms as to construing the <amplifying/formative-epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism’⁸⁹ with regards to ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>’ 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-⁸⁴devolving>. This insight underlines the fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> ‘critically points to an overall nascent knowledge-reification⁸⁶—gesturing directly or indirectly prescient of a comprehensive sublimating

⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence (as to the instigative relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism)’ underlying specific overall-knowledge-reification⁸⁶-gesturings as so-manifested with any such relative-ontological-completeness⁸⁷ registry-worldview/dimension ‘specific overall-knowledge-reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’. The specific overall-knowledge-reification⁸⁶-gesturings of the successive registry-worldviews/dimensions (as reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) projectively entail ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence’), ¹⁰³universalisation—non-positivism/medievalism ‘¹⁰³universalisation-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 ¹⁰³universalisation–non-positivism/medievalism ‘⁸³reference-of-thought–and–
⁸³reference-of-thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of
 prospective sublimating–nascence’), positivism–procrypticism ‘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–procrypticism ‘⁸³reference-of-thought–and–⁸³reference-of-
 thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
 sublimating–nascence’), and prospectively notional~deprocrypticism ‘preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplifying/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-
 reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-
 nascent-particular-sublimations>’ (as notional~deprocrypticism ‘⁸³reference-of-thought–and–
⁸³reference-of-thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ epistemic-projection
 perspectives whereas from a comprehensive notional~deprocrypticism epistemic-projection
 perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly
 apparently haphazard because of human limited-mentation-capacity epistemic-projection

perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of notional~deprocrypticism epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening⁵² rather reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ de-mentative/structural/paradigmatic coherence of human sublimation as of successive ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating~nascence’. Thus such a notional~deprocrypticism ontological-normalcy/postconvergence perspective warrants the requisite <amplituding/formative~epistemicity>totalising/circumscribing/delineating relative-ontological-completeness⁸⁷ appraisal of singularly induced prospective sublimations as to projected overall human ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ imbued <amplituding/formative~epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ - <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism’⁸⁹ (as of ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving> and overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ (as involving ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-

material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>’ and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>); is effectively the hallmark of all ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as to their <~~amplituding~~/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (so-reflected as of human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹): 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)).

Such an ultimate construal of human self-surpassing as to the notional~deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence effectively grapples with the requisite ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ‘relative-ontological-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/reparadigmimg-psychologism’⁸⁹ as of ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving>. Insightfully this can be reflected upon creatively as the requisite underlying ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought institutionally projected (implying de-mentative/structural/paradigmatic institutionalising of prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) ‘unenframed/unbeholdening/bechancing-supererogation⁹⁶ parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality-numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁵meaningfulness-and-teleology⁹⁹ (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-⁵⁵meaningfulness-and-teleology⁹⁹), and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Such an ‘unenframed/unbeholdening/bechancing-supererogation⁹⁶ of notional~deprocrypticism 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/⁵⁵meaningfulness-and-teleology⁹⁹ (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as being ‘the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification⁸⁶—gesturing with respect to the haunting fact of human

~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ as to any such
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> speaking to such a ~~<amplituding/formative-
 epistemicity>~~totalising~thrownness-in-existence³⁴, such a notional~deprocrypticism
 institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶
 parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-
 socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-
 presublimatory-decisionality—numbing-traction-desublimation’)-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-
 aestheticisation-towards-ontology/⁵⁵meaningfulness-and-teleology⁹⁹ is more immediately-and-
 constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human
 agency imbued sublimation as to ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating ‘relative-ontological-
 incompleteness³⁸/relative-ontological-completeness³⁷-
 (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. This double epistemic orientation to a notional~deprocrypticism
 institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶
 parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-
 socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-
 presublimatory-decisionality—numbing-traction-desublimation’)-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-

aestheticisation-towards-ontology/⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its ⁵⁵meaningfulness-and-teleology⁹⁹ before any pretense to a projection of positivistic ⁵⁵meaningfulness-and-teleology⁹⁹ (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can't conceive that ours will be the human generation bereft of 'profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human ⁵⁵meaningfulness-and-teleology⁹⁹ (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-incompleteness³⁸—presublimation-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹) rather tends to reconverge to shallow ~~<amplituding/formative—epistemicity>~~totalising~thrownness-in-

existence³⁴ concreteness/concretism/existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-
 ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by the successive
 registry-worldviews/dimensions ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> (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 ⁵⁵meaningfulness-and-teleology⁹⁹’); 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—procrypticism registry-
 worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at
 the backend of the institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>). But then just like with
 all prior registry-worldviews/dimensions, our positivism—procrypticism ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> effectively
 projects a hurdle to any such de-mentative/structural/paradigmatic notional~deprocrypticism
 conception of re-ontologisation as to its inherent <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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with 'an alienating politico-institutional entrapment/frame-up of sovereign choice' within the supposed democratic process that 'forestalls-and-narrows as of strategic rules and processes' the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholdening ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> skews the fundamental ontology question by its inherent ~~amplifying~~ <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~deprocrpticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-
 (reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
 for prospective aestheticisation–and–aestheticisation-towards-ontology/⁵⁵meaningfulness-and-
 teleology⁹⁹; as of the paradox that a social-setup as to its <amplituding/formative–
 epistemicity>totalising~thrownness-in-existence³⁴ is so pragmatically self-focussed that its
 aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is
 narrowed/limited/constricted however its level of development (explaining the
 decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as–spontaneity-of-
 aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as
 can be appreciated throughout human history). This is explained by the fact that the human can
 relatively easily appreciate the ontological-pertinence of new practices arising as from outside
 cultural diffusion but it is very much difficult to reconstrue of such practices as from the
 taxingness-of-originariness involved in surpassing an internalised <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 posture; and this very much explains the double epistemic orientation to
 notional~deprocrpticism institutionalisation ‘unenframed/unbeholdening/bechancing–
 supererogation⁹⁶ parameterisation/reparameterisation-(reflecting-a-
 supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-
 sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’

for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁵⁵meaningfulness-and-teleology⁹⁹,-ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹,-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 ⁵⁵meaningfulness-and-teleology⁹⁹’). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of <amplifying/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-⁵⁵meaningfulness-and-teleology⁹⁹, -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 ⁵⁵meaningfulness-and-teleology⁹⁹’. Critically, this human
 <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-
 arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>totalising~conceptualisation’), as to when it converges to sublimation as to
 existence—as-sublimating-withdrawal, -eliciting-of-prospective-supererogation⁹⁶, goes on to
 prospectively reflect the relative-ontological-completeness³⁷ ‘specific overall-knowledge-
 reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-
 nascent-particular-sublimations>’ (while as to when it converges to desublimation as failing
 existence—as-sublimating-withdrawal, -eliciting-of-prospective-supererogation⁹⁶, it goes on to
 priorly reflect the overall relative-ontological-incompleteness³⁸—presublimation-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹ as to its ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition>). 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-
‘<amplitudinal/formative-epistemicity>totalising~conceptualisation’) is the ‘effective becoming
aestheticisation-and-aestheticisation-towards-ontology construction as to
cumulation/recomposuring’ that induces cultivated/beholdening-construct-of-⁵⁵meaningfulness-
and-teleology⁹⁹, -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-⁵⁵meaningfulness-and-teleology⁹⁹. 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’) reflects an ‘effectively underlying human
beholdening—inching, -apprehending, -and-taming-drive or aestheticising—
⁹⁷surrealising/supererogating-drive-(for existentialising—framing/imprinting-<as-to-
prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (as to
manifestly cultivated/beholdening-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹, -ultimately-
construed-as-habit/practice/belief/culture so-reflected as existentialising—
enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>). Such an ‘effectively underlying human
beholdening—inching, -apprehending, -and-taming-drive or aestheticising—
⁹⁷surrealising/supererogating-drive-(for existentialising—framing/imprinting-<as-to-
prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (inherent to
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’)) 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-⁵⁵meaningfulness-and-teleology⁹⁹; 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-⁴³foregrounding—entailment-as-reflecting-ontological-contiguity⁶⁶>. Thus it is by such a ‘sublimation-over-desublimation understanding’ of this <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’) that the apparently imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of our positivism-procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁰historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (as the challenge of the double epistemic orientation to notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation³⁶ 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/⁵⁵meaningfulness-and-teleology⁹⁹ as highlighted above) can be looked at in a new and enlightening perspective (beyond such a ‘positivism-procrypticism—apriorising/axiomatising/referencing-psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying-ontological-commitment⁵⁵)’ and so rather as from a prospective
 ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying-ontological-commitment⁵⁵)’; and so as to the elucidation of such
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> induced human <amplituding/formative—
 epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
 arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif—
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative—
 epistemicity>totalising~conceptualisation’> deficient ontological-performance⁷¹-<including-
 virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ and to ‘desublimation as
 failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’,
 human <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-imbued-
 projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
 ‘<amplituding/formative—epistemicity>totalising~conceptualisation’> notionally speaks of an
 underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both
 emancipating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and human impeding
 ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> underlying human ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>. 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’⟩ as to its ‘effectively underlying human beholdening—inching, -apprehending, -and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive-⟨for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance⁷¹-<including-virtue-as-ontology> (with regards to constraining existential-contextualising-contiguity³⁸ upon human underlying ontological-commitment⁶⁵ as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold¹⁰² of human ontological-performance⁷¹-<including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated with postconverging (postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-representation, -as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated with preconverging (preconverging-or-dementing¹⁹-apriorising-psychologism-representation, -as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold¹⁰². In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal, -eliciting-of-prospective-supererogation⁹⁶), prospective originariness-parrhesia, -as-spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to its

‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance⁷⁴-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension⁷⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹. 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
⁵⁵meaningfulness-and-teleology⁹⁹ respectively of say the ancient-sophists, medieval-
 scholasticism or present day pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-
 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 ¹⁰³universalising-idealisation, budding-positivists positivism/rational-empiricism
 and prospective postmodern-thought as herein projected with notional~deprocrypticism
 conceptualisation and so as to the latter skirting/peripheral initiation within the ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-
⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of the former so-
 construed by the Derridean conception of prospective philosophy occurring rather at the margin
 of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-
 scholasticism or present day pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-
 completeness⁸⁷⟩ will falsely pretend that their respective ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-⟨as-to-⁴⁶historicity-tracing—in-
 presencing–hyperrealisation/hyperreal-transposition⟩ associated with the eliciting of their
 respective ~~<amplituding/formative>~~wooden-language-⟨imbued—averaging-of-thought-⟨as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ¹⁰³universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual–function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming–psychologism⁸⁹ and this ‘seeding-misprising ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>’ has to be factored into the prospective articulation of deprocrypticism,-as-to-the-ultimate-fulfilment-of-notional~deprocrypticism as to the fact that the complete possibility for ontology/science implies ‘accounting for everything potent’ including at the more fundamental level human ontological-

faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its implied
 ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-
 supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> that
 are respectively instigative or forestalling of the possibility for prospective human aporeticism-
 overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-as-
 to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy
 conception of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’
 with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and
 positivism—procrypticism respectively aren’t of the ‘existential and contemplative internal
 adequation’ for prospective base-institutionalisation, ¹⁰³universalisation, positivism and
 deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual-
 function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of
 constructive knowledge commitment effectively exposing itself to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and so rather than idly critical and
 unaccountable totalisingly-disentailing—discretion/whim-of-thought),
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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–⁵⁵meaningfulness-and-teleology⁹⁹-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–⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness^{87–83}reference-of-thought-⁸⁴devolving> as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation

~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
 sublimating²⁴—~~<amplifying/formative>~~~~supererogatory~~—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation. However, the ontological-veracity of human temporal-to-intemporal
 ontological-performance⁷¹—~~<including-virtue-as-ontology>~~ as at uninstitutionalised-threshold¹⁰²
 (so-underlined by human limited-mentation-capacity) speaks to the fact that even the
 ‘instigative—askesis-or-acumen de-mentating/structuring/paradigming the possibility for
 prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
 prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
 reinvigoration/disruption’ is bound to manifest its socio-institutional
 conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-
 manifested as of incipient/incidental overall relative-ontological-incompleteness⁸⁸—
 presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ usurping of nascent-
 particular/incipient-and-material/technical-sublimations—~~<blinded-to-their-relative-ontological-~~
 completeness⁸⁷—⁸³reference-of-thought—⁸⁴devolving>; as the nascent-particular/incipient-and-
 material/technical-sublimations—~~<blinded-to-their-relative-ontological-completeness⁸⁷—~~
⁸³reference-of-thought—⁸⁴devolving> given ‘conceptualisation incompleteness as to ontological-
 contiguity⁶⁶’ elicits the manifestation of such overall relative-ontological-incompleteness⁸⁸—
 presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ as defect of beholdening
 apriorising aestheticisation (as of overall relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ wrong ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-
 material/technical-sublimations—~~<blinded-to-their-relative-ontological-completeness⁸⁷—~~
⁸³reference-of-thought—⁸⁴devolving>, underlined by its preconverging-or-dementing¹⁹—
 apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking²⁰—

apriorising-psychologism). Such a ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (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—⁵⁵meaningfulness-and-teleology⁹⁹-<as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism/dimensionality-of-sublimating²⁴—³¹<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation’> which goes on to instill (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) a social agency all of its own associated with inducing prospective desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—⁵⁵meaningfulness-and-teleology⁹⁹-<as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism/dimensionality-of-sublimating²⁴—³¹<~~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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>) of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> imbued de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵, and so as to dimensionality-of-desublimating-lack-of²⁵—<amplifying/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~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology/⁵⁵meaningfulness-and-teleology⁹⁹ as highlighted above, and so with regards to superseding our positivism—procrypticism occlusiveness). This ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating-⁵⁵meaningfulness-and-teleology⁹⁹-<as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-

postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism/dimensionality-of-
 sublimating²⁴—³¹<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—
⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-
 prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (as to
 manifestly cultivated/beholdening-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹,-ultimately-
 construed-as-habit/practice/belief/culture so-reflected as existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>, 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—⁵⁵meaningfulness-and-teleology⁹⁹) and speaks to the fact that
 the overall development of human ⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ involves a ‘redounding/wavering/waveforming—of-the-
 referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-
 virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-
 referencing-and-devolved-referencing’. This ‘redounding/wavering/waveforming—of-the-
 referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-
 virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-
 referencing-and-devolved-referencing’ is de-mentatively/structurally/paradigmatically due to the
 very ‘epistemic entwining of ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning and ⁸³reference-of-thought-³⁴devolving/devolved—
 axiomatising-conjugations (holding-forth for human existential-instantiations ⁵⁵meaningfulness-

and-teleology⁹⁹)’, 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-⁸⁴devolving> reflecting immanent-existence’s ontological-contiguity⁶⁶ (so-epistemically underscored by the ⁸³reference-of-thought-and-its-devolving) as knowledge-reification⁸⁶’ in then holding-forth for prospective human ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations ⁵⁵meaningfulness-and-teleology⁹⁹)’ reflecting the fact that (as to ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-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-⁸⁴devolving> reflecting immanent-existence’s ontological-contiguity⁶⁶, 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-⁸⁴devolving>’ 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-

⁸⁴devolving>' 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 ⁵⁶incrementalism-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-⁸⁴devolving>' 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 ⁵⁴maximalising-recomposuring-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-⁸⁴devolving>'. This 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> 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 ¹⁰³universalis 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-episteme). 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 ¹⁰³universalising-idealisation instigation were in many ways rather
beholdening to a pre-¹⁰³universalising Delphian spirituality conception (as so-reflected
particularly by the Delphian motto know thyself) with regards to their ¹⁰³universalising-
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 ¹⁰³universalising-idealisation particularly so by its
emphasis on overall ¹⁰³universalising-idealisation pragmatic knowledge including practical and
natural phenomena ¹⁰³universalising-idealisation implications. This
'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' (in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶) is effectively what epistemically underlies
the inherent ontological-veracity of the 'postconverging/dialectical-thinking²⁰ of ⁸³reference-of-
thought sublimating as to the implied ontological-normalcy/postconvergence of
notional~deprocrypticism' 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~procrypticism'; 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-completeness^{87–83}reference-of-thought-⁸⁴devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising¹⁶—referentialism construed as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, notional~deprocrypticism 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--(implicated-'nondescript/ignorable–void⁵⁹'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) affect-driven mented or stigmatic psychology rather as of a shallow perspective of ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and vaguely articulated as of ¹⁰³universal import but rather manifesting our positivism–procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>), 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches' whether of ancient-sophistry, medieval-scholasticism or of present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as so-defining the-social or human-social-
 potency'). This is necessary for fundamental ontology speaking of notional~deprocrypticism
 enabled fundamental ontology-driven 'postconverging-or-dialectical-thinking²⁰–psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics' for inducing
 prospective human ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing.
 Basically, notional~asceticism⁴ is ever always associated with the successive relative-
 ontological-completeness³⁷ 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-
 incompleteness³⁸ 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-completeness³⁷ 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-completeness³⁷ comprehensively induced sublimation as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that then elicits
 the ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷),
 untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism> of the relative-ontological-completeness³⁷
 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~deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of
 reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-
 ontological-completeness³⁷ sublimation is potentially a ¹⁰³universal human capacity as of
 discretionary human disposition (as to when relative-ontological-completeness³⁷ avails) for
 opting for sublimating ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> or opting for
 desublimating ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁸-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~deprocrypticism projected human-subpotency
 profound-and-complete mentation-capacity ontological implications’; given that to avoid being
 merely a complexification of positivism-procrypticism as of the possibility for disjointedness-

as-of-⁸³reference-of-thought notional~deprocrypticism warrants the requisite human organic-disposition as of notional~deprocrypticism apriorising/axiomatising/referencing~psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human temporal-to-intemporal-dispositions’ speaking of a circular positivism~procrypticism complexification as of <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹ – narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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~deprocrypticism reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ explains why the ¹⁰³universalising-idealisation of the Socratic philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional~deprocrypticism is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness³⁷) of thought; and so further reflected as to the fact that base-institutionalisation, ¹⁰³universalisation,

positivism and prospectively notional~deprocrypticism (as of their respective prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹) are respectively subversions of the aporeticisms of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism and positivism-procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent-ontological-contiguity⁶⁶ of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶; 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-⁵⁵meaningfulness-and-teleology⁹⁹). The implication here is that human ‘epistemic-constructs of sublimation-over-desublimation’ are not-and-never optional/discretionary representations about existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with no relative reference to any ontological-contiguity⁶⁶ conception of relative-ontological-

completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶) with regards to human epistemic aestheticisation—and-aestheticisation-
 towards-ontology of immanent existence; reflected in the fact that all such epistemic-constructs
 as knowledge-reification⁸⁶ (as referencing any ontological-contiguity⁶⁶ conception of relative-
 ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶) speak to an underlying human ontological-commitment⁶⁵ as to the
 possibility for prospective sublimation-over-desublimation (so-implied with the self-
 assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with
 respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵).
 In this regards, we can appreciate that the successive human registry-worldviews/dimensions
 speak to successive human aporeticisms of prospective Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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, ¹⁰³universalisation-non-positivism/medievalism, and positivism-
 procrypticism as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition>, do not speak of limits to prospective human
 knowledge-reification⁸⁶ (as epistemic-constructs referencing prospective ontological-contiguity⁶⁶
 conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶) respectively as of base-institutionalisation,
¹⁰³universalisation, positivism and prospectively deprocrypticism. But then with regards to the

uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions in their ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ <amplitudinal/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/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation and institutional self-preservation nature that falsely turns
 around (breaks with ‘prospective ontological-contiguity⁶⁶ conception of relative-ontological-
 completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶’ for knowledge-reification⁸⁶) to undermine prospective human knowledge-
 reification⁸⁶, by wrongly implying any such prospective construal of ‘prospective ontological-
 contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (as of dimensionality-of-sublimating⁷⁴—
 <amplitudinal/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
 <amplitudinal/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-
 variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of
 relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ (of prospective human epistemic aestheticisation—and-
 aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’
 of totalisingly-disentailing—discretion/whim-of-thought projection that allows for
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and
 institutional self-preservation over addressing their respective prospective aporeticism-

overcoming/unovercoming. In this regards, as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ~~<amplituding/formative>~~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-⁵⁵meaningfulness-and-teleology⁹⁹ (with strategically flawed interpretations of prospective human aporeticisms to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness⁸⁷ ~~<amplituding/formative>~~entailment—as-to-totalising-contiguous/coherent-factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ of the ¹⁰³universalising-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/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective ¹⁰³universalising-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with prospective ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶’ wrongly

construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ of budding-
 positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-
 disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-
 veracity implied relative-ontological-completeness⁸⁷ <amplifying/formative>entailment—as-
 to-totalising-contiguous/coherent-factuality-of-variability)’ to then falsely justify their scholastic
 non-positivising pedanticising and institutional self-preservation and so over addressing their
 prospective aporeticism-overcoming/unovercoming necessarily warranting prospective
 positivism/rational-empiricism; and likewise it is herein contended that present day
 disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) adopts ‘a disjointing/disparateness/disentailing break with prospective
 ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶
 (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism’⁸⁹ as of our present day ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> 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 ¹⁰³universal 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-supererogation⁹⁶ of many a
 postmodern-thought herein construed as ⁴⁷human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹² 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
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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~deprocrypticism⁴⁴<amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ as reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷’ underlied as of prospective deprocrypticism—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~deprocrypticism <amplituding/formative>entailment—as-to-
 totalising-contiguous/coherent—factuality-of-variability (with such a postmodern-thought
 conception as ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
 towards-singularisation⁹² 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
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> necessarily
 subject to ontological-bad-faith/inauthenticity⁶³ as of the modern’s take prospective
 uninstitutionalised-threshold¹⁰² of procrypticism 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~deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’. But rather postmodern-thought is of a prospective ‘relative-ontological-completeness⁸⁷ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-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~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing~supererogation⁹⁶ parameterisation/reparameterisation-(reflecting-a-~~supererogatory~~~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality~numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-

ontologisation'. In other words, the uninstitutionalised-threshold¹⁰² of the successive registry-
 worldviews/dimensions show a decadent wariness to 'break with prospective ontological-
 contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶' as to the
 necessity for the prospective human aporeticism requisite 'relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-
 commitment⁶⁵)', even as paradoxically when it comes to the prior registry-
 worldview's/dimension's aporeticism superseded by the given registry-worldview/dimension
 secondnatured 'relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-
 sublimation-(as-to-underlying-ontological-commitment⁶⁵)' no such 'break with prospective
 ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶'
 is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism but for when it
 prospectively comes to ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism', medieval-scholastics do not find any
 metaphysical/ideological advocacy issues with ¹⁰³universalisation-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 pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² and as herein articulated with notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism). Critically, the ontological-veracity of the ‘subverting nature/aestheticisation—and-aestheticisation-towards-ontology’ as to ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of human prospective sublimating-over-desublimation ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism epistemic veracity of sublimation-over-desublimation as so reflected with the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; with the implications that in reality sublimating ⁵⁵meaningfulness-and-teleology⁹⁹ (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 ⁵⁵meaningfulness-and-teleology⁹⁹
 in terms of mundane reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation comprehensive construal of sublimating ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-
 teleology⁹⁹ 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
 ‘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 ⁵⁵meaningfulness-and-

teleology⁹⁹ as so-construed fundamentally as to the underpinning–suprasocial-construct conception that mostly defines human ⁵⁵meaningfulness-and-teleology⁹⁹ as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ positive-opportunism⁷⁵ of living-development–as-to-personality-development and institutional-development–as-to-social-function-development), is rather predisposed to overlook the supererogation⁹⁶-profundity~de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension⁷⁶ of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹) 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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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-distension⁷⁶’) 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-construct⁵⁵ meaningfulness-and-teleology⁹⁹ is mostly as of ‘prior⁸³ reference-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—reference-of-thought-⁸⁴devolving> around the ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’, thus rather de-mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism⁷⁵ relation with the sublimation inducing supererogation⁹⁶-profundity~de-mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘supererogation⁹⁶-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving>’ 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—⁵⁵ meaningfulness-and-teleology⁹⁹ (and so as to an ⁵⁰ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation conception that as of ‘prior⁸³ reference-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—⁸³ reference-of-thought-⁸⁴devolving> as from the available desublimating prior ⁸³ reference-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-⁵⁵meaningfulness-and-teleology⁹⁹), along the trail of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³reference-of-thought-⁸⁴devolving> there is ever always a supererogation⁹⁶ element that is often underrated as well as a supposedly presencing-distorted-meritocracy/totalising-sovereign-appropriationing-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 ⁵⁵meaningfulness-and-teleology⁹⁹; with an ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness³⁸—presublimation-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality’ as from blantant brutish conquest/subjugation conception of appropriationing, dominion protection conception of appropriationing, to the very natural-order-of-things conception of appropriationing and to our subtle modern day institutionally-distorted/disjointed conception of appropriationing) 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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ imbued ‘ontological-good-

faith/authenticity⁶⁸-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶). It is the capacity for human self-reflexive questioning of how the ‘supererogation⁹⁶-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-⁸³reference-of-thought-⁸⁴devolving>’ in reflection of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted—meritocracy/totalising—sovereign-appropriationing—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-

construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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-completeness³⁷-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-⁵⁵meaningfulness-
 and-teleology⁹⁹ 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ is reflected in the fact of their absconding/abandonment relationship with the
 possibility of their very own prospective aporeticism-overcoming/unovercoming as to the
 implications of ‘non-immediacy prospective sublimating value and ontological-veracity
 disposition’ (with regards to its supererogation⁹⁶-profundity~de-
 mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-
 ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension²⁶ for Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹), so-construed as an
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in

surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation⁹⁶ (as to presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance⁷¹-<including-virtue-as-ontology> potential; as to the paradox that human presublimation as of the underpinning-suprasocial-construct aporeticism stances of shallow-supererogation⁹⁶ (as to presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> as historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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) of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and positivism—procrypticism are de-mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ with respectively base-institutionalisation, ¹⁰³universalisation, positivism and prospective notional~deprocrypticism (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~deprocrypticism-prospective-
 sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-
 construction within any given registry-worldview/dimension ⁷⁶presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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-completeness³⁷-by-reification³⁶/contemplative-distension²⁶’); as left to the non-
 universalising ancient-sophists, non-positivising medieval-scholastics and our present day
⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought, the notion of any
 supererogation⁹⁶ as to prospective Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ (as
 advanced by Socratic philosophers ¹⁰³universalising-idealisation, budding-positivists and
 postmodern-thought implications for prospective human construction-of-the-Self) is rather
 unintelligible/superfluous but for their respective ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> 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—⁵⁵meaningfulness-and-
 teleology⁹⁹ 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). Again, as
 to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from

prospective ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶ (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁷ <amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplitudinal/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> at their prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> arises as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of their ontologically-flawed presublimating⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplitudinal/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-⁸⁴devolving> (whereas the latter is in want for its very own prospective sublimating⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity⁶⁶), and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation then fails

the requisite ontological-veracity of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ and its induced prospective living-development-as-to-personality-development and institutional-development-as-to-social-function-development. The implication here is that instead of an ontologically-veridical ~~supererogatory~unbeholdening-conflatedness~~¹² ‘supererogation³⁶-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>’ inducing of ‘prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~unbeholdening-conflatedness~~¹² projective-insights as of notional~deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~epistemic-conflatedness~~¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’; the successive registry-worldviews/dimensions ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as of their relative-ontological-incompleteness⁸⁸ destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-

decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> adopt their respective ‘relic/artifactual-beholdening-constitutedness¹³’⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction (within any given registry-
 worldview/dimension ⁷⁵presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
⁵⁵meaningfulness-and-teleology⁹⁹ 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-commitment⁴⁵ (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity–sublimation-(as-to-underlying-ontological-commitment⁴⁵) 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~deprocrypticism-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~deprocrypticism-prospective-
 sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-
 construction induced sublimation-over-desublimation ⁵⁵meaningfulness-and-teleology⁹⁹
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ in constitutedness¹³ terms inducing ⁷⁹presencing—

absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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-sublimating³⁴ —
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ implications) and so involving ‘human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
 arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>totalising~conceptualisation’ (speaking of varying temporal-to-intemporal human
 ontological-performance⁷¹-<including-virtue-as-ontology>) fundamental subjection to
 prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶
 implications in a narrowing-down selection of the intemporal-disposition as being of ontological-
 veracity thus reflecting its sublimating inducing supererogation⁹⁶-profundity~de-
 mentating/structuring/paradigming, and as this in turn underlies the narrowing-down
 secondnaturing of the successive registry-worldviews/dimensions (while excluding human
 temporal-dispositions of ontological-performance⁷¹-<including-virtue-as-ontology> as to the

secondnatured level of projective-insights attained). Thus inherently ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>’ as to living-development-as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as of successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹) is rather by the narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> reflect human temporal-to-intemporal-dispositions in want for the same narrowing-down selection of the intemporal-disposition as to ‘human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’) (speaking of varying temporal-to-intemporal human ontological-performance⁷¹-<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for intemporal-disposition selectivity in reflection of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²⁷-of-notional~deprocrypticism-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~deprocrypticism-prospective-sublimation)³⁰ stance as to the prospective possibility of the ontological-veracity of human ontological-performance⁷¹-<including-virtue-as-ontology> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; wherein blurriness⁷ as to uninstitutionalised-threshold¹⁰² is an epistemic-constraint undermining sublimation and inducing desublimation, and ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is so-reflected in the succession of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁵⁵)’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-⁸⁴devolving>) is equally reflected in the manifestation of postlogism⁷⁷ and social-postlogism⁷⁷ (arising from conjugated-postlogism⁷⁷ induced

⁵⁵meaningfulness-and-teleology⁹⁹) across the successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrpticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced 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 ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought (notional~procrpticism). 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-supererogation⁹⁶ (construed as if of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism) of the same ⁵⁵meaningfulness-and-teleology⁹⁹ articulated as of postlogism⁷⁷ manifestation (articulated rather as preconverging-or-dementing¹⁹–apriorising-psychologism) thus inducing the conjugated-postlogism⁷⁷; and so as to the fact that for instance a postlogism⁷⁷ manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (as if of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism) is susceptible to the postlogism⁷⁷ of notions-and-accusations-of-sorcery ⁵⁵meaningfulness-and-teleology⁹⁹ (articulated rather as preconverging-or-dementing¹⁹–apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically

impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ cognisance-and-integration in presublimation 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~deprocrypticism, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-⁸⁴devolving>) projects an ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation that ‘undermines ontological-veracity as of ⁵⁴maximalising-recomposuring-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-⁸⁴devolving> as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening ⁵⁵meaningfulness-and-teleology⁹⁹ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation, is de-mentatively/structurally/paradigmatically already validating the 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 ⁵⁰incrementalism-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology⁹⁹ 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 ⁵⁰incrementalism-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-⁸⁴devolving> as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening ⁵⁵meaningfulness-and-teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸)
 so-construed as being of preconverging-or-dementing¹⁹—apriorising-psychologism epistemic-
 abnormalcy/preconvergence³⁰ (as so-reflected from the undermined ⁵⁴maximalising-
 recomposuring-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation means that the positivistic <amplituding/formative>disposedness-
 <as-to-orientation/value-construct/valuation—and-derived-parameterising> cannot be responsive
 to the social-stake-contention-or-confliction projected as of such a non-positivistic
⁵⁵meaningfulness-and-teleology⁹⁹, as to a fundamental positivistic disavowal of its non-
 positivistic <amplituding/formative>disposedness-<as-to-orientation/value-construct/valuation—
 and-derived-parameterising> as non-aposteriorising/non-logicising/non-deriving/non-
 intelligising/non-measuring (as from the holding-forth of its non-positivistic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
 conceptualisation). By extension, ⁵⁴maximalising-recomposuring-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~deprocrypticism), speaks to the fact that the psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring of the respective registry-
 worldviews/dimensions in relative-ontological-completeness⁸⁷ (base-institutionalisation,
¹⁰³universalisation, 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 procrypticism 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 <amplifying/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 respective⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, all relative-ontological-incompleteness⁸⁸registry-worldviews/dimensions as of their preconverging-or-dementing¹⁹–apriorising-psychologism pretend to articulate what can prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) with respect to all corresponding prospective relative-ontological-completeness³⁷ projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness⁸⁸ is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness⁸⁷ avails) as of ontological-bad-faith/inauthenticity⁶³ to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its de-

mentative/structural/paradigmatic vices-and-impediments¹⁰⁵ (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹) 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–⁵⁵meaningfulness-and-teleology⁹⁹. 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-deepening³² (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–⁵⁵meaningfulness-and-teleology⁹⁹’), 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 ⁵⁵meaningfulness-and-teleology⁹⁹ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ 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-⁸⁴devolving dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹'. 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-⁵⁵meaningfulness-and-teleology⁹⁹) is 'effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence'. But then this equally points out that human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime' as to the fact that effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as rather 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-supererogation⁹⁶ for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-

decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>).

Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹⁷/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~deprocrypticism-prospective-sublimation)>⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁴⁶historicity-tracing~inhibited-mental-aestheticising in want for prospective ‘bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-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-⁴⁶historicity-tracing~inhibited-mental-aestheticising as reflected with the decoherencing-structure—of—⁵⁵meaningfulness-and-teleology⁹⁹-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/thrownness-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 ⁵⁵meaningfulness-and-teleology⁹⁹’) 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–⁵⁵meaningfulness-and-teleology⁹⁹’. 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~deprocrypticism-prospective-sublimation)>⁹⁰ intemporal-disposition
supererogatory rescalarisation of ontologisation and value-construction (within any given

registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁸⁴devolving>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, do not necessarily imply holding-forth referencing/registering/decisioning as
 from such nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,~~supererogatory~~—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-incompleteness³⁸ 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~~⁸³ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
 construct’ so-construed as ⁵⁶incrementalism-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–⁵⁵meaningfulness-and-teleology⁹⁹) over ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
 <of-blinded-relative-ontological-completeness⁸⁷-imbued,~~-supererogatory~~⁸³ reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
 prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism-prospective-sublimation)>³⁰ intemporal-disposition
 supererogatory rescalarisation of ontologisation and value-construction (within any given
 registry-worldview/dimension ⁷⁸presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation

⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. This opened and unaccounted nature of nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, implies that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation—human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’; and so as to a ‘prospective ontologically-flawed presublimation—human-decisionality-induced-desublimation usurpation-of/substitution-for nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation; reflected with the nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-elicited by presublimation—human-decisionality-induced-desublimation, and manifested as of ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—

⁵⁵meaningfulness-and-teleology⁹⁹-<as-perspective-lost-of-
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism/dimensionality-of-
sublimating²⁴—³¹<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-supererogation⁹⁶ in inducing prospective effectively-manifest-sublimation/sublime,
and such a pretense is exactly what underlies overall human ontological-commitment⁶⁵ as to the
possibility for prospective sublimation-over-desublimation (so-implied with the self-
assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with
respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵);
such that all presencing-distorted—meritocracy/totalising—sovereign-appropriationing—of-
human-ontological-performance⁷¹-<including-virtue-as-ontology> terms—as-of-axiomatic-
construct of ‘<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—⁵⁵meaningfulness-and-
teleology⁹⁹ desublimating~existentialising—decisionality’ as from blattant 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-totalising³¹ly-resubjectable to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for inducing prospective
effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of: human-
subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’).
However, human limited-mentation-capacity as it induces human temporal-to-intemporal-
dispositions with respect to human ontological-performance⁷¹-<including-virtue-as-ontology> is
effectively the critical de-mentative/structural/paradigmatic impediment to human
omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening⁷²
is equally what critically renders the elucidation of human omni-potential pertinent and vital (as
herein undertaken beyond any ⁷⁹presencing—absolutising-identitive-constitutedness¹³
perspective in ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³’ as to social-vestedness/normativity-
<discretely-implied-functionalism> ⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition but rather enabling the construing of the more
ontologically-veridical perspective allowing for prospective ⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing). 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 ⁶⁰nonpresencing-<perspective—ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as can be so-constrained as of
 of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism’ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> 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 ¹⁰³universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) over blurriness⁷ with regards to
 elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ (reflecting ‘Derridean underdetermination-imbued
 force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
 knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming
 generalised social apprehension of the possibility for prospective re-ontologisation while
 undermining desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹³

existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness, noting however that such
¹⁰³universal-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-supererogation⁹⁶’ is more precisely about the opening-up of
 ‘desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness’ to prospective ontological-veracity
 as of re-ontologisation of ⁵⁵meaningfulness-and-teleology⁹⁹ to the extent that such ‘prior
 desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> 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~⁸¹reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
 construct’ as ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively
 ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness

directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’ (as of human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹), is underlined by a psychological-disposition to ~~supererogatory~~~unbeholdening-conflatedness¹² (bound to a ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of—⁵⁵meaningfulness-and-teleology⁹⁹ of intemporal-projection) over a psychological-disposition to relic/artifactual-beholdening-constitutedness¹³ (bound to a ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of—⁵⁵meaningfulness-and-teleology⁹⁹ of destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> temporal-dispositions projection); as to the fact that ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’ is unbeholdening to ‘human psychological-disposition to relic/artifactual-beholdening-constitutedness¹³’ with the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human psychological-disposition to ~~supererogatory~~~unbeholdening-conflatedness¹²’. But then the very ‘aestheticisation—and-aestheticisation-towards-ontology of human ontological-performance⁷¹-<including-virtue-as-ontology>’ takes form as of ‘relic/artifactual-beholdening-constitutedness¹³ secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, speaking to the requisite projective apriorising/axiomatising/referencing—re-originariness/re-origination of

~~supererogatory~unbeholdening-conflatedness~~¹² originariness-parrhesia,—as—spontaneity-of-
aestheticisation’ as from prior ‘relic/artifactual—beholdening-constitutedness¹³ secondnatured
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
for convergence towards omnipotentiality (so-construed as reflecting the sublimating possibility
for prospective ‘bechancing-backdrop of ⁶⁰nonpresencing-<perspective—ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-
aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-
originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising’).
Such an exercise of human convergence towards omnipotentiality is critically analysable as to
the de-mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual—
beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹’ disconvergence with ‘the
full-potency of existence ontological-normalcy/postconvergence construable as of
~~supererogatory~unbeholdening-conflatedness~~¹² ⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing 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-
conflatedness~~¹² ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing so-implied
as of notional~deprocrypticism) capable of superseding prior human-subpotency
‘relic/artifactual—beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-
premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵ meaningfulness-
and-teleology⁹⁹ 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 ⁷⁹presencing—
absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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~deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-of-sublimation-
over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-
realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷’), is effectively reflected by the fact that all presencing-distorted-
meritocracy/totalising-sovereign-appportioning—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-⁵⁵ meaningfulness-and-teleology⁹⁹

desublimating~existentialising~decisionality’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern day institutionally-distorted/disjointed conception of apportioning) are rather manifestations of ‘relic/artifactual~beholdening-constitutedness¹³ ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ and are incapable (as of their given terms—as-of-axiomatic-construct of ‘<amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and ontologisation’) of ontologically accounting for the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ and its prospective emancipatory/sublimating possibilities as to convergence towards omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern day institutionally-distorted/disjointed conception of apportioning human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> ‘relic/artifactual~beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹’) as the de-mentative/structural/paradigmatic impediment for prospective effectively-manifest-sublimation/sublime as of nascent~human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁶⁷-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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> social-vestedness/normativity-
 <discretely-implied-functionalism> and dominance/vested-interest—drivenness') and thus
 failing 'prospective/nascent relative-ontological-completeness^{87 83}reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~~~unbeholdening-
 conflatedness¹² projective-insights as of notional~deprocrypticism' as underlying the overall:
 human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~~epistemic-conflatedness¹² in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷'. In this respect, an ontological-normalcy/postconvergence
 epistemic-projective perspective of omnipotentiality points to the relic/artifactual-beholdening-
 constitutedness¹³ ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 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-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition>', ricocheting-with 'nation-
 states overarching orders of social-stakes-contention-or-confliction existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>', ricocheting-with 'intrastatal/communal orders of
 social-stakes-contention-or-confliction existentialising—enframing/imprintedness-<as-to-

⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ (speaking to a relic/artifactual-beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness’. This elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising¹² unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation not caught up in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ in order articulate an fundamental framework for ontological-veracity elucidation; and so, as of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for effectively-manifest-sublimation/sublime of nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued, ~~supererogatory~~⁸³—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition
 supererogatory rescalarisation of ontologisation and value-construction (within any given
 registry-worldview/dimension ⁷⁸presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning-suprasocial-construct prior conception of
 ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> in reflecting the overall ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, underscores that the effective mechanism for overcoming
 ‘relic/artifactual-beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition’ lies with the human capacity for reframing (as of
 supererogatory~unbeholdening-conflatedness¹² ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing so-implied as of notional~deprocrypticism) 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—⁵⁵meaningfulness-and-
 teleology⁹⁹). Inherently the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation

for human reframing given human limited-mentation-capacity is rather more forthcoming with directly graspable contextually restricted frameworks-of-conceptualisation with human reframing capacity increasingly of apriorising/axiomatising/referencing—re-originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-deference with lack of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷)’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> purposes are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to

their very ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> conceptualisations), as well as more fundamentally
 undermining the capacity for human re-originary—as-unenframed/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’),
 omnipotentiality is ever always directly and truly contemplable as from the ‘absolutely-
 disruptive hierarchical-order implied as to the implications of existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (as can be so-constrained as of
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁴³foregrounding—
 entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),-as-operative-notional~deprocrypticism’ so-reflecting
 <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-
 derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability)). Such that in many ways the overarching
 reframing for convergence towards omnipotentiality is more profoundly and supersedingly about

undermining/subverting disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> (as to its notional~procrypticism 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-completeness³⁷-imbued,~~supererogatory~~~⁸³reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning> in the overall prospective human
sublimation-construct’ as ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed-conceptualisation (since disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> as of its supposed
knowledge-reification⁸⁶—gesturing fails to epistemically elucidate the ‘blinded ontological-
contiguity⁶⁶’ phenomenality so-construed as from ⁸³reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning’ of nascent–human-decisionality-induced-
sublimation-<of-blinded-relative-ontological-completeness³⁷-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-
supererogation⁹⁶’ (as can be so-constrained as of ‘<~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating ⁴³foregrounding—entailment-
⟨postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-
operative-notional~deprocrypticism’ 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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing formativeness-<as-to-
 intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-
⁵⁵meaningfulness-and-teleology⁹⁹ of intemporal-projection) and so while undermining a
 psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹³
 (bound to a ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-
 and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-constitutedness¹³’: so-reflected with the ‘aestheticisation–and–aestheticisation-
 towards-ontology of human ontological-performance⁷¹-<including-virtue-as-ontology>’
 underlying both ‘motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’
 and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
 conceptualisation as to aestheticisation-towards-ontology’ (so-construed as
 <~~amplifying~~/formative–epistemicity>totalising~conflatedness¹² of ⁵⁵meaningfulness-and-
 teleology⁹⁹ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-
 <imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in rede-mentating/restructuring/reparadigmig
 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-supererogation⁹⁶ in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual-beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating ~~supererogatory~~~unbeholdening-conflatedness¹² momentous ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ (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-⁵⁵meaningfulness-and-teleology⁹⁹), as to the fact that ‘intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ speaks of ‘successions of aestheticising constitutedness¹³ failing to factor in human limited-mentation-capacity’ and thus ‘inducing an absolutising referencing/registering/decisioning (an absolutising construct—of-human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’) that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ as to human limited-mentation-

capacity-deepening⁵²) that underlies the notion of human ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> as factoring in the implications of human limited-mentation-capacity (by a
 ‘psychological-disposition for supererogatory~unbeholdening-conflatedness¹²
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of sublimating
 intelligibility’ as to ‘relevantly/appropriately subjecting-and-resubjecting motif-as-to-
 aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ and so rather than a ‘psychological-
 disposition for relic/artifactual-beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ failing
 such a ‘relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-
 <imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ as underscored by the ‘effectively underlying human
 beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-
 prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>))’ 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~deprocrypticism-prospective-sublimation)³⁰ intemporal-disposition
 supererogatory rescalarisation of ontologisation and value-construction (within any given
 registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental
paradox of ‘prospective/nascent sublimating ~~supererogatory~~–unbeholdening-conflatedness¹²’
and ‘presublimating relic/artifactual–beholdening-constitutedness¹³’ as to its perpetuative
encumberment of human intelligibility, correspondingly highlights the inherent disambiguation
of human ⁵⁵meaningfulness-and-teleology⁹⁹ ‘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–⁵⁵meaningfulness-and-teleology⁹⁹), 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-⁸⁴devolving>) 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 ⁵⁵meaningfulness-and-teleology⁹⁹’, and so for instance in the sense that
human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-
mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-
manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶’ as to the inherent sublimating/emancipatory possibilities accruable

to all humans and societies as to their underlying ontological-commitment⁶⁵ of ⁵⁵meaningfulness-and-teleology⁹⁹; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹³ as to presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> ‘merely-beholdening—aestheticising-reflex of ⁵⁵meaningfulness-and-teleology⁹⁹’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ more fundamentally speak to ‘overall human momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening—aestheticising-reflex of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (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 ¹⁰³universalising 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness¹³ ⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of ⁵⁵meaningfulness-and-teleology⁹⁹’ caught up in complexes of ‘naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹³ as to presencing-distorted–meritocracy/totalising–sovereign-appropriationing—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁵ of ⁵⁵meaningfulness-and-teleology⁹⁹, a ‘human psychological-disposition for ~~supererogatory~~~unbeholdening-conflatedness¹² ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ as to the inherent
 sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight
 is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual-
 beholdening-constitutedness^{13 46}historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition 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-⁵⁵meaningfulness-and-teleology⁹⁹), is exactly what critically
 clouds prospective possibilities for ‘human psychological-disposition for
 supererogatory~unbeholdening-conflatedness¹² ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing 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—
⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-
 prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (as of
 inherent imbuement of existence as of its ‘transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity and immanence differential

conceptivity/epistemic-reflexivity integral-difference’ reflecting human teleology⁹⁹ or ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological’); wherein incipient/seeding ‘human supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ - <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ epistemicity’ underlying ontological-performance⁷¹-<including-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective ‘re-originary~as-unenframed/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ reconceptualisation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ 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—⁵⁵meaningfulness-and-teleology⁹⁹).

mentatively/structurally/paradigmatically, De-⁹⁷surrealising/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-⁹⁷surrealistic-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—
⁹⁷surrealising/supererogating-drive-(for existentialising—framing/imprinting-<as-to-
prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-
automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶>) of their aestheticising—
⁹⁷surrealising/supererogating-drive-(for existentialising—framing/imprinting-<as-to-
prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (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–⁵⁵meaningfulness-and-teleology⁹⁹). 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-‘⁹⁷surrealistic-as-pseudoreal’–epistemic-abnormalcy> (including human-subpotency),
⁹⁷surrealisingly/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 ⁹⁷surrealisingly/supererogatorily existentialising–decisionality is of ‘notional~⁷⁹presencing—absolutising-identitive-constitutedness¹³ dementating/structuring/paradigming—beholdening-as-to-effectuation’ and so potentially constrained as from sublimating–nascence ‘notional~⁶⁰nonpresencing-<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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>) as from ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation

desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising–decisionality and sublimating–nascence perspectively-reflect respectively ‘notional~⁷⁹presencing—absolutising-identitive-constitutedness¹³ and notional~⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹’ as to the contrast between ‘blurriness⁷ in existentialising–decisionality’ and ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of sublimating–nascence’; wherein ‘¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving>) 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-⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality (thus undermining the requisite relative-ontological-completeness⁸⁷ ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ as of

the sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating)). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism⁷⁵ consequences of deferring to ‘¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-completeness³⁷) of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) with the lack of such ‘¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-completeness³⁷) 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-incompleteness³⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶); as to the fact

that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> more readily makes ‘desublimating nonsense’ of human existentialising–decisionality ⁵⁵meaningfulness-and-teleology⁹⁹ failing ‘genuine knowledge-reification⁸⁶ framework involving an immediate potent detour to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² while the relative ‘blurriness⁷ in existentialising–decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning induce a relative orientation in the social towards ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> existentialising–decisionality ⁵⁵meaningfulness-and-teleology⁹⁹ (so-enabled by poor direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). In this regards, many such social-and-institutional-frameworks-of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ due to ‘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-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> and requisite expansive relative-ontological-completeness³⁷ ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ with

regards to sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–~~amplifying~~/formative–epistemicity>totalising/circumscribing/delineating)) has to do with this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{87–83}reference-of-thought-⁸⁴devolving> 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ with regards to sublimating—nascence teleological-inflection-(as-to-more-profound-nondisjointing—~~amplifying~~/formative—epistemicity>totalising/circumscribing/delineating)’, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{37–83}-reference-of-thought-⁸⁴devolving> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbueement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ given that any such social and institutional pretense-of-sublimation cannot generate any inherent

technical and scientific sublimating–nascence (wherein if such social-and-institutional-
frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity
on earth to be considered as 7 m/s^2 for instance for one reason or another but for existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), rather the natural scientist
and technician will view such social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the
very de-mentative/structural/paradigmatic undermining of the possibility of natural science and
technical development as to sublimating–nascence beyond just the specific instance but as to a
fundamentally underdeveloped social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating~existentialising–decisionality that must be
overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the
prospective possibility for science and technical development sublimating–nascence to flourish;
and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur
and the dynamics of imprimatur (with regards to ‘blurriness’⁷ in existentialising–decisionality’
associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as
‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself
the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of
veridical social and institutional prospective sublimation/emancipation as to sublimating–
nascence, and in that respect no mortal (including the one mortal making this articulation herein)
can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ to then imply that genuine knowledge-reification⁸⁶ cannot cross-
it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-
reification⁸⁶ as to the de-mentative/structural/paradigmatic upholding at all instances of the
possibility for prospective genuine knowledge-reification⁸⁶ inducing sublimation/emancipation

as to sublimating–nascence is more than just the specific knowledge-reification⁸⁶–gesturing for sublimation but rather more critically overt articulation of the ‘veridical de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising–frame of knowledge is the very requisite condition for eliciting the true ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴ devolving> 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 ¹⁰³universalising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ elucidates as to its
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
 sublimating~existentialising—decisionality ‘the desublimating~existentialising—decisionality of
 such disjointing pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷⟩ underlying existentialising—frame of knowledge as to fundamental misanalysis’
 as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³’ as the sublimating~existentialising—decisionality
 predefining condition for their specific knowledge articulation to more profoundly be
 grasped/comprehended/realised), with human knowledge-construal being an altogether level
 playing field only driven as of the sublimating potential as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (and in this regards theories and concepts
 cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks
 as is increasingly the case in today’s institutional-being-and-craft
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 ⟨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-reification³⁶ as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes knowledge-reification³⁶’ rather than veridically ‘knowledge-reification³⁶ 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/measuringinstrument³⁷~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-⁸⁴devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating~nascence as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{87–83}reference-of-thought-⁸⁴devolving>) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and ending up defaulting as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality (and so as to ‘blurriness⁷ in existentialising–decisionality’). In many ways social undertones of ⁵⁵meaningfulness-and-teleology⁹⁹ reflected as of <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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—⁵⁵meaningfulness-and-teleology⁹⁹ (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 pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising~imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising~decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—

⁸³reference-of-thought-⁸⁴devolving> (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-sublimating⁸⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation are naively construed ‘as inherently superseding prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’ and so ‘by the mere ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (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–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality’.

Thus the construal of sublimating~existentialising–decisionality as arising as of prospective ‘⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality) calls for a necessary notional~self-distantiation/‘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–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appropriating, dominion protection conception of appropriating, to the very natural-order-of-things conception of appropriating and to our subtle modern day institutionally-distorted/disjointed conception of appropriating); and as any such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ given ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> gesturing is inherently construed as superseding prospective ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ which ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (as herein articulated) is exactly what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷’, and so as to the possibility of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate sublimating—nascence with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> as associated with technical and scientific contexts of

sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding notional~self-distantiation/‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ so-implicated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> 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 ‘blurriness⁷ in existentialising–decisionality’ and thus must be actively implied in social knowledge conceptualisation as to notional~self-distantiation/‘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 notional~self-distantiation/‘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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as to ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (as it can be appreciated for instance that the lack of notional~self-distantiation/‘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 ⁵⁵meaningfulness-and-teleology⁹⁹ in such a social-setup), and critically in this regards it principally involves pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷) 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷) as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity⁵³ in desublimating~existentialising–decisionality gesturing of attenuating/devaluing, blurring and

trivialising wherein there is ‘supposedly no totalising-entailing conception of ⁵⁵meaningfulness-and-teleology⁹⁹’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-⁸⁴devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness⁷ in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness⁷, wherein blurriness⁷ is reflected with desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶ rather than ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶–gesturing as determining sublimating~existentialising–decisionality)’; with this conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ so-reflected across the successive registry-worldviews/dimensions given human temporal-to-intemporal-dispositions as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶).

Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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 ¹⁰³universal-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 ‘intellecion 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 ¹⁰³universal-

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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating~existentialising—decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge notion like reputation having any incidence, speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating~existentialising—decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness⁷ of the social which can effectively be brought to exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as

emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification⁸⁶ process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁸⁶’. 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 positivistic⁵⁵ meaningfulness-and-teleology⁹⁹ is not developed to go about articulating/relating-to⁵⁵ meaningfulness-and-teleology⁹⁹ as to the prior social-stake-contention-or-confliction of non-positivistic⁵⁵ meaningfulness-and-teleology⁹⁹), 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 prospective⁵⁵ meaningfulness-and-teleology⁹⁹ 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>). 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> conception of the ‘overall possibility of human
existentialising–decisionality as to catchmenting-by-rejection’. In this respect, it is important to
grasp that knowledge-reification⁸⁶ then desublimatingly becomes an issue of more than just
rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with
respect to existentialising–decisionality of prospective knowledge-reification⁸⁶, and this reality
given human temporal-to-intemporal-dispositions is reflected by an inherent human
‘referencing/registering/decisioning of shallow-supererogation⁹⁶—to—profound-
supererogation⁹⁶ conception of social-stake-contention-or-confliction’ with respect to
prospective knowledge-reification⁸⁶. In many ways recent history of human thought has shown
that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest
politically-driven motives of desublimating~existentialising–decisionality going beyond just
neutral knowledge-reification⁸⁶’ that cannot be ignored as to intellectually decadent practices of
scepticism and blurring underlied by cynical reframing of thought at later moments (which had

been related to sceptically and in blurriness⁷ at previous moments), and so as to shallow-
 supererogation⁹⁶ desublimating~existentialising~decisionality driven by mere institutional-
 ascendancy. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any
 such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously
 articulated as to the profound-supererogation⁹⁶ motive of human sublimation beyond/and-not-
 subjected-to the existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> of any shallow-supererogation⁹⁶ social-
 and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion
 humans on planet Earth and as any party of interest of profound-supererogation⁹⁶ may find useful
 or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnature-ness
 and derived secondnature-ness positive-opportunism⁷⁵’ required for human self-surpassing—
 existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<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~deprocrypticism-prospective-sublimation)>³⁰ before secondnatur-
 ing positive-opportunism⁷⁵ institutionalisation, as so-reflecting Derridean messianicity wherein even
 when the messiah comes they still have to come (inevitably-so given prospective human
 temporal-to-intemporal-dispositions to whatever induced supererogation⁹⁶/messianicity of
 originariness-parrhesia,—as-spontaneity-of-aestheticisation so-associated with human
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). It is this fact that explains why no underpinning–suprasocial-construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding>~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ since it will always be caught-up in its ⁷⁰presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> 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 firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and the positive-opportunism⁷⁵ arising thereof (as of a minimum) for human secondnaturating institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–

⁵⁵meaningfulness-and-teleology⁹⁹ implications) and in that regards the triteness of human
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in
⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) patently
 doesn’t count (given the latter associated temporal desublimating~existentialising–decisionality
 in existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-
 escalation); and this is the case fundamentally since such intemporal disposition projected
 prospective sublimating–nascence engages human ontological-commitment⁶⁵ as to prospective
 sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-
 faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to social-stake-contention-or-
 confliction underlying human ontological-commitment⁶⁵). The fact is the intellectual exercise is
 more acutely/incisively about identifying the relevant aporeticism overcoming/unovercoming in
 the very first place in order to then effectively relate to what is of prospective profound
 sublimating intellectualism and so over desublimating pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation vague proceduralism (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶)
 as to the simple fact that human prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> means that human ⁵⁵meaningfulness-and-teleology⁹⁹ is ever
 always caught up prospectively between intellectualism sublimating~existentialising–
 decisionality and pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation desublimating~existentialising–decisionality. This is the case
 given the requisite condition for the very basic human sublimating~existentialising–decisionality

as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation); 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, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ poor appreciation of notional~self-distantiation/‘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-⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹) it is
 supposedly possible to understand the veracity of any specific positivistic ⁵⁵meaningfulness-and-
 teleology⁹⁹ while remaining of non-positivistic mindset, which inevitably induces a relative-
 ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹
 desublimating~existentialising—decisionality. This ‘extra-knowledge/knowledge-outside-
 knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede
 prospective sublimating knowledge-reification⁸⁶ can be further elucidated along the same lines
 (with regards to living-development—as-to-personality-development and institutional-
 development—as-to-social-function-development) wherein for instance the notion of say genius
 is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given
 sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶). But then actually the ‘supposed genius’ cannot be
 exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is
 nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that
 the social-construct ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> (beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁶) to render obstruse the veracity of this
 epistemic-abnormalcy/preconvergence³⁰ of the social-construct ⁵⁵meaningfulness-and-
 teleology⁹⁹ that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the

social-construct's prospective dimensionality-of-sublimating⁷⁴—
~~<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-sublimating⁷⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation' and is of no inherent prospective issue in that respect. Such that in fact
such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is
surreptitiously (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-
of-existential-unthought>⁴) about substituting a different and desublimating~existentialising–
decisionality (whether of pedantic ⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed-conceptualisation or ~~<amplituding/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
teleology⁹⁹-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 ⁷⁹presencing—absolutising-identitive-
constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition> deficient notion of genius' in spheres of
inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness^{87–83}reference-of-thought-
⁸⁴devolving> is practically of 'insignificant import though technical ontological-impertinence'
and so 'as to their very knowledge-reification⁸⁶—gesturing as determining
sublimating~existentialising–decisionality' since the immediate/direct potency as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ will be highly challenging~~

to any incompetent mind pretending to be technically/scientifically apt/of-sublimating~existentialising–decisionality in lieu of the truly apt/of-sublimating~existentialising–decisionality technician/scientist, and so unlike desublimating~existentialising–decisionality taking precedence over prospective knowledge-reification⁸⁶ arising relatively in blurry domains-of-study/domains-of-interest where such ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶’ can more easily arise). In both elucidations of notional~self-distantiation/‘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–⁵⁵meaningfulness-and-teleology⁹⁹ and living-development–as-to-personality-development and institutional-development–as-to-social-function-development), and so overriding any beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, the blunt fact of the matter is that the very de-mentative/structural/paradigmatic possibility of human ontological-performance⁷¹-<including-virtue-as-ontology> is ‘more veridically construed as of ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> over the ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as so reflected with the succession of registry-worldviews/dimensions re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-

thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰’; thus ‘making nonsensical the social-
 vestedness/normativity-<discretely-implied-functionalism> pretenses of all ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> but rather construed as from ‘⁶⁰nonpresencing-
 <perspective—ontological-normalcy/postconvergence> as to the notional contrast between social-
 vestedness/normativity-<discretely-implied-functionalism> and re-originariness/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—
 psychologism’⁸⁹ along the same lines as the conception of both reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and
 originariness-parrhesia,—as—spontaneity-of-aestheticisation in the sense that the one notion is
 already caught up in the other notion in the sublimating/desublimating <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-
 aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness⁸⁸/relative-

ontological-completeness³⁷-(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
⁵⁵meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation
 desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of
 existence withheld as from ontological-normalcy/postconvergence epistemic projection-
 perspective’). As we can appreciate that more critically than any individual persons punctual
 existential ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. the
 vices-and-impediments¹⁰⁵ manifested in any registry-worldview/dimension are more decisively
 explained by the given registry-worldview’s/dimension’s ‘destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-
 dispositions’ (with the grandest deeds of ontological-performance⁷¹-<including-virtue-as-
 ontology>/morality/ethics, etc. rather reflected in the transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity of any such destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> as to prospective human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—
 supererogating-<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-

axiomatising/re-referencing>’ rather than any nombrilistic ⁷⁹presencing—absolutising-identitive-constitutedness¹³ conceptual naiveties of ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. wrongly construed as of human de-mentative/structural/paradigmatic flawed ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³’). All the more profound and truer notion of ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. rather lies with prospective dimensionality-of-sublimating⁷⁴—<~~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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and associated <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)). Put simply as of ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> (in so-reflecting human limited-mentation-capacity-deepening⁶²), the vices-and-impediments¹⁰⁵ of the successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and our positivism—procrypticism 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-sublimating⁷⁴—<~~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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁸–
 presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–
 decisionality’ and warranting prospective crossgenerational psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference
 between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-
 knowledge as to the latter more profound and genuine knowledge conception implication for
 prospective dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in
 reflection of profound-supererogation⁹⁶ with regards to human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–
 supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>’ (and so over the mechanical-knowledge conception implication of
 knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’
 thus wrongly implying dimensionality-of-desublimating-lack-of²⁵—
 <~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation as to de-mentative/structural/paradigmatic flawed
 ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³’).
 Critically, in many ways the ‘projection that the social is necessarily/solely a framework of
 knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given
 human temporal-to-intemporal-dispositions to arrive at desublimating~existentialising–
 decisionality/sublimating~existentialising–decisionality overlooking organic-knowledge
 implications (whether by ‘temporal beholdening as sovereignising–imbued-
 subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to
 desublimating~existentialising–decisionality supposedly taking precedence over inherent
 prospective knowledge-reification³⁶’ or ‘intemporal unholdening sublimating–nascence
 ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-
 reification³⁶–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 temporality³⁸ is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷)
 project’ as to its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-
 of-existential-unthought>⁵ 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-⁵⁵meaningfulness-and-teleology⁹⁹) is a fundamental factor to be taken into consideration for ‘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)’ in overcoming/superseding ‘temporal beholding 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-⁵⁵meaningfulness-and-teleology⁹⁹ (given the more profound ‘germinative intensification—amplituding of aestheticisation—beholding-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’. This critical pure-ontology analysis point out that ⁵⁵meaningfulness-and-teleology⁹⁹ 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~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation). 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> needs to be critically brought to the consciousness-awareness-teleology⁹⁹ of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶’), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification⁸⁶—gesturing as determining sublimating~existentialising—decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) can thus de-mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein

existence as to its very panintelligibility⁷³—effusing/ecstatic—inlining is the very
 aloofness/detachment upon which human conceptivity/epistemic-reflexivity can supererogatorily
 act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can
 arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶. Thus ‘notionalisation/notional-conception/amplituding of knowledge’
 underlies inherent existence-sublimating~de-mentating/structuring/paradigming or existence-
 desublimating~de-mentating/structuring/paradigming elicitable respectively as from human
 ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> or ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-
 supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>. It is
 thereafter (in the wake of ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>) that the veridical
 prospect of critical pure-ontology then arises. Critically, human existence-desublimating~de-
 mentating/structuring/paradigming—by—existence-sublimating~de-
 mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-
 becoming/self-conflatedness¹³/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) 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 ⁶⁰nonpresencing-<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/dereification³⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹).

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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’, with ‘mere discrete individuals relevant ontological-performance⁷¹-<including-virtue-as-ontology>’ being about acting upon this ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ whether in firstnatureness—deferentialism-imbuing capacity or appropriate secondnatureddness—deferentialism-deriving

capacity (as so-reflecting human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³). This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-subpotency; as to the fact that it is only a human limited-mentation-capacity ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification⁸⁶—gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-entailing knowledge-reification⁸⁶—gesturing accounting for overall knowledge ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ 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-supererogation⁹⁶ in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound—supererogation⁹⁶’ in a soulless ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification³⁶)’, with this shallow—supererogation⁹⁶ explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ conception in desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³ (without or poorly appreciating the profound—supererogation⁹⁶ involved in true science and ontology as to ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’) leads to

dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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—profound⁸⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰—qualia-schema>, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ and not even when it elicits <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-

dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-stake-contention-or-
confliction beholdening-becoming—distortive-originariness/distortive-origination—as-to-
⁴⁶historicity-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-⁸⁴devolving> 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁸),

social and intellectual pedantic ⁵⁰incrementalism-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-reification⁸⁹)’, 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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, ¹⁰³universal human rights and
 enlightened society and governance. Such a varying relation between the possibility for
 profound-supererogation⁹⁶ inducible as from genuine social intellectual-function/posture and
 dominion/statal-logic-{preconverging/shallow-supererogating-‘human-and-social-
 expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-

specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) in many ways across human history is intimately tied to 'perceived urgency in social mood' whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual-function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual-function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal-logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)) tend to be paradoxically reconstrued (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>)

⁷⁹presencing—absolutising-identitive-constitutedness¹³ <amplitudinal/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 ⁵⁰incrementalism-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 <amplituding/formative>wooden-language-(imbued—

temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) as well as pedantic ⁵⁰incrementalism-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—dementating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound—supererogation⁹⁶ over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-

contention-or-confliction ‘knowledge-reification’⁸⁶ tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendancy rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶–gesturing as determining sublimating~existentialising–decisionality)’. In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-

mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> subverting the sublimating~existentialising-decisionality of the genuine social intellectual-function/posture; and so as to the fact that the democratic process 'public-sovereignty-giving function/posture as associated with the centrality of elections, voting and party politics' is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual-function/posture. In many ways the very idea of the 'democratic public-debate' itself is skewed from its very inception as to dominance/vested-interest natural ascendancy over 'the supposedly democratic platforming and stakeholding in defining the very issues of society's social-stake-contention-or-confliction' (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with 'skewed think-tanks' or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning-suprasocial-construct existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest 'tolerable locked-in socio-econo-political outcomes' however the underlying sovereign electors mood as to the fact

that even protest votes can't escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual-function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning-suprasocial-construct existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating~existentialising–decisionality destructuring-threshold-(uninstitutionalised-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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/paradigm—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—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality’ as from blantant ‘brutish conquest/subjugation conception of appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’, ‘dominion protection conception of appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’, to ‘the very natural-order-of-things conception of appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’ and to ‘our subtle modern day institutionally-distorted/disjointed conception of appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning

sublimating~existentialising~decisionality’ as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁵³—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-completeness⁵⁷-by-reification⁵⁶/contemplative-distension⁵⁶’). In this respect dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) (as falsely implying the perpetuation of the relative-ontological-incompleteness³⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising~decisionality as so-manifested with ancient-sophists over prospective ¹⁰³universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism—procrypticism occlusiveness) have always undermined the ‘prospective human sovereign-function/posture momentous sublimating~existentialising~decisionality’ derived as to veridically profound genuine social intellectual-function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating~nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁵⁶—gesturing as determining sublimating~existentialising~decisionality) so-associated-with and rising-to-the-

measure-of the sublimating-nascence of technical-and-associated-organisational-development
 (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness⁸⁷⁻⁸³reference-of-thought-⁸⁴devolving>) in profound-
 supererogation⁹⁶ as of prospective social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising—decisionality. Critically, all
 these instances of dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-
 social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-
 its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>) manifest an underlying
 human underpinning-suprasocial-construct existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (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-⁵⁵meaningfulness-and-teleology⁹⁹ associated with vague notions of religiosity,
 nationalism, racialism, classism, meritocracy/appportioning, etc. of shallow-supererogation⁹⁶
 de-mentated/structured/paradigmed to human mental-colonisation as to existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>, subontologisation/subpotentiation and collateralising
 dehumanisation) which is desublimatingly secondnatured as to the overall social
 <amplifying/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 as well as pedantic ⁵⁰incrementalism-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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of the human sovereign—function/posture thrives on social and intellectual pedantic ⁵⁶incrementalism-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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating ⁵⁵meaningfulness-and-teleology⁹⁹. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity⁶³ (and as to the fact that knowledge-reification⁸⁶ ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as the latter is nothing but a circular

process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human temporal-to-intemporal-dispositions to whatever induced supererogation⁹⁶/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of⁹⁵—~~<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-~~

conflatedness¹⁷/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism⁸⁹), notionally eliciting the underlying human ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> or ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> preceding knowledge-reification⁸⁶,
 along the same lines that a scientist or mathematician de-
 mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific
 and technical sublimating or desublimating ontological-performance⁷¹–<including-virtue-as-
 ontology>; and it is this insight that underlies overall human reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³–<imbued-and-
 ‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>. Even then the pedantic ⁵⁰incrementalism-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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> elicitation’ in totalisingly-disentailing—discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement across all the ages of human history is cynically used against human sovereign—function/posture in need for its prospective genuine social intellectual—function/posture). Such catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to subliminally induced existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶—gesturing as determining sublimating~existentialising—decisionality)’; and critically this ‘subliminally induced existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation>), is the fundamental issue of human limited-

mentation-capacity with respect to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social intellectual–function/posture existentialising—frame as to human reifying-and-empowering conceptivity/epistemic-reflexivity’ has ever always been an abstractive projection of convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ across the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and as so manifested with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—

narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹), it is the genuine social intellectual—function/posture existentialising—frame that projects of the requisite ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹); 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 ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> projection (as to ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 completeness^{87–83}reference-of-thought-⁸⁴devolving> 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 blurred⁷ ⁸³reference-of-thought–and–⁸³reference-of-thought-
⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–
 nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of–
⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁸⁴devolving–⁵⁵meaningfulness-and-
 teleology⁹⁹ comprehensiveness of prospective sublimating–nascence
 sublimating~existentialising–decisionality’ and ‘relative-ontological-incompleteness⁸⁸–
 presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–
 decisionality’; as the ⁸³reference-of-thought effectively reflects human <amplifying/formative–
 epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
 arbitrariness/waywardness-<as-to-the-human–projective/reprojective—aestheticising-re-motif–

and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’) given ‘existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> for rendering ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving-⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating~nascence’ or desublimatingly as of relative-ontological-incompleteness³⁸—presublimation-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹). The implication here as well is that even nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness³⁷—⁸³reference-of-thought-⁸⁴devolving> are necessarily referenced/registered/decisioned from the ⁸³reference-of-thought as to ⁸³reference-of-thought-⁸⁴devolving (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-completeness³⁷—⁸³reference-of-thought-⁸⁴devolving> 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–⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with human limited-mentation-capacity-deepening⁵² (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁵meaningfulness-and-teleology⁹⁹, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-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–⁵⁵meaningfulness-and-teleology⁹⁹> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence; with this ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of–⁵⁵meaningfulness-and-teleology⁹⁹> 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–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹). This

⁶⁰nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation–<as-to-absolute-referencing-of–⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ is effectively what holographically–<conjugatively-and-transfusively> reflects the seedingness/incipience of human ⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘sublimating aestheticisation–and–aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations) underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ so-associated with human limited-mentation-capacity-deepening⁵² ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ existentialising–decisionality psychological-disposition; and so in contrast to an obviating ⁷⁹presencing—absolutising-identitive-constitutedness¹³

epistemic conception, failing to draw this holographically-<conjugatively-and-transfusively> compounded-link as to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ so-reflected in ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ thus ‘wrongly projecting/reprojecting of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵meaningfulness-and-teleology⁹⁹> on the basis of its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather as to its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence as to underlying inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-deficiency of knowledge-reification⁸⁶—gesturing as undertaken with many a subject-matter failing ‘supererogatory~aestheticising-<as-from-perspective-ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-educing ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹³ de-mentatively/structurally/paradigmatically bound to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and Foucauldian genealogy (and as reflected with science-in-practice driven as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing conception and not naïve science-ideology ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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 ⁵⁵meaningfulness-and-teleology³⁹ is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in hermeneutically/reprojectively-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-mentation-capacity-deepening⁵² de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development

and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵meaningfulness-and-teleology⁹⁹> 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~deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵meaningfulness-and-teleology⁹⁹> 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—⁵⁵meaningfulness-and-teleology⁹⁹> vestedness/normativity-<discretely-implied-functionalism> upon inducing social-of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-

institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory tend to implicitly ignore/consider this more foundational problematic aporeticism reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating—existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-<discretely-implied-functionalism> and incapable of an orientation for addressing fundamental ontology (as to ‘requisite profound—supererogation⁹⁶ entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷ ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence--{implicated-‘nondescript/ignorable—void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³} as of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual—beholdening-constitutedness¹³ de-mentatively/structurally/paradigmatically bound to ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); 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-reification⁹⁶—gesturing as determining sublimating~existentialising-decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity-

<discretely-implied-functionalism> ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition rather than genuine science
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness
 hermeneutically/reprojectively-educing ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing and ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with
 respect to true knowledge-reification³⁶ and overall social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising~decisionality; as to the fact that
 ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-
 supererogation⁹⁶ entailing-~~amplifying~~~formative~epistemicity>totalising~in-relative-
 ontological-completeness³⁷ 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 ⁶⁰nonpresencing-<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—⁵⁵meaningfulness-
 and-teleology⁹⁹> upon inherent existence’s sublimating~nascence inducing of

ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, is ‘human
 existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>’ over ‘human existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing
 subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation—and-
 aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-
 historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
 institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷’. This is in contrast to an obviating ⁷⁸presencing—absolutising-
 identitive-constitutedness¹³ epistemic conception as of ‘discrete inherence of
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-
 and-teleology⁹⁰> on the basis of ⁷⁸presencing—absolutising-identitive-constitutedness¹³ social-
 vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ (in an absolutising existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>). Thus the veridical ⁶⁰nonpresencing-<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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ overriding of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness³⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence’). Such ‘supererogatory~aestheticising-<as-from-perspective—ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-educing ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ is so-underlied by human ‘reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ as so-reflecting ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ with regards to human ‘reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ in reconstrual as to its ‘effectively underlying beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’; (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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-
automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶>) of human aestheticising—
⁹⁷surrealising/supererogating-drive-(for existentialising—framing/imprinting-<as-to-
prospective–⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)’ (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-⁵⁵meaningfulness-and-teleology⁹⁹). Critically, the notional/epistemic possibility for human ‘supererogatory~aestheticising-<as-from-perspective-ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-educing ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ given the constraint of human limited-mentation-capacity ‘de-mentatively/structurally/paradigmatically hinges on human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ as to human shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ constraining/unconstraining existentialising—anxiety-(imbued-beholdening-inducing,-existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>’, and so notionally/epistemically reflected with the reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> existentialising implications, (so underlying the ‘<amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<narrowing-down~‘sublimation-of-taste—hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) of human aestheticising—

⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>)' (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-⁸⁴devolving> 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹) 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—⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-

aesthetic-tracing>)' basically speaks of the fact that the hermeneutically/reprojectively-educing reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) underlies the redeveloping/restructuring/reparadigmizing 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—⁵⁵meaningfulness-and-teleology⁹⁹ as so-reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; with 'higher-renewal/not-aversed-to-profound-renewal of existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>' 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—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>' with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ constraining/unconstraining existentialising—anxiety-(imbued-beholdening-inducing,-existentialising—enframing/imprintedness-<as-to—⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>) (in want of prospective human aestheticising—⁹⁷surrealising/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-
 procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively-
 educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation³⁶>’. Critically (given existentialising—anxiety-
 <imbued-beholdening-inducing,-existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing–hyperrealisation/hyperreal-transposition>)), human
 hermeneutically/reprojectively-educing reframing/reimprinting-of-(existentialising—
 framing/imprinting-<as-to-prospective–⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing>) necessarily involves ‘existentially-decontextualised play/gaming/exercising
 of existentialising—framing/imprinting-<as-to-prospective–⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> projected sublimating ontological-performance⁷¹-
 <including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹’ together with ‘effective
 existentially-contextualised instantiation/actualisation of existentialising—framing/imprinting-
 <as-to-prospective–⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>
 projected sublimating/desublimating ontological-performance⁷¹-<including-virtue-as-ontology>
 of ⁵⁵meaningfulness-and-teleology⁹⁹’ (as to their separate-and-intermingling manifestation in

existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>), 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-⁵⁵meaningfulness-and-teleology⁹⁹. This analysis (as to
 fundamental human existentialising—anxiety-(imbued-beholdening-inducing,-
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>)) brings out the fundamental reason for human
 ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-
 of-⁵⁵meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ (in an absolutising existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) as so-associated with the ‘lesser-renewal/aversity-to-
 profound-renewal of existentialising—framing/imprinting-<as-to-prospective-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ with regards to Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ (so-associated with the relative perennity of
 human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion);
 and so notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence
 nature of existence rather misconstrued in epistemic-abnormalcy/preconvergence³⁰ due to human
 limited-mentation-capacity for projection/reprojection. Consequently, besides the genuine social
 intellectual-function/posture as to absolute firstnatureess aspiration for
 ontologisation/omnipotentiality as de-mentating/structuring/paradigming the possibility for
 prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, in

many ways throughout history, human secondnatureddness relation to such an
 ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human
 dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-
 expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-
 specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>), pedantic
⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹)) 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 deprocrypticism/preemting—disjointedness-as-of-⁸³reference-of-
 thought registry-worldview/dimension). Ultimately, such a ‘discrete inherence of
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-
 and-teleology⁹⁹> on the basis of ⁷⁰presencing—absolutising-identitive-constitutedness¹³ 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 ontological-contiguity⁵⁶—of-the-human-institutionalisation-process⁶⁷’ (as to
 an ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-

<seeding/incipient–shallow⁶⁴–supererogation⁹⁶,–as-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> that is unaddressable as of a pretense
 of knowledge-reification⁸⁶ exercise of mutual logical-basis/logic-<as-to—transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>). Given
 the fact that any ⁷⁰presencing—absolutising-identitive-constitutedness¹³ imbued
 ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and-
 derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-
 contiguous/coherent–factuality-of-variability)’ is of a ‘punctual <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 rather measuring-up success/accomplishment/aspiration in shallow–supererogation⁹⁶ of in-effect
 absolution as to the given registry-worldview/dimension existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>’ (which is prospectively in relative-ontological-
 incompleteness³⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹
 desublimating~existentialising–decisionality, and so as from blantant brutish
 conquest/subjugation conception associated with ‘measuring-up
 success/accomplishment/aspiration in its warring/bellicosity shallow–supererogation⁹⁶ of in-
 effect absolution’, dominion protection conception associated with ‘measuring-up
 success/accomplishment/aspiration in its paramountcy shallow–supererogation⁹⁶ of in-effect
 absolution’, to the very natural-order-of-things conception associated with ‘measuring-up
 success/accomplishment/aspiration in its patricianism/aristocratism shallow–supererogation⁹⁶ of
 in-effect absolution’ and to our subtle modern day institutionally-distorted/disjointed conception
 associated with ‘measuring-up success/accomplishment/aspiration in its presencing-
 institutional-and-economic shallow–supererogation⁹⁶ of in-effect absolution’) all manifesting
 existentialising—anxiety-(imbued-beholdening-inducing,-existentialising—

enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) bound to fail ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-and-teleology⁹⁹> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁵⁷ 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-
⁵⁵meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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 ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism as from non-rules—apriorising/axiomatising/referencing-psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of base-institutionalisation-universalisation, ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of ¹⁰³universalisation-non-positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of positivism-procrypticism and preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of deprocrypticism). Such a logical-basis/logic underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can only be explained by the genuine social intellectual-function/posture allowing sublimation-over-desublimation as so-upheld throughout human history (as reflected by the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence

of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ underlying human limited-mentation-capacity-deepening⁵²; with the implication
that the crassness of ‘supposed reified thoughts projecting our procrypticism/disjointedness-of-
⁸³reference-of-thought’ as to our ‘occlusive discrete inherence of sublimating/desublimating—
modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-and-teleology⁹⁹> on the basis of
⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ is in many
ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the crassness of ‘supposed reified
thoughts projecting the notional-procrypticism/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-universalisation crassness-of-thoughts,
¹⁰³universalisation-non-positivism/medievalism crassness-of-thoughts, and our positivism-
procrypticism crassness-of-thoughts in ⁷⁹presencing—absolutising-identitive-constitutedness¹³.
That the genuine social intellectual-function/posture as to its implied ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-
and-teleology⁹⁹> upon inherent existence’s sublimating-nascence inducing of
ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with human limited-
mentation-capacity-deepening⁵² is the ontologically-veridical basis for human sublimation-over-
desublimation, is validated by the fact that once prospective relative-ontological-completeness⁹⁷
avails (as to ‘overall interceding human-and-social-expectations/anticipations—
metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-psychologism
existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing> of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold¹⁰² crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional—procrypticism/notional—disjointedness-of-⁸³reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-and-teleology⁹⁵> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure reflected as Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> outlived their eras uninstitutionalised-threshold¹⁰² ‘crassness-of-thoughts existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ with the same sublimation-over-desublimation consequence availing prospectively as to the requisite prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-and-teleology⁹⁹> 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—
 psychologism’⁸⁹ (underlied by dimensionality-of-sublimating⁷⁴—
 <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-supererogation⁹⁶ of in-effect absolution as to the
 given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-
⁴⁸historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ (prospectively
 projecting dimensionality-of-desublimating-lack-of⁷⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) to arise in the very first place; speaking to the incongruity of then
 implying the relegating of the genuine social intellectual-function/posture as to the social-stake-
 contention-or-confliction manifested in the successive registry-worldviews/dimensions of
 ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow-supererogation⁹⁶ of in-effect absolution’. The
 reason for this genuine social intellectual-function/posture pre-eminence in human sublimation-
 over-sublimation has to do with the ⁶⁰nonpresencing-<perspective-ontological-

normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) in all thought aspiring for the momentousness of sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing over desublimating ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation ⁵⁵meaningfulness-and-teleology⁹⁹ only avails with human limited-mentation-capacity-deepening⁵² explaining the need for ‘<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in re-origination/re-originariness’ as most profound in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-projection perspectives of relative profound-supererogation⁹⁶ is ‘not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³’ but rather ‘of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>). While the positive-opportunism⁷⁵ underlying human secondnatureddness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual-function/posture, as exposing the latter ⁵⁵meaningfulness-and-teleology⁹⁹ to pedantic ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as well as generalised <~~amplituding~~/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)

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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving> 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-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct–of–⁵⁵meaningfulness-and-teleology⁹⁹) 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–

⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence's sublimating-nascence inducing of
 ontologisation/omnipotentiality' (as to the projective/reprojective regenerativity of human
⁵⁵meaningfulness-and-teleology⁹⁹ in relative-ontological-completeness⁸⁷ operantly associated
 with prospective human aestheticising—⁹⁷surrealising/supererogating-drive-(for
 existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>) 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing',-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-
 procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
 down~'sublimation-of-apriorising/axiomatising/referencing-hermeneutically/reprojectively-
 educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶>). Critically, the 'punctual <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁶ of in-effect
 absolution as to the given registry-worldview/dimension existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition>’ is involved in a prospectively desublimating ontological-performance⁷¹-<including-virtue-as-ontology> that confuses its ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’ with ‘the prospective ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) (involving ‘existentially-decontextualised play/gaming/exercising of existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> projected sublimating ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹’ together with ‘effective existentially-contextualised instantiation/actualisation of existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> projected sublimating/desublimating ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹’, as to their separate-and-intermingling manifestation in existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁵⁵meaningfulness-and-teleology⁹⁹) is desublimatingly~referenced/registered/decisioned in the

self-presence/self-constitutedness¹³ of the relative-ontological-incompleteness³⁸—presublimation-
 construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality as
 to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
 decisionality prone to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (as to the
 underlying mere-formulaicity of secondnature'd 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-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’
 and ‘existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> ontologically-veridical construal of entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷
 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—⁵⁵meaningfulness-and-teleology⁹⁹ as rather reflecting the
 intellectual-and-moral inadequacy of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³
 social-vestedness/normativity-<discretely-implied-functionalism> existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’
 (as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care—and-
 episteme⁵⁷’ of ⁵⁵meaningfulness-and-teleology⁹⁹—as-metaphoricity⁵⁶ superseding/overriding prior
⁸³reference-of-thought temporally ⁵⁷neuterising ‘interiorisation attitude/mental-disposition/care—

and–episteme⁵’ of ⁵⁵meaningfulness-and-teleology⁹⁹) with such a critical gesturing throughout human history rather reflecting ‘metaphoricity⁵⁶’ as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing>’ over ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³ of prior ⁵⁵meaningfulness-and-teleology⁹⁹’; 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–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality to process/progress ⁵⁵meaningfulness-and-teleology⁹⁹ as of the prospective registry-worldview/dimension ‘⁸³reference-of-thought-and–⁸³reference-of-thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. Such a prospective sublimating~existentialising–decisionality as arising as of prospective ‘⁸³reference-of-thought-and–⁸³reference-of-thought-⁸⁴devolving–⁵⁵meaningfulness-and-teleology⁹⁹’ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality) calls for a necessary notional~self-distantiation/‘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–

⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising~decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising~decisionality; and we can get a sense of this underlying notional~asceticism⁴ with the sublimating~nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> wherein notional~self-distantiation/‘distantiation of contemplative existentialising~frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating~existentialising~decisionality in lieu of the truly apt/of-sublimating~existentialising~decisionality technician/scientist) so-translating in the blurriness⁷ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising~decisionality as of a rather actively induced notional~self-distantiation/‘distantiation of contemplative existentialising~frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ in attaining the same candidty/candour-capacity for prospective sublimation (so-construed as notional~asceticism⁴). Notional~asceticism⁴ thus arises because of the very ⁶⁰nonpresencing-<perspective~ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, in the sense that the ‘full ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing>) 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> of ⁵⁵meaningfulness-and-teleology⁹⁹’ in want for
 ‘prospective ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>
 existentialising—framing/imprinting-<as-to-prospective—⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> ⁵⁵meaningfulness-and-teleology⁹⁹—as-
 metaphoricity⁵⁶’. In the bigger scheme of things unlike it is falsely projected as to ‘⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-
 functionalism> existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> ontologically-flawed construal of
 totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-
 veracity of the genuine social intellectual—function/posture ‘is not in a bothsidesism equivalence
 of contention’ with ‘punctual <amplitudinal/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow—supererogation⁹⁶ of in-effect absolution as to the
 given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’; with the
 genuine social intellectual—function/posture prospective ‘existentialising—framing/imprinting-
 <as-to-prospective—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>
 ontologically-veridical construal of entailing-<amplitudinal/formative—

epistemicity>totalising~in-relative-ontological-completeness⁸⁷ implications’ effectively arising in notional~self-distantiation/‘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 ⁵⁵meaningfulness-and-teleology⁹⁹ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵) and the human sovereign–function/posture intuitive grasp of prospective aporeticism overcoming/unovercoming, and as prospective relative-ontological-completeness⁸⁷ rather avails as to ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of ordered human firstnatureness–differentialism-imbuing and secondnatureddness–differentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶’ (and not the overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of ⁵⁵meaningfulness-and-teleology⁹⁹ arising when existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is overlooked and supposedly superseded by human-subpotency). In many ways, such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as it fails to address human prospective aporeticism overcoming/unovercoming fails to appreciate the implications of the ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as grasped by notional~asceticism⁴) and go on to adopt ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—⁵⁵ meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional~asceticism⁴ as conspiratorial as to its ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁶ of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-⁴⁸ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’. However, it is only a veridical ⁶⁶nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness⁵⁷ that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions deconstructing-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 ¹⁰³universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³ reference-of-thought or difference-conflatedness³²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁵⁷ implications over present day pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation totalisingly-disentailing—discretion/whim-of-thought’ (as to relative ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹’ in the contemplation of ‘punctual <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow—supererogation⁹⁶ of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’, thus in many ways undermining/distracting from the direct addressing of prospective social-stake-contention-or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern day underpinning—suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly

skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow–supererogation⁹⁶ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency ⁵⁵meaningfulness-and-teleology⁹⁹-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–⁵⁵meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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–⁵⁵meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow–supererogation⁹⁶ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering,

socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow–supererogation⁹⁶ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outletting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-¹⁰³universal-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 ¹⁰³universalising-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-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) associated with prospective profound—
 supererogation⁹⁶ but for the threshold of punctual/immediate positive-opportunism⁷⁹ (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—⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of
 ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-
 deriving as of underlying human ontological-commitment⁵⁵ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ and not ‘of discrete isolated individuals
 sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively
 exposing the human sovereign-function/posture to surreptitious/underhanded
 disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply
 that it is such an aversed reflex that will naturally deal with the instigation of prospective human
 sublimation/emancipation without the accompanying genuine social intellectual—
 function/posture (whose existentialising—frame is the social harbinger of ‘unbeholdening
 sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation
 of ⁶⁰nonpresencing-<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-⁵⁵meaningfulness-and-teleology⁹⁹> 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/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-⁵⁵meaningfulness-and-teleology⁹⁹> on the basis of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation of ⁵⁵meaningfulness-and-teleology⁹⁹’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism>); thus requiring appropriate ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening⁵² towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual—function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment⁶⁵) and its consequent notional~self-distantiation/‘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-incompleteness³⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality (beyond the falsehoods and naiveties of bothsidesisms formulae of discursivity that confuses pedantism and intellection). Critically, this fundamental contrastive human relation to knowledge as to ‘the mere-formulaicity of mechanical-knowledge constrained to human-subpotency temporal inclinations’ and ‘organic-knowledge constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (with regards to living-development—as-

to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹) so-manifested as to human temporal-to-intemporal-dispositions as reflected all across the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, speaks to a dynamic relation to knowledge as of inappropriate temporal/subontologising distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and appropriate intemporal/ontologising notional~self-distantiation/‘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 notional~self-distantiation/‘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-supererogation⁹⁶ implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁵meaningfulness-and-teleology⁹⁹> 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’. In this regards and counterintuitively to what avails with the secondnatured perception of registry-worldviews/dimensions as to their resultant secondnatured institutionalisation habituated existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, 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~deprocrypticism-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-

vestedness/normativity in distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹. In the bigger scheme of things notional~self-
 distantiation/‘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-completeness³⁷-by-reification³⁶/contemplative-distension²⁶’ that enables/allows
 accrual of sublimation-over-desublimation from existence itself as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (beyond human-subpotency mutualising).
 This supererogatory~unbeholdening-conflatedness¹² of the genuine social intellectual-
 function/posture implies that is not entrapped/beholdening to an equivalence relation with any
 given relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ desublimating~existentialising—decisionality (of underpinning—suprasocial-
 construct existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition>) 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 notional~self-distantiation/‘distantiation of
 contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹’ projected ⁵⁰nonpresencing-<perspective-
 ontological-normalcy/postconvergence> is beyond an equivalence relation of
 immediate/punctual social-stake-contention-or-confliction with ‘a medieval
 patricianism/aristocratism/theocracy shallow—supererogation⁹⁶ of in-effect absolution imbued

distractive-alignment-to-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 ¹⁰³universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation⁹⁶. In this regards, distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> with its manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening⁷² as to human self-surpassing so-reflected as of notional~self-distantiation/‘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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity is cynically construed as enabling the distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation 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-completeness^{37–83}reference-of-thought-⁸⁴devolving> existentialising–decisionality in many ways is difficultly underminable to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. It is herein contended that besides the technical/knowledge capacity for elucidating the inherent blurriness⁷ in the social domain, in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation associated with ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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~deprocrypticism-prospective-sublimation)⁹⁰ for prospective social ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, and transforming many a subject-matter into ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’

existentialising–decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual–function/posture as to its conceptualisation of human profound-supererogation⁹⁶ (as to notional~self-distantiation/‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ superseding an equivalence with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹), ‘human profound-supererogation⁹⁶ in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness⁸⁷ avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> or their contrastive comparisons like capitalism/communism failing prospective aporeticism overcoming/unovercoming, in the sense that any such underpinning–suprasocial-construct pretense-of-arrogation of human profound-supererogation⁹⁶ (as to their implied beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation⁹⁶ which is ever always subjectable to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ (as the very manifest rule reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity³⁸ hermeneutic/reprojective dynamics of notional~self-distantiation/‘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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 notional~self-distantiation/'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 notional~self-distantiation/'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.). notional~self-distantiation/‘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 self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> 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 as of hermeneutic/reprojective <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²’) and appropriate deferential-formanlisation-transference sense of distantiation over distractive-alignment-to-relative-ontological-incompleteness⁸⁸. With regards to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹, ‘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 in 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-⁸⁴devolving> existentialising—decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism⁷⁵, whereas on the other hand pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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, notional~self-distantiation/‘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-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ (with regards to their varying projection of <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 ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-

mentating/restructuring/reparadigming notional~self-distantiation/‘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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ as to its prospective 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> for the possibility of re-
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity underlied by
distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying
that the noble-savage is punctually/immediately in self-presence/self-constitutedness¹³ of a
positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human
potential self-becoming/self-conflatedness¹⁷/formative–supererogating-<in-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing> thus with the latter construed as the more essential definition of humanity as from
‘⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of

supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and associated 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-⁸⁴devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness¹³ of of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to ⁷⁹presencing—absolutising-identitive-constitutedness¹³). Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>) as this is exactly what makes-available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism⁷⁵ of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the genuine social intellectual-function/posture notional~self-distantiation/‘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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as failing to reflect holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual-function/posture is thus much more than just about identitive specificities of ⁷⁹presencing—absolutising-identitive-

constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to the very same existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of an altogether renewed existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking⁷⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)°; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing) the genuine social intellectual—function/posture is of most profound-supererogation⁹⁶ about relaying a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating³⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (and we can appreciate that the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ‘are not in a contrastive equivalence relation’ between the prior registry-worldview’s/dimension’s ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of social-stake-contention-or-confliction and the prospective registry-worldview’s/dimension’s ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> social-stake-contention-or-confliction with the latter utterly redefining the existentialising—frame for human

sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it
 ‘is reflective of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as to the-
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal as of human
 limited-mentation-capacity-deepening⁵²’ while the former rather ‘is reflective of ⁴⁶historicity-
 tracing—in-presencing–hyperrealisation/hyperreal-transposition as to a
 <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ that is poorly contemplative of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal warrant for
 human limited-mentation-capacity-deepening⁵²’); so-underlying the contrast that
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing implications of nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness^{87–83} reference-of-thought-⁸⁴devolving> are relatively readily appraised as to their
 relative-ontological-completeness while ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing implications of human social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising–decisionality are prone to ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ are prone to relative-ontological-incompleteness³⁸
 distorted-originariness/distorted-origination ⁴⁶historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the
 human and humanity is the capacity for profound-supererogation³⁶ (as to human limited-
 mentation-capacity-deepening⁵² implication of ⁶⁰nonpresencing-<perspective–ontological-
 normalcy/postconvergence>) and so ‘more than just a positive-opportunism⁷⁵ relation to
⁵⁵meaningfulness-and-teleology⁹⁹’ as of the registry-worldview/dimension station/locus 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-‘<amplitudinal/formative-
 epistemicity>totalising~conceptualisation’⟩ in existential-extrication-as-of-existential-
 unthought. Supererogation⁹⁶ as such (as so-undergirded by notional~self-
 distantiation/‘distantiation of contemplative existentialising-frame as to transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’) is
 actually the very essential epistemicity attribute of the full-potency of existence, and it is so
 underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to
 phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness¹²~reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence⟩ 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
 processes 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 of
 conceptivity/epistemic-reflexivity 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-as-supererogating 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—⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (but more expansively translated as to human intemporal-individuation dynamics of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹, institutional-development—as-to-social-function-development and living-development—as-to-personality-development as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’) are the more ‘decisively empirical reason’ for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional-constitutedness¹³ potency of shallow-supererogation⁹⁶ with the implication that our own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—

psychologism'⁸⁹) is the most critical
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective
human sublimation-over-desublimation. Critically, supererogation⁹⁶ as to undergirding
notional~self-distantiation imbued psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflatedness¹²/formative-
supererogating-<in-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-
axiomatising/re-referencing> speaks to the more fundamental element of human-subpotency that
is 'human effecting' (notionally construed as from perspective ontological-
normalcy/postconvergence epistemic-projection), as herein notionally reflected as to
constitutedness (effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
⁵⁵meaningfulness-and-teleology⁹⁹) and conflatedness (effecting-wholeness-as-of-profoundness-
and-completeness-to-⁵⁵meaningfulness-and-teleology⁹⁹). The undergirding notional~self-
distantiation derivation involved in supererogation⁹⁶ can be appreciated from a transcendence-
and-sublimity/sublimation/~~supererogatory~~~de-mentativity insight, wherein for instance
individuals notional~self-distantiation (beyond-the-consciousness-awareness-teleology⁹⁹ -<in-
existential-extrication-as-of-existential-unthought>⁶) say in a non-positivistic like an animistic
social-setup notionally implies a ~~supererogatory~~~human-subpotency~effecting 'psychosomatic
reactivity as to the animistic relation-to-the-world conceptivity/epistemic-reflexivity' (which will
define such an animistic social-setup conception of 'psychological placeboic-palliation practice
associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-
consigning—aestheticised-perceptibility-and-disposition relation-to-the-world' along the same
lines of our modern day 'positivistic psychological science' which it is herein contended as well
is rather of a 'psychological placeboic-palliation practice as of an occlusive-consciousness which
by its mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-
disposition relation-to-the-world occludes its fundamental de-mentative/structural/paradigmatic

social-construct deficiencies that can be reflected upon as of prospective notional~self-distantiation as from prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity positivistic relation-to-the-world conceptivity/epistemic-reflexivity’ will be psychosomatically unresponsive to such a non-positivistic ‘psychological placeboic-palliation practice associated with its warped-consciousness occultisms mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition relation-to-the-world’ so-underlied by its unresponsiveness to the animistic social-setup ‘motif-and-apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing¹⁹—qualia-schema’ (so-construed as from prospective positivism/rational-empiricism occlusive-consciousness ‘motif-and-apriorising/axiomatising/referencing—psychologism imbued postconverging/dialectical-thinking²⁰—qualia-schema’) along the same lines of appropriate prospective notional~self-distantiation arising from profound contemplation and understanding of the underlying <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (reflecting the ‘psychological placeboic-palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition relation to the world’) defining our positivism—procrypticism prospective uninstitutionalised-threshold¹⁰² in ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought as to its social-setup ‘motif-and-apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing¹⁹—qualia-schema’ (so-construed as from prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness ‘motif-and-apriorising/axiomatising/referencing—psychologism imbued postconverging/dialectical-thinking²⁰—qualia-schema’), and so with the insight that ‘the more profound relation-to-the-world conceptivity/epistemic-reflexivity of human notional~self-distantiation’ as to

~~supererogatory~~~human-subpotency~effecting across the successive registry-worldviews/dimensions (as from ⁶⁰nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as ‘postconverging-or-dialectical-thinking²⁰~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying ‘psychological ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of notional~self-distantiation’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² notional~disjointedness of ‘motif-and-apriorising/axiomatising/referencing~psychologism imbued preconverging/dementing¹⁹~qualia-schema’ naively of their given <~~amplituding~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in their ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>). This basically implies that ~~supererogatory~~~human-subpotency~effecting (construed as from perspective ontological-normalcy/postconvergence epistemic-projection as to the disambiguation of constitutedness in preconverging-or-dementing¹⁹~apriorising-psychologism and conflatedness in postconverging-or-dialectical-thinking²⁰~apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity⁵⁶ and ⁵⁵meaningfulness-and-teleology⁹⁹ (given that that ~~supererogatory~~~human-subpotency~effecting is what truly reflects the self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> in human notional~self-distantiation whereas ~~supererogatory~~~human-subpotency~effecting transformation into metaphoricity⁵⁶ and then ⁵⁵meaningfulness-and-teleology⁹⁹ is rather beholdening bound as to re-procession/re-automatism), and so as the truer unbeholdening,-as-to-re-originary backdrop of ‘human epistemic-totalising³²/circumscribing/delineating agency’ with regards to human

notional~self-distantiation. ~~Supererogatory~~~human-subpotency~effecting underlies the ‘notional reality of human epistemic-stretching’ as to the fact that the very exercise of human contemplation is incipiently-and-profoundly about ‘human notional~self-distantiation as to notionally dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension⁸⁶’ (as of ‘notional ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> conceptivity/epistemic-reflexivity anarchic-growth/anarchisation for re-ontologisation’ as so-reflecting: the projective/reprojective regenerativity of human ⁵⁵meaningfulness-and-teleology⁹⁹ in relative-ontological-completeness⁸⁷ operantly associated with prospective human aestheticising—⁹⁷surrealising/supererogating-drive-(for existentialising—framing/imprinting-<as-to-prospective-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁸⁶>). Such a conception of ~~supererogatory~~~human-subpotency~effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of institutional mediocrity’ as to ‘a cultural practice of public interestedness/profundity mediocrity and public accounting/decisioning mediocrity’ whereas the technicity/profundity of modern day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite notional~self-distantiative contemplative profundity/technicity that inherent existence sublimating~nascence warrants to make available appropriate ~~supererogatory~~~human-subpotency~effecting. This poor appreciation of profundity/technicity in public arises as of a poor projection of existence’s sublimating~nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/selfhelping/etc. knowledge being brought to their service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite epistemic-growth/discomfort/disquiet of the individual as to their ‘appropriate notional~self-distantiation for acquisition in epistemic-growth’, while at the same time ‘a pseudo-contrition as to awareness of relatively shallow technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses. Ultimately, technicity/profundity is inescapable for sublimating~nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ –

⁸³reference-of-thought-⁸⁴devolving> existentialising~decisionality or with the relative blurriness⁷

of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality, and critically in many ways the cultivation of shallow technicity/profundity (as to poor epistemic-growth requiring appropriate notional~self-distantiation) in public spaces is not detached from public interestedness/profundity mediocrity and public accounting/decisioning mediocrity. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can be naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification⁸⁶ so-underlying ~~supererogatory~human-subpotency~effecting~~ as to the formative-and-enabling formulative backdrop for sovereignly appraising ⁵⁵meaningfulness-and-teleology⁹⁹ technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of ~~supererogatory~human-subpotency~effecting~~) is the sovereignty/independence giving possibility for epistemic-growth relation with knowledge (as to conscious awareness existentialising—decisionality implications even if complete understanding as of complete ⁵⁵meaningfulness-and-teleology⁹⁹ technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with regards to the competing discourse in the public spaces by such a capacity for notional~self-distantiation to cultivate epistemic-growth/discomfort/disquiet over a facility/convenience reflex). Human epistemic-stretching undergirded as of notional~self-distantiation/‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ imbuing ⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing (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-⁵⁵meaningfulness-and-teleology⁹⁹) speaks to the fact that
 ‘utopic anarchic-growth/anarchisation for re-ontologisation is the central component of human
 sublimation-over-desublimation evental³⁷-instigation’ notwithstanding ‘the prospective negation
 of the-utopic by the self-presence/self-constitutedness¹³ of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition>’ (as to the backdrop-of-inherent-
 immanent-existence’s-sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-
 normalcy/postconvergence> ever always ‘eliciting, bringing-forth and phasing-over’ the-utopic
 epistemically as from ontological-normalcy/postconvergence to epistemic-
 abnormalcy/preconvergence³⁰ so-reflected in the veracity of human psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>). Thus, notional~self-distantiation as to
 epistemic-stretching is merely a reflection of requisite prospective human originariness-
 parrhesia,—as-spontaneity-of-aestheticisation as to
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹—for-
 conceptualisation in reflection of human dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation; and critically the-utopic as to human Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

⁵⁵meaningfulness-and-teleology⁹⁹ is mostly appreciable as of its crossgenerational posterity implications ominously beyond ‘human lifespan extricator punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; thus underlying the most profound <~~amplituding~~/formative~epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism as herein articulated accounting for overall human ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. This ‘human existentialising~decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising~decisionality of underpinning~suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising~realness of such abstract notions as to their nondisjointing tends to be <~~amplituding~~/formative~epistemicity>totalisingly~absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning~suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning—suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising—decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening⁵²’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising—decisionality ⁵⁵meaningfulness-and-teleology⁹⁹’ that can arise outside the underpinning—suprasocial-construct existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning—suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human 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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> of the religiosity with the idea of an altogether incisive
and diligent engagement as to socio-econo-political re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
notional~deprocrypticism-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-performance⁷⁴-<including-virtue-as-ontology> / potentiation
optimisation/maximalisation rather arises from ‘¹⁰³universal-transparency¹⁰⁴’-(transparency-of-
totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-

ontological-completeness³⁷) 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought; and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’. In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ underscores how human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are prone to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (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-⁵⁵meaningfulness-and-teleology⁹⁹), 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 ‘¹⁰³universal-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-⁸⁴devolving>.

Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively predisposed to defaulting as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> 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-⁸⁴devolving>) to imply the need for their very own prospectively induced sublimation as to ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’ (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹). 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-⁸⁴devolving> (as to ‘unbeholdening sublimating-

nascence ontologising-depth of the full-potency of existence' existentialising-decisionality) come with '¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of sublimating-nascence' eliciting human positive-opportunism⁷⁵ integration secondnatured-institutionalisation, this '¹⁰³universal-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-⁸⁴devolving>) as to inducing the ¹⁰³universal-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-⁸⁴devolving> (so-associated with social and intellectual pedantic ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of desublimating defaulting as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality with regards to its totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ failing to reflect prospective sublimating-nascence as of prospective ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—

as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism), hence undermining ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ of sublimating~existentialising–decisionality; and so as a fundamental de-mentative/structural/paradigmatic sublimation/desublimation existentialising–decisionality paradox of ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as so-reflected in the successive registry-worldviews/dimensions as to the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. In many ways the ‘catchment-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–suprasocial-construct as to ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ is rather more revealing of the more ontologically profound ‘⁶⁰nonpresencing-<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~deprocrypticism-prospective-sublimation)⁹⁰ as so-underlying human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’; as to the fact that any such underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality actually speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect supererogatory—progressivity (however the ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’) ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality is notionally operating but rather operating as to the enframing of that underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’). Thus beneath any supposedly underpinning—suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ (however the ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning—suprasocial-construct of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—entailing’; and so (especially potent when such ‘⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ is manifested as of profound—supererogation⁹⁶ entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as to dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory—de-

mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation over ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-⁵⁴maximalising-recomposuring-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 ⁵⁵meaningfulness-and-teleology⁹⁹’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory—progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory—progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory—progressivity

and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchment-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social

capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflects 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 ‘catchment-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways

undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments

was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’³⁶ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then

when given the chance with the little means available as of a natural intuition they resorted essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow–supererogation⁹⁶ economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, 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-supererogation⁹⁶ of supererogatory–progressivity') beneath the capitalistic 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' is hardly reflected today as to 'hardened narratives of an absolutising pure capitalistic model' as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-supererogation⁶⁶ 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~deprocrypticism epistemicity conception of predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) as to the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ provides the requisite basis for prospective human ontological-performance⁷¹-<including-virtue-as-ontology> convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional~deprocrypticism 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~deprocrypticism deneuterising¹⁶—referentialism’; and so as to the effective construal of the possibilities of human ⁵⁵meaningfulness-and-teleology³⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ paradoxically projects a notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> wrongly implying it is actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance⁷¹-<including-virtue-as-ontology>; and so as the very manifest condition of human <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~nascence> nature of all registry-worldviews/dimensions ⁵⁵meaningfulness-and-teleology⁹⁹ 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—psychologism'⁸⁹ as to prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> as conflating towards the possibility of 'scalarmity/immanency of existence's ontological-normalcy/postconvergence'; so-implied as of notional~deprocrypticism deneuterising¹⁶ 'exteriorisation attitude/mental-disposition/care-and-episteme⁵' of ⁵⁵meaningfulness-and-teleology⁹⁹—as-metaphoricity⁵⁶ superseding/overriding prior ⁸³reference-of-thought temporally ⁵⁷neuterising 'interiorisation attitude/mental-disposition/care-and-episteme⁵' of ⁵⁵meaningfulness-and-teleology⁹⁹. 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> ⁷⁹presencing—absolutising-identitive-constitutedness¹³'. Given the <~~amplifying~~/formative~epistemicity>totalising/circumscribing/delineating nature of human ⁵⁵meaningfulness-and-teleology⁹⁹, the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-

empowering-reflexivity-of-the-full-potency-of-existence's~sublimating~nascence> 'human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in effect reflexively assumes its ontological-performance⁷¹-<including-virtue-as-ontology> is as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'; with the consequence that the human <amplituding/formative-epistemicity>totalising/circumscribing/delineating conception of ⁵⁵meaningfulness-and-teleology⁹⁹ develops an 'aestheticisation of existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' that 'unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of purist ontologisation/ontological-veracity/aestheticisation-towards-ontology' as to its ⁵⁰incrementalism-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 ⁷⁶presencing—absolutising-identitive-constitutedness¹³ 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~deprocrypticism/<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 ⁷⁶presencing—absolutising-identitive-constitutedness¹³ given 'aestheticisation of existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' as usurping/overriding 'notional~deprocrypticism abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology' as to the

ontological-veracity of ⁶⁰nonpresencing—or-withdrawal—or-metaphysics-of-absence-
 (implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence>)-or-transcendental-reasoning-of-event³⁷-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 ⁷⁶presencing—absolutising-
 identitive-constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹ re-engaging
 with ontological-veracity as to human limited-mentation-capacity-deepening⁵² for prospective
 sublimation of human ⁵⁵meaningfulness-and-teleology⁹⁹. 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-⁵⁵meaningfulness-and-teleology⁹⁹); so-
 reflected in the sublimating possibility for prospective ‘bechancing-backdrop of ⁶⁰nonpresencing-
 <perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
 originariness/origination-as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-

becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-
 mental-aestheticising’ (so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-
 <as-to-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation>). Critically, ⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation and ⁵⁴maximalising-recomposuring-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-reification³⁶ constructive conception’ for prospective
 ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as
 disquisitive ‘scalarising of human ⁵⁵meaningfulness-and-teleology⁹⁹’ 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—⁵⁵meaningfulness-and-teleology⁹⁹’) 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³’) involves ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition> manifestations as to: - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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~deprocrypticism implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ underlying the possibility for prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> as reflecting the ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ as to its prior
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁰incrementalism-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~deprocrypticism-prospective-sublimation)’⁹⁰ intemporal-disposition
 supererogatory rescalarisation of ontologisation and value-construction (within any given
 registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning-suprasocial-construct prior conception of
 ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined
 connection between the overall human ontological-commitment⁶⁵ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵) inherent in the

‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁶presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation ⁵⁵meaningfulness-and-teleology⁹⁹ 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), - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (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 ⁵⁵meaningfulness-and-teleology⁹⁹ as reflected with

<amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),
 and thus ‘prospective ⁸³reference-of-thought re-ontologisation as to rescalarisation’ in many ways
 occurs in ontological-normalcy/postconvergence rather as a ‘re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-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—⁵⁵meaningfulness-and-teleology⁹⁹ with the reality of all such induced re-
 ontologisation whether with say the Socratic philosophers and budding-positivists rescalarisation
 of ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalising-
 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 ¹⁰³universalising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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, ¹⁰³universalisation, positivism/rational-empiricism and prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹). The further implication is that such ‘a merely manifest positive-opportunism⁷⁵ underpinning-suprasocial-construct conception of the instigative dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension²⁶ for prospective Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 —
<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—profound⁵⁹-supererogation⁹⁶,-as-
mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> effectively
reflected as of notional~deprocrypticism such that such an underpinning—suprasocial-construct
conception as of positive-opportunism⁷⁵ will rather be in a complexification of
positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought that can’t truly contemplate of prospective ¹⁷deprocrypticism—or—
preempting—disjointedness-as-of-⁸³reference-of-thought 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—<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–profound⁸⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> to truly contemplate of
¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought as of
 rescalarity possibilities for re-ontologisation. In this regards with respect to ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> conception of
 social-stake-contention-or-confliction in its <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture
 as keeping opened/alive the ‘scalary/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 ¹⁰³universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the dead-end as to prospective
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ of the ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition> in renewing the genuine social intellectual–
 function/posture engagement for such prospective Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ 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
¹⁰³universalising-idealisation ontological-good-faith/authenticity⁶⁸ over non-universalising
 sophistry ontological-bad-faith/inauthenticity⁶³ as to human limited-mentation-capacity-
 deepening⁷² 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 ¹⁰³universal-
 transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷} of philosophy implied
¹⁰³universalising-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 ¹⁰³universal-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 ¹⁰³universal-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-⁵⁵meaningfulness-and-teleology⁹⁹ resided respectively with
¹⁰³universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic
 ontological-good-faith/authenticity⁶⁸ inclination notwithstanding any prior influences it had, and
 effectively the ontological-contiguity⁶⁶-of-the-human-institutionalisation-process⁶⁷ speaks to

the fact that (as to their mere formulaic ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹
 that fail prospective originariness-parrhesia, –as–spontaneity-of-aestheticisation
 supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁹ –for–
 conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–
 ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism and positivism–
 procrypticism are dead-ends of human Being-development/ontological-framework-expansion–
 as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹
 so-reflected as from notional~deprocrypticism 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 ⁵⁰incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation as to the priority of ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ as to ‘scalarity/immanency of existence’s

ontological-normalcy/postconvergence’ projected ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—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 ⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation and not apriorising constitutedness¹³ implied
⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation) and in
 many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation
 for the successive registry-worldviews/dimensions elapsing into ‘⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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>’, - ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition> skewed <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-
 vestedness/normativity-<discretely-implied-functionalism>, - ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition> construed as the
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,
 - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition> ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ closed framework of sanctified probity and probationary exercise, - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-¹⁰³universal-possibilities-and-opportunities> falsely construed as prospectively sublimating, - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ prospective sublimation possibilities it construes as valuelessness, - ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation in undermining re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness^{12’}-of-notional~deprocrypticism-prospective-sublimation)>⁹⁰ prospective

sublimation possibilities, - ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> desublimation as to pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation of priorly induced sublimation, -
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> catchmenting of budding sublimating ontologisation
 and value-construction into its constricted desublimating existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> of institutionalised social-vestedness/normativity-
 <discretely-implied-functionalism> undermining the full potential for prospective
 ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, -
⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> de-mentative/structural/paradigmatic demobilisation
 of human sovereign and full prospective sublimation capacity, - ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition> sophistic/pedantic
⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹)
 eliciting of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as to

<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, ‘human
 descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-
 origination’ as to the underlying sublimating-by-desublimating <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–
 aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness³⁷–(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
⁵⁵meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation
 desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of
 existence withheld as from ontological-normalcy/postconvergence epistemic projection-
 perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually
 implied originariness/origination–<so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence> but is comprehensively and
 notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic
 rescalarisation and descalarisation of human ontological-performance⁷¹–<including-virtue-as-
 ontology> as to human limited-mentation-capacity implications. This incipient descalarisation
 reflex is critically manifested by the fact that the human is de-
 mentatively/structurally/paradigmatically as of its <amplituding/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as so-defining the-social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising scalarisation potential) as preveniently/priorly preceding any concreteness/concretism/existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—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 ⁵⁵meaningfulness-and-teleology⁹⁹, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>, such that the issue of human ontological-performance⁷¹-<including-virtue-as-ontology> is more rightly and veridically ontologically construable in terms of these two aspects of formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ (as to bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising descalarisation reflex) by its inducing of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>; as reflecting scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ for superseding/overcoming ‘concreteness/concretism/existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> descalarisation reflex’ (with scalarisation projection implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> ever always about

‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-
 and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ construed scalarisation-as-to-
 rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-
 scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶> with respect to human limited-mentation-capacity-deepening⁵²’, and so
 preveniently/priorly to phenomenal/manifest concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>—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-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>—of-human-ontological-performance⁷¹-<including-
 virtue-as-ontology> descalarisation reflex’ is however concomitant with the corresponding
 potential capacity for rescalarisation as to human formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ as to human gesturing of dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for ⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. Such a scalarisation-
 as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-
 amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶> construal of human formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ (so-implied as of originariness-parrhesia,—as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—

conceptualisation) underlies the very possibility for human limited-mentation-capacity-deepening⁵² reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The overall point here is that the human as ever always caught up in ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>—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-distension⁷⁶ for ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’ (as can be so-appreciated with the notional~deprocrypticism or <amplifying/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷); such that supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁴³—for—

conceptualisation rather speaks of ‘one long continuous whole of human originariness-parrhesia,—as-spontaneity-of-aestheticisation as of notional~deprocrypticism’ which guiding spirit no human prospective apriorising/axiomatising/referencing—conceptualisation can pretend to ignore-and-override without falling into perversion of ⁵⁵meaningfulness-and-teleology⁹⁹ as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and/or sophistry by mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³; and originariness-parrhesia,—as-spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ for the appropriately optimisable ontological-performance⁷¹-<including-virtue-as-ontology> of human conceptual and operant ⁵⁵meaningfulness-and-teleology⁹⁹. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing possibilities’ as to ⁷⁶presencing—absolutising-
 identitive-constitutedness¹³ shapes any such ontologically-flawed presence human psychology as
 to its given ‘aestheticisation of existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ with regards to prospectively
 addressing such ‘phenomenal/manifest concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>—of-human-ontological-performance⁷¹-<including-
 virtue-as-ontology> descalarisation reflex’ concerns identified above (as to ‘⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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-differentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ over any given conception of human

of intersubjectivity—of—⁵⁵meaningfulness-and-teleology⁹⁹) rather undermines the ontological-pertinence as to the ontological-performance⁷¹-<including-virtue-as-ontology> of the notion of human intersubjectivity—of—⁵⁵meaningfulness-and-teleology⁹⁹ and so very much along the same lines of the Derridean criticism of intersubjectivity—of—⁵⁵meaningfulness-and-teleology⁹⁹ going by his ‘heterogeneous genesis’ conception (even as the latter is more-or-less caught up in metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) epistemic constitutedness¹³ as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness¹² in the apriorising/referencing/axiomatising of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-supererogation⁹⁶>’), such that intersubjectivity—of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ is rather beholdening to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (as of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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—

⁵⁵meaningfulness-and-teleology⁹⁹ construed scalarisation-as-to-rescalarisation-as-re-
 ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> with respect
 to human limited-mentation-capacity-deepening⁵² which perspective of ontological
 conceptualisation is not beholdening to any ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition>. That is, the reality of the full potential for
 human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> (as enabling the
 superseding of any ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>) rather lies with human underlying supposedly
 coherent ontological-commitment⁶⁵ (so-associated with ‘originariness/origination-<so-
 construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> implied scalarisation-as-to-rescalarisation-as-re-
 ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’ as reflecting
 human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
 mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ full potential for human-
 subpotency ontological-performance⁷¹-<including-virtue-as-ontology> so-underscored as of
 originariness-parrhesia,-as-spontaneity-of-aestheticisation
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-
 subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁵meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. It is the

profound ontological-veracity of such implied human intersolipsism of ⁵⁵meaningfulness-and-teleology⁹⁹ (as of formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ full potential for human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>) and so over intersubjectivity-of-⁵⁵meaningfulness-and-teleology⁹⁹ as to ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, that reflects the intemporal-disposition possibility for the ‘abstract individual’ to venture at eliciting the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity possibilities of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ beyond and superseding human temporality³⁸/shortness <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ as so-defining the-social or human-social-potency. This fundamental undermining of intersubjectivity-of-⁵⁵meaningfulness-and-teleology⁹⁹ as to its ontological-performance⁷¹-<including-virtue-as-ontology> conception lies in the fact that as of its implied ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, it goes on to induce human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-

aestheticising as to the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>'; wherein the prospectively requisite rescalarisation as to human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ is obfuscated on the basis of such ontologically-flawed implied intersubjectivity-of-⁵⁵meaningfulness-and-teleology⁹⁹ ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> associated with such ontologically vague notions like 'institutionalised facts' as of 'mere-methodologising/mutualising/organising/institutionalising human existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' that supposedly and wrongly supersede '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'. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity-of-⁵⁵meaningfulness-and-teleology⁹⁹ ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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-⁵⁵meaningfulness-and-teleology⁹⁹ (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-⁵⁵meaningfulness-and-teleology⁹⁹ as so-defining the-social or human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>’ (as to prospective human ontological-performance⁷¹-<including-virtue-as-ontology> potential for ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing over ⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) 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
⁵⁵meaningfulness-and-teleology⁹⁹/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-⁵⁵meaningfulness-and-teleology⁹⁹
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷) as scalarisingly rede-
 mentating/restructuring/reparadigming descalarised concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition>—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
⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation’, - human individual as solipsistic sovereign-
 emergence of drivenness beyond just ‘socially induced emancipatory/non-emancipatory
 drivenness’ as to the individual thrownness in any registry-worldview’s/dimension’s
 institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² of ontological-performance⁷¹-
 <including-virtue-as-ontology>, - human formative convoluted developmental echeloning in any
 registry-worldview/dimension as of socially translative ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-

mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> reflecting respectively the structure of human intemporal and temporal ontological-performance⁷¹-<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold¹⁰² defined as to the given registry-worldview/dimension prospectively 'descalarising—in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁸historicity-tracing~inhibited-mental-aestheticising ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹)' so-underlined by the '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>)' (and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing~disinhibited-mental-aestheticising as sublimating bechancing-backdrop of ontological-normalcy/postconvergence so-underlined by the 'scalarising as of human supererogatory/messianic intemporal and secondnature social-optimal instigative potency'), - human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to 'ontological-good-faith/authenticity⁶⁸-and-equanimity of

social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension³⁶’ 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-distension³⁶’, 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-distension³⁶’ and ‘reproducibility—mathesis/motif/thrownness-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-distension³⁶’ (with the latter associated with <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)). 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-⁵⁵meaningfulness-and-teleology⁹⁹ (as to bechancing-
becoming—originariness/origination—as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-
aesthetic-tracing~disinhibited-mental-aestheticising scalarisation potential) and
concreteness/concretism/existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition>—of-human-ontological-
performance⁷¹-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-
originariness/distortive-origination—as-to-⁴⁶historicity-tracing~inhibited-mental-aestheticising
descalarisation reflex) by its inducing of ⁷⁹presencing—absolutising-identitive-constitutedness¹³
existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>’. Insightfully, a most fundamental ontology/science as
aspired herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ rather points to human formativeness-
<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-
deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹ as to recurrently self-surpassing
⁵⁵meaningfulness-and-teleology⁹⁹ and the resultant consecutive consequent ⁷⁹presencing—
absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-
⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> reflecting the
successive registry-worldviews/dimensions imbued ⁸³reference-of-thought—and-⁸³reference-of-
thought-⁸⁴devolving—⁵⁵meaningfulness-and-teleology⁹⁹ 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 <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ as to any such given registry-
worldview’s/dimension’s ⁷⁹presencing—absolutising-identitive-constitutedness¹³
existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition> (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-⁵⁵meaningfulness-and-teleology⁹⁹), whereas an ontologically more profound construal as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism⁷¹ (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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> construal of social-stake-contention-or-confliction wherein base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing–supererogation⁹⁶ with regards to the social-stake-contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our ⁸⁰procrypticism–or-disjointedness-as-of-³³reference-of-thought as to the prospective emancipatory/sublimating possibilities of human limited-mentation-capacity-deepening⁵² ‘in the face of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ enabling of human ontological realisation as of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-⁵⁵meaningfulness-and-teleology⁹⁹’ and so rather than any ⁷⁹presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> construal inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the most profound science as fundamental ontology should be able to see-through/unblur the

superficiality of human-subpotency ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> imbued social-stake-contention-or-confliction
 projections (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶) of any given registry-worldview/dimension, and articulate prospective
 aestheticisation—and-aestheticisation-towards-ontology/⁵⁵meaningfulness-and-teleology⁹⁹ that is
 of unenframed/unbeholdening/bechancing—supererogation⁹⁶ enabling prospective human re-
 ontologisation possibilities. Such a depth of contemplation as to Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁵meaningfulness-and-teleology⁹⁹ effectively reflects a rather more profound conceptualisation of
 human psychology as to its transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity inducing potential as to the psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring implications in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ (at the crossroads of prior ⁵⁵meaningfulness-and-teleology⁹⁹ and
 prospective metaphoricity⁵⁶) over approaches of relative gimmickiness-of-thought as to our
 positivism/rational-empiricism ⁷⁹presencing—absolutising-identitive-constitutedness¹³
 <~~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 ¹⁰³universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the ³⁸s; 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-⁵⁵meaningfulness-and-teleology⁹⁹ ⁴⁴<~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁷⁶ points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal notion construed as ‘going beyond them-and-us logic’ as of the implications of ¹⁰³universal human emancipatory potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³⁰, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-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 ontological-contiguity⁶⁶ of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’ as of our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ prior relative-ontological-incompleteness⁸⁸-of-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 ontological-contiguity⁶⁶ of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’; divulging that conceptualising virtue in ontological-contiguity⁶⁶ is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as of prospective relative-ontological-completeness³⁷-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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of ³⁸s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care-and-episteme’ in ontological-contiguity⁶⁶ as of its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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-supererogation⁹⁶-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
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵' should ontologically nurture the requisite psychoanalytic-
 unshackling/prospective-grounding/prospective-reification⁸⁶ for prospective notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought implied as of ¹⁷deprocrypticism—or—
 preempting—disjointedness-as-of-⁸³reference-of-thought as implied by postmodern ⁴⁷human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹² thus inducing the aetiologisation/ontological-escalation addressing/resolving
 our 'modern take attitude/mental-disposition/care—and—episteme⁵' vices-and-impediments¹⁰⁵. As
 a further elucidation, prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought actually
 points out that the uninstitutionalised-threshold¹⁰² is rather a point of ¹⁴de-mentation-
 <supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics> which is what justifies the pre-eminence of the prospective
 institutionalisation attitude/mental-disposition/care—and—episteme⁵ over the uninstitutionalised-
 threshold¹⁰² attitude/mental-disposition/care—and—episteme⁵. We can effectively grasp why
 Heidegger's implicated insight as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> but
 rather being associated with a given tradition actually couldn't break through the barrier of
 perceiving notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-

mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a ¹⁰³universal principle understanding of the transformation of traditions’ and thus how such ¹⁰³universal principle understanding as of its ¹⁰³universal 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 ¹⁰³universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation⁹⁶) which philosophically precedes his secondary thinking-proposition as reasoning-from-results/afterthought; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> why intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ aposteriorising/logicising/deriving/intelligising/measuring with prior positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, even though in its attempt it effectively elicits many insights for the prospect of ontologically-veridical prospective postmodern apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its corresponding postmodern ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸⁸reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating²⁴—<amplituding/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-⁵⁵meaningfulness-and-teleology⁹⁹ just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶-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 ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> construed herein as of prospective postmodern ¹⁷deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought
 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 ¹⁰³universalis
 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 ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics> implied as of prospective

positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care-and-episteme⁵ in superseding/transcending non-
 positivism/medievalism. In effect it is herein contended that what is implicitly missed about the
 Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he
 is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more
 than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-
 positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-
 transformative-with-thinking-given-that-context aporeticism (underlying that Descartes’
 dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically
 the more fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-of-
 aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
 aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing
 habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic
 dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin
 air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis
¹⁰³universalis 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/paradigmig 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-<amplituding/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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ and postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought 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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought (since as of the latter relative-ontological-incompleteness³⁸ perspective 'all the reasoning in the world' is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing-psychologism or positivism-procrypticism apriorising/axiomatising/referencing-psychologism); thus failing to perceive that

the projective-insights for dispensing-with-immediacy-for-relative-ontological-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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as of
 deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of
⁵⁵meaningfulness-and-teleology⁹⁹-as-metaphoricity⁵⁶ superseding/overriding prior ⁸³reference-
 of-thought temporally ⁵⁷neuterising ‘interiorisation attitude/mental-disposition/care-and-
 episteme⁵’ of ⁵⁵meaningfulness-and-teleology⁹⁹, reflects Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ordinary/as-of-event³⁷ reasoning-
 through/messianic-reasoning’ induces the successive prospective relative-ontological-

completeness⁸⁷-of-⁸³reference-of-thought as to the ‘ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of ⁸³reference-of-thought différence/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 ¹⁰³universalis schema/disseminative metaphoricity⁵⁶ engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> analysis, implied as of prospective relative-ontological-completeness⁸⁷-of-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 ⁵⁵meaningfulness-and-teleology³⁹ but rather human-subpotency adjusting as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹²; with such adjusting being construed as of prospective relative-ontological-completeness⁸⁷. But then humankind as of its

developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/relative-ontological-completeness⁸⁷-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification³⁶, implied as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is an ⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation to our already established psychoanalytic disposition rather than a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of ~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought in conflatedness¹², such that this leads to constitutedness¹³ when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) that our human ~~<amplituding/~~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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-

contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, even though beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s 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-procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care-and-episteme⁵ migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human ⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so, as of retrospective and prospective ⁵⁵meaningfulness-and-teleology⁹⁹ interpretation construed as ⁴⁵historiality/ontological-eventfulness³⁷/ontological-

aesthetic-tracing. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘ad hocly-and-scantly’ identify other retrospective and prospective registry-worldviews/dimensions⁸³reference-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 deprocrypticism, 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’. In this regard, ‘human attitude/mental-disposition/care-and-episteme⁵ migration’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ induced Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ is instilled as of ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) 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 ⁵⁵meaningfulness-and-teleology⁹⁹—as-metaphoricity⁵⁶ superseding/overriding the prior ⁸³reference-of-thought temporally ⁵⁷neuterising

‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ of ⁵⁵meaningfulness-and-teleology⁹⁹. The ‘exteriorisation attitude/mental-disposition/care-and-episteme’ implies ⁵⁵meaningfulness-and-teleology⁹⁹ as not referenced/registered/decisioned-as-ascribed/neuterised as of a prior ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹; with the latter construed as postconverging-or-dialectical-thinking²⁰-apriorising-psychologism and the former construed as preconverging-or-dementing¹⁹-apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation ⁸³reference-of-thought always operates as if it is the absolute framework of ⁵⁵meaningfulness-and-teleology⁹⁹, that is, by its ‘interiorisation attitude/mental-disposition/care-and-episteme’, 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 institutionalisation ⁸³reference-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–procrysticism, 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–episteme⁵⁷’, as relevant for the conception of a ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme⁵⁷’ relative to our modern take interiorisation attitude/mental-disposition/care–and–episteme⁵⁷’, as of notional~deprocrysticism protensive-consciousness in ontological-completeness-of-⁸³reference-of-thought encapsulates: - underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness^{87 83}reference-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/⁵⁷neuterising psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.

When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme⁵⁷’ is all about such a ¹⁷deprocrysticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought as implied by its ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² ‘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–episteme⁵⁷’. 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing), as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism for perpetuated/disseminative preemption of conceptual disjointedness. Thus ultimately the notional~deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional~conflatedness¹²/conflatedness¹² implied as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality but with the latter as a 'seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating-nascence-as-of-its-coherence/contiguity' ever always coming short due to human temporal ontological-performance⁷¹-<including-virtue-as-ontology> denaturing¹⁵ as of temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ pedantic/formulaic alignment to 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹' for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at the uninstitutionalised-threshold¹⁰² as constitutedness¹³, thus requiring prospective intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ institutionalisation renewing of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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-event³⁷ reasoning-through/messianic-reasoning. singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as such is a conception that grasps that ‘axiomatic-constructs as of <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’ is the ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ‘<amplitudinal/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, with potentially divergent ⁵⁵meaningfulness-and-teleology⁹⁹ 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-event³⁷ reasoning-through/messianic-reasoning. Thus singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism by its implied

notional~conflatedness¹² highlights that ‘axiomatic-constructs as of ~~<amplituding/>~~formative–
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’ 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
⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹², is effectively as of dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism to singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism. That is singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
 points out that there is no inherent meaning of existence about existence as existence is
 tautologically what it is as existence, rather the notion of meaning arises as of the notion of
 human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-
 subpotency ‘axiomatic-constructs as of ~~<amplituding/>~~formative–
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’ ⁴⁷human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹². In other words, meaning is always a human project to construe existence as of
 human limited-mentation-capacity-deepening⁵² of ‘axiomatic-constructs as of
~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
 thought-⁸⁴devolving’. singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism,
 and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism
 conception of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, points out
 that dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of human-
 subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the
 full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and
 that prospective relative-ontological-completeness⁸⁷ reflects that singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism as of human-subpotency ontological-

performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening⁵² of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-⁸⁴devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. This reality of the need to construe of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself is a de-mentating/structuring/paradigming singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc.

(Interestingly, as of this author's conception of such a teleological perception of existence as of its singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, as of the ⁴⁷human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation⁹² insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of 'science-ideology' over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any 'purported science-ideology' but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ rather than 'any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>'. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markedly different from each other and all subjected rather to the implications of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn't work out in reflecting existential-contextualising-contiguity³⁸, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology

about science and it is rather the constraint for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ that determines science practice, and so in existential conflatedness¹². Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness¹² singularisation⁹²/epistemic-immanence/veridical-epistemic-

determinism implications, as of ontologically-veridical singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in constitutedness¹³ of prior reasoning-from-results/afterthought mental-reflexes of <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹), and so failing to grasp that the very principle of human institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care—and-episteme⁷’ which reflects an increasing orientation away from identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought towards difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’, and so because the future is as of prospective relative-ontological-completeness⁸⁷-of-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 ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) at their uninstitutionalised-threshold¹⁰² inducing successive displacement of human-subpotency ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, it is rather singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism ontologically-veridical ⁸³reference-of-thought-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ that effectively reflects the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing (and so over identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ¹⁰³universalisation–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–procrysticism, 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~deprocrysticism that
 then achieves difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism⁷¹ protracted-teleological-wholeness/nested-congruence-in-
 reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-
 construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’. This
 insight about ontological-performance⁷¹-<including-virtue-as-ontology> as of prospective
 relative-ontological-completeness⁸⁷ of human-subpotency can be garnered with respect to any
 axiomatic-construct as the ⁵⁵meaningfulness-and-teleology⁹⁹ 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-singularisation⁹²-as-veridical-epistemic-determinism¹¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism is denaturing¹⁵ as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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 <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold¹⁰² are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’ (by their identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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-completeness³⁷-of-⁸³reference-of-thought as enabling/cogent-with difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism¹¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’. The notion of human

‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification³⁶’ 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-completeness³⁷ reflects the former’s prior relative-ontological-incompleteness³⁸ 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—procrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness³⁸-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ which we necessarily relate to as if of
 ontological-completeness-of-⁸³reference-of-thought, and this further explains as reflected from
 their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought the
 notional~procrypticism/notional~disjointedness of all registry-worldviews/dimensions as of their
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought denaturing¹⁵
⁵⁵meaningfulness-and-teleology⁹⁹ as of their identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification⁸⁶-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-
⁵⁵meaningfulness-and-teleology⁹⁹ flawed ontological-performance⁷¹-<including-virtue-as-
 ontology>, ‘being construed temporally as determinative by ~~<amplituding/formative>~~wooden-
 language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹), of a given registry-worldview/dimension
⁸³reference-of-thought supposedly intemporal/longness-of-register-of-⁵⁵meaningfulness-and-
 teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, as
 of temporal dynamic manifestations of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶. This arises because within the

institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ is only as effective as of the institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’ in ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness³⁷}, thus providing a ‘perceptual perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-teleology⁹⁹ about its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’. But then at uninstitutionalised-threshold¹⁰² where ⁵⁵meaningfulness-and-teleology⁹⁹ is denaturing¹⁵, this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) in usurpation of that ‘perceptual perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-teleology⁹⁹ about its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ tend to be overlooked as of mental-reflex since existentially the bulk of ⁵⁵meaningfulness-and-teleology⁹⁹ within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-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–⁵⁵meaningfulness-and-teleology⁹⁹ uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity³⁸-in-reification³⁶’ can be construed as to when say the non-positivistic mindset goes about articulating ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought mindset construal of ⁵⁵meaningfulness-and-teleology⁹⁹ that utterly overlooks the de-mentative/structural/paradigmatic ⁸³reference-of-thought denaturing¹⁵ implications of its prospective disjointedness of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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~procrpticism/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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon
 of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ about existential-
 contextualising-contiguity³⁸’, as of the fact of the beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ preconverging-or-
 dementing¹⁹-apriorising-psychologism human-subpotency existentially constrained temporal
 ontological-performance⁷¹-<including-virtue-as-ontology> as ~~<amplituding/formative>~~wooden-
 language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) in usurpation; such that an enlightened
 insight is able to bring up and examine a preconverging-or-dementing¹⁹-apriorising-
 psychologism representation as temporal denaturing⁴⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> of the prior institutionalisation ‘perceptual
 perspective/framing/reference/horizon of ⁵⁵meaningfulness-and-teleology⁹⁹ about existential-
 contextualising-contiguity³⁸’. But this conception is a reflection of more than just ad-hoc temporal
 manifestations at uninstitutionalised-threshold¹⁰² but rather points out, besides the trite or more
 grave consequences of this state of affairs as a result of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor, that the possibility for all
 prospective institutionalisations necessarily passes through understanding ‘human-subpotency

existentially constrained temporal ontological-performance⁷¹-<including-virtue-as-ontology> as
 <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 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, ¹⁰³universalisation 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-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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

singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism ontological-
 performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence
 is a notion of teleology⁹⁹ in notional~conflatedness¹² as of ontological-normalcy/postconvergence
 (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
 reflexivity in existence as ontological (so-reflecting <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 teleology⁹⁹
 as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that is rather
 in constitutedness¹³ as it reflects prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ cloistered ⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant
 insight here can be articulated as follows: singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism speaks of ontologically-veridical difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as-of-the-
 trace-or-‘⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’-of-
 postconverging-or-dialectical-thinking²⁰-‘apriorising-teleological-elevation-in-ontological-
 contiguity⁶⁶’-as-intemporality⁵¹-and-preconverging-or-dementing¹⁹—apriorising-psychologism-
 ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-

schema>' -as-temporalities,-given-human-limited-mentation-capacity-dynamic-implications-of-
 ontological-performance⁷¹-<including-virtue-as-ontology>-that-are-respectively-thinkingly-
 and-supererogatory~de-mentatively-traceable-as-of-ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ and so in contrast with dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism which speaks of identitive-constitutedness¹³-as-'epistemic-totality'³⁶-
 dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-of-'no-apriorising-
 teleological-variance'-by-elevation-as-intemporality⁵⁴-and-degradations-as-temporalities,-on-
 the-'flawed-axiomatic-mental-reflex-of-no-human-limited-mentation-capacity-dynamic-
 implications'-on-ontological-performance⁷¹-<including-virtue-as-ontology>-which-is-falsely-
 construed-identitively-as-of-identitive-constitutedness¹³-as-'epistemic-totality'³⁶-dereification⁸⁶-
 in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. We can appreciate that the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ speaks of increasing human limited-
 mentation-capacity ontological-performance⁷¹-<including-virtue-as-ontology> as of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<amplifying/formative-epistemicity>totalising~purview-of-construal'; thus validating
 registry-worldviews/dimensions ⁸³reference-of-thought-level ⁵⁵meaningfulness-and-teleology⁹⁹
 differentiation as 'ontologically-veridical difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as of
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. It is exactly because
 any given registry-worldview/dimension as of its given ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ is

a cloistered-consciousness (as wholly set/focusing only on its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as of temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> failing to appreciate ⁵⁵meaningfulness-and-teleology⁹⁹ as of the prospective ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought implied by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) that its postlogism⁷⁷-slantedness manifestation as temporal manifestation, whether with regards to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and social psychopathy in a positivism–procrypticism social-setup, arises as ontologically-flawed identive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶ ⁵⁵meaningfulness-and-teleology⁹⁹, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ⁵⁵meaningfulness-and-teleology⁹⁹ isn’t cognisant in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶, and hence ‘wholehearted identify ⁵⁵meaningfulness-and-teleology⁹⁹ as absolute as of the specific registry-worldview/dimension ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with little or no sense of mental projection as to the reality of ‘differentiation of ⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ occurring with prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’. Hence, the ⁸³reference-of-thought-⁸⁴devolving 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-constitutedness¹³-as-
 ‘epistemic-totality³⁶’-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 for construing ⁵⁵meaningfulness-and-teleology⁹⁹ with a correspondingly weak existential
 disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension³⁶ (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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>))
 warranting an ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-
 in-singularisation⁹²-as-veridical-epistemic-determinism²¹ strong existential disposition for
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension³⁶. Thus the fundamental operant insight for reflecting
 reified human ⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘disambiguation of veridical/intemporal
 ontological-performance⁷¹-<including-virtue-as-ontology> from flawed/temporal ontological-
 performance⁷¹-<including-virtue-as-ontology>’ as of prospective relative-ontological-
 completeness⁸⁷ over prior relative-ontological-incompleteness⁸⁸ is: one that is as of ‘difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ underlying ontologically-veridical epistemic-totality³⁶ of ⁵⁵meaningfulness-and-
 teleology⁹⁹ in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-
 ontological-completeness⁸⁷’ (so-construed as of singularisation⁹²/epistemic-

immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-constitutedness⁴³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation³⁸-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 ⁵⁵meaningfulness-and-teleology⁹⁹’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing of ⁵⁵meaningfulness-and-teleology⁹⁹ denaturing¹⁵ (so-construed as of dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect respectively the profoundness and shoddiness associated with human intemporal/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ and temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>. singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in constitutedness¹³ since such notions seem to apriorise as if superseding the apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori; construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as it is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness⁸⁷-of-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-~~amplifying~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹². This ‘ecstatic releasement of existence to human-subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is what has ever always debunked human subpotent

dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as from the human
subpotent ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ of
recurrent-utter-uninstitutionalisation to our present positivism–procrypticism, as of an ‘ecstatic
releasement of existence to human-subpotency’ that is increasingly in teleological nested-
congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of
difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
epistemic-determinism²¹ ⁴⁴<amplifying/formative–epistemicity>causality~as-to-projective-
totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’, pointing to the ontological-
veracity of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>
correspondence with the full-potency of existence as of singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such
ontological-performance⁷¹-<including-virtue-as-ontology> correspondence solely as of
intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism conceivable human-
subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the
full-potency of existence for futural Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ as
of prospective notional~deprocrypticism 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–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹,
behind the successive registry-worldviews/dimensions logocentric constructs of
⁵⁵meaningfulness-and-teleology⁹⁹. 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’
induced for the successive prior institutionalisations in order, in Foucauldian terms of
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating⁸⁴ —
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality ‘seeding promise of human-subpotency ontological-performance⁷¹ -<including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-
nascence-as-of-its-coherence/contiguity’ towards its potentiative-attainment of
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, and so construed as of
‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’.
Thus the very essence of ‘notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-
determinism’ is the idea of ‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for

potentiative-attainment of singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism construed as of ‘ontologically-uncompromised—referentialism
 notional~deprocrypticism 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 institutionalisation⁸³reference-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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, as
 well as their correspondingly associated uninstitutionalised-threshold¹⁰² dereifying
 ‘<~~amplifying~~/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 as of temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ denaturing¹⁵
 ontological-performance⁷¹-<including-virtue-as-ontology>. Thus what is particular about the
 notional~deprocrypticism 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~deprocrypticism 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–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹, as
 well as their correspondingly associated uninstitutionalised-threshold¹⁰² dereifying
 ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 as of temporal/shortness-of-register-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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 singularisation⁹³/epistemic-immanence/veridical-epistemic-determinism construed
 as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as
 so-implied’, and so-facilitated with grander ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
 ontological-completeness³⁷). Insightfully, we can contemplate that the specific logocentric
 practices of the successive registry-worldviews/dimensions institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ are
 effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance⁷¹-
 <including-virtue-as-ontology>-correspondence-with-the-full-potency-of-
 existence’s~sublimating-nascence from intemporal-disposition dimensionality-of-

sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for
 potentiative-attainment of singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism construed as of ‘ontologically-uncompromised—referentialism
 notional~deprocrpticism 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
 institutionalisation⁸³reference-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as
 reasoning-from-results/afterthought, as well as their correspondingly associated
 uninstitutionalised-threshold¹⁰² dereifying ‘<amplituding/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) as of temporal/shortness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-

determinism construed as of ‘ontologically-uncompromised—referentialism
notional~deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’,
highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, of singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism which is ever always sought-and-resought by
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (that is, as of the
teleological wholeness/nested-congruence from non-rules—
apriorising/axiomatising/referencing—psychologism of recurrent-utter-ininstitutionalisation
towards prospectively preempting—disjointedness-as-of-⁸³reference-of-thought of
deprocrypticism); with ontologically-veridical singularisation⁹²/epistemic-immanence/veridical-
epistemic-determinism further implying, as of its potentiative-attainment of ontological-
performance⁷¹-<including-virtue-as-ontology> correspondence with existence/intrinsic-
reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> is as of ‘ecstatic singularity’. This
‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of

singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, and so-construed as of
 human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁵ différance/internal-dialectics/difference-deferral for
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity in ‘phenomenological
 ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively
 enframed logocentric constructs of ⁵⁵meaningfulness-and-teleology⁹⁹’, 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 ¹⁴de-mentation-
 (<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics) for the ¹⁷deprocrypticism~or~preempting—disjointedness-as-of-
⁸³reference-of-thought registry-worldview/dimension. Thus the <~~amplituding~~/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 reality of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing, 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-reification³⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism⁷¹ protracted-teleological-wholeness/nested-congruence-in-

reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-
 construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ construal
 of ⁵⁵meaningfulness-and-teleology⁹⁹; with the implication here that hitherto identitive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation³⁸-as-flawed-
 epistemic-determinism¹⁸ as-cloistered-within-the-same-⁸³reference-of-thought as implied with
 historical accounts and representations are incomplete, as ontologically-veridical
⁵⁵meaningfulness-and-teleology⁹⁹ is as of the aforementioned ‘reifying <amplifying/formative-
 epistemicity>totalising~metaphoricity⁵⁶-conception of existential-contextualising-contiguity³⁸’
 elaborateness of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing accounts of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-sublimating⁷⁴—
 <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-singularisation⁹²-as-
 veridical-epistemic-determinism⁷¹ protracted-teleological-wholeness/nested-congruence-in-

reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,—so-
 construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’). This is
 ontologically critical to understand because the wrong mental-reflex conception of
 uninstitutionalised-threshold¹⁰² as mainly being as of ‘human intemporal secondnature
 institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal
 and so as of the secondnature intemporal⁵¹/longness of the prior institutionalisation. This fails
 to factor in that all uninstitutionalised-threshold¹⁰² are rather a framework of ‘recurring
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹³/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 secondnature
 institutionalisation induced ¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-
 to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
 completeness⁸⁷), differential-formalisation-transference and habituation as of positive-
 opportunism⁷⁵; and thus fully reflecting the ontological-veridicality of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor. It is this ‘recurring
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-
 to-intemporal’ reality at all the successive uninstitutionalised-threshold¹⁰² that fundamentally
 reflect ‘the same fundamental human potentiation as of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor’ across all the registry-

worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ as involving successive ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ as of limited-mentation-capacity-deepening⁵²; geared towards more and more robust secondnatured institutionalisation ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing by its elaborateness of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’. This ‘partialisation of ⁵⁵meaningfulness-
 and-teleology⁹⁹’ operant technique of ‘reifying <amplituding/formative–
 epistemicity>totalising~metaphoricity⁵⁶-conception of existential-contextualising-contiguity³⁸’
 as ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing is convenient because by
 mental-reflex every registry-worldview/dimension will necessarily reflect its ⁵⁵meaningfulness-
 and-teleology⁹⁹ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as
 it wrongly implies and operates in its <amplituding/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 ⁵⁵meaningfulness-and-teleology⁹⁹’ operant
 technique for construing dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism as of defective representation of singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism brings to a registry-worldview’s/dimension’s 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’
 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’
 falling-short-as-needing-¹⁰³universalising-rules in construing existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ as of the prospective ¹⁰³universalisation institutionalisation
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thereof construed
 as preconverging-or-dementing¹⁹—apriorising-psychologism; ¹⁰³universalisation—non-
 positivism/medievalism ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’
 falling-short-as-needing-positivistic-¹⁰³universal-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—
 procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’
 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought,
 and thereof construed as preconverging-or-dementing¹⁹—apriorising-psychologism. From an
 singularisation⁹²/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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism is
 what actually generates the various registry-worldviews/dimensions institutionalisations as of
 their relative identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in-
 dissingularisation³⁸-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 <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—enframed-conceptualisation

denaturing¹⁵ of the prior registry-worldviews/dimensions institutionalisations ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for- aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’ meant to uphold existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of ⁵⁵meaningfulness-and-teleology⁹⁹. 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁶⁶’ 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~deprocrypticism-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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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-veridical⁵⁵ meaningfulness-and-teleology³⁹. It is further critical to understand that while¹⁰³ 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 secondnatured institutionalisation induced¹⁰³ 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/measuringinstrument⁸³reference-of-
 thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹' as
~~<amplituding/formative>wooden-language-(imbued—temporal—mere-~~
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 for aposteriorising/logicising/deriving/intelligising/measuring⁵⁵meaningfulness-and-teleology⁹⁹.
 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 transcendental⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness⁹⁷-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~⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-'nondescript/ignorable—void⁹⁹'-with-regards-to-prospective-apriorising-implications>))

constraining of the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ framework as
 of ontological-primemovers-totalitative-framework⁷². The constraining implications of
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of human
~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore
 existence is transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-
 subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-
 virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ as of a human temporal dimensionality-of-sublimating⁷⁴ —
~~<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 the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human limited-
 mentation-capacity-deepening⁵², and so as of prospective intemporal secondnature
 institutionalisation induced¹⁰³ 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. Central to any such prospective institutionalisation transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity⁵⁵ meaningfulness-and-teleology⁹⁹ is the
 fact that the human mind is not necessarily geared to come to terms with prospective relative-
 ontological-completeness³⁷-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-⁵⁵meaningfulness-and-
 teleology⁹⁹ pertinence; as the notion of crossgenerational¹⁴de-mentation-

<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics> herein highlighted has ever always been an unconscious human mental
 process, wherein the mental-disposition hardly places itself in a situation of explaining how its
 own very present mental-disposition comes about from preceding generations mental-
 dispositions and drawing the implications, in going beyond excogitative-blanking as of the
 present in a cloistered-consciousness but which is paradoxically necessarily the framework of
 such transcendently implying ⁵⁵meaningfulness-and-teleology⁹⁹. Thus the metaphoricity⁵⁶
 exercise of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is not one
 of necessarily eliciting instant ⁵⁵meaningfulness-and-teleology⁹⁹ ¹⁰³universal approbation but
 rather instigating ¹⁰³universal untenability as of ontological-primemovers-totalitative-
 framework⁷² for prospective ¹⁰³universal 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-
 reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-
 wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism'. Furthermore, the implications of 'notional-discontiguity/epistemic-
 discontiguity⁶²-with/falling-short-of prospective institutionalisation existential-contextualising-
 contiguity³⁸-in-reification³⁶' as of singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism as the latter reflects ontological-completeness-of-⁹³reference-of-thought, with
 regards to the construal of ⁵⁵meaningfulness-and-teleology⁹⁹ as teleologically-elevated or
 teleologically-degraded, is that the conception of ontological-veracity of ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, the
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³; with the possibility of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity arising as of crossgenerational induced
 metaphoricity⁵⁶. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity⁶²-
 with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁸-in-
 reification⁸⁶’ as of singularisation³²/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-
⁵⁵meaningfulness-and-teleology⁹⁹ underdevelopment issues'; human ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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-completeness^{87 83}reference-of-thought reflection of
 existential-contextualising-contiguity³⁸. Hence 'ontologically-veridical representations of
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification⁸⁶/contemplative-distension⁷⁶ (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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹', 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’, 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-⁵⁵meaningfulness-and-teleology⁹⁹ when construed as of the successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’; thus highlighting the fundamental recurrent ontological-veracity of ⁸³reference-of-thought-⁸⁴devolving-level of human temporal individuations dynamics as of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> at destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity⁶²-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’ thus reflecting vices-and-impediments¹⁰⁵ as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-

conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism'. Further, this
 'uninstitutionalised-threshold¹⁰²—by—institutionalisation recurrence paradox' of 'intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶' 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
⁵⁵meaningfulness-and-teleology⁹⁹ whether as of the preconverging-or-dementing¹⁹—apriorising-
 psychologism or postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 representation; as in reality existence as of existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶ never changes, and what is critical is grasping the ontological-performance⁷¹-
 <including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising
 existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity³⁸
 knowledge-reification⁸⁶ and so-construed as of difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-
 wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism' over identitive-constitutedness¹³-as-'epistemic-totality³⁶'-

derefication⁸⁶-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 ontological-contiguity⁶⁶—of-
the-human-institutionalisation-process⁶⁷ arises out of human intemporal individuation
dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
reification⁸⁶. reification⁸⁶ as such is teleologically reflected as of singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism as it reflects ontologically-veridical
⁵⁵meaningfulness-and-teleology⁹⁹; as reification⁸⁶ arises as of the de-
mentative/structural/paradigmatic ⁴⁴~~<amplituding/formative—epistemicity>~~causality~as-to-
projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism insight,
with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-‘human~~<amplituding/formative—epistemicity>~~totalising~purview-of-construal’ implies the
de-mentative/structural/paradigmatic ⁴⁴~~<amplituding/formative—epistemicity>~~causality~as-to-
projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ of
⁵⁵meaningfulness-and-teleology⁹⁹ as of the prospective relative-ontological-completeness⁸⁷-of-
reference-thought construed as ⁵⁴maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation over the prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought construed as ⁵⁰incrementalism-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-ontological-contiguity⁶⁶ of the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought which is in dereification⁸⁶ and the corresponding ontologically-flawed apriorising-
 teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of the
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought which is as of
 reification⁸⁶; wherein dereification⁸⁶ involves teleological pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation ⁵⁵meaningfulness-and-teleology⁹⁹ to the
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. This is because the lack of
 reification⁸⁶ wrongly implies that the <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-
 teleology⁹⁹-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
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
⁸³reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism,

positivism–procrypticism and deprocrypticism, 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<amplituding/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 dereification⁸⁶ of human ⁵⁵meaningfulness-and-teleology⁹⁹ is the fact that given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, ‘the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism³¹ ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’ is a secondnaturing process as of elicited and secondnatured positive-opportunism⁷⁵ of instigated ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/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 ⁵⁵meaningfulness-and-teleology⁹⁹ in skewing for ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> and

social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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 secondnaturating process of elicited and secondnatured positive-opportunism⁷⁵ as of ontological-primemovers-totalitative-framework⁷² articulation of ⁵⁵meaningfulness-and-teleology⁹⁹ by skewing for ¹⁰³universal-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-dereification⁸⁶’, that points out that hitherto the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has not been about ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-faith/inauthenticity⁶³ elucidatin/reification⁸⁶ of existential-contextualising-contiguity³⁸’, but rather a constraining positive-opportunism⁷⁵ secondnaturing to emancipating⁸³ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹; 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ even as it has rather been instigative as of a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism⁷⁵ as of prior-institutionalisation-reification⁸⁶ and uninstitutionalised-threshold¹⁰²-dereification⁸⁶’, is the fact that humankind is caught up in intemporal-reification⁸⁶ and temporal-dereification⁸⁶ 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 dementative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold¹⁰² dereification⁸⁶ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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 dereification⁸⁶ behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; —at base-institutionalisation—

ununiversalisation, there is ‘no constraining prospective reification⁸⁶ institutionalisation for
¹⁰³universalisation-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
 dereification⁸⁶ behaviour’ at its prospective ununiversalisation uninstitutionalisation; –at
¹⁰³universalisation–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 ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-that-is-not-positivising/rational-
 empiricism-based dereification⁸⁶ behaviour’ at its prospective non-positivism/medievalism
 uninstitutionalisation; at our positivism–procrypticism, there is ‘no constraining prospective
 reification⁸⁶ institutionalisation for preempting—disjointedness-as-of-⁸⁹reference-of-thought,-as-
 to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism’, thus 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-‘³¹<amplituding/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism dereification⁸⁶ behaviour’ at its
 prospective ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-

threshold¹⁰². In this regard as a further elucidation, a de-mentative/structural/paradigmatic temporal dereification⁸⁶ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ say on the basis of notions-and-accusations-of-sorcery is easily elicited-as-of-dereification⁸⁶ in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-as-of-⁸³reference-of-thought registry-worldview/dimension is necessarily one that supersedes mere ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’: as of the elicitation/cultivation of human dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’. This is validated by the fact that as of its instigation of prospective relative-

ontological-completeness³⁷-as-of-⁸³reference-of-thought behind the successive institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—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-reification³⁶’ had-and-has ‘no ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-reification³⁶
⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁶; such that in lieu of positive-opportunism⁷⁵ of
 secondnaturing ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,
 notional~deprocrypticism in its preempting—disjointedness-as-of-⁸³reference-of-thought rather
 all about arriving-short with no positive-opportunism⁷⁵ ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ by ‘failing to elicit any associated positive-

opportunism⁷⁵ to deprocrypticism’ as well as ‘eliciting ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge appreciation of ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification³⁶/contemplative-distension⁷⁶ (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 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹, as the very fact of ‘reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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
 dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-determinism. The full
 implications here is that a notional~deprocrypticism ontologically-uncompromised—
 referentialism singularisation⁷²/epistemic-immanence/veridical-epistemic-determinism construal
 of ⁵⁵meaningfulness-and-teleology⁹⁹ is more critically about eliciting the ‘subject intemporal-
 disposition sense of knowledge-and-virtue as of its ¹⁴de-mentation-(~~supererogatory~~~ontological-
 de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) for a fully
 protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian
 hermeneutics of the subject futural implications. Further, it is important to grasp that
 ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ 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~deprocrypticism 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-event³⁷ reasoning-through/messianic-
 reasoning’ as implied by its ontologically-uncompromised—referentialism

singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’; and so, as of ‘human ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’’ that supplants the notion of ⁸³reference-of-thought—‘categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹. It is untenable to construe of the ultimate potential of human emancipation without the eliciting of this more fundamentally authentic basis of human emancipation as of the overcoming of human limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-opportunism⁷⁵ to existential constraining’; as implied by ontologically-uncompromised—referentialism singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of-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-incompleteness³⁸-of-⁸³reference-of-thought that fail to mirror inherent existence as ‘ecstatic singularity’. Such implied transcendental ontological-construal is rather originarily/as-of-event³⁷ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought reasoning-

through/messianic-reasoning beyond prior reasoning-from-results/afterthought
 endemising/enculturating <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. We can appreciate that as of the
 ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 dereification⁸⁶ of
⁵⁵meaningfulness-and-teleology⁹⁹ will rather as of ‘no positivism/rational-empiricism
 constraining prospective reification⁸⁶ institutionalisation’ rather elicit spurious palliative adaptive
 dereification⁸⁶ dispositions as of human limited-mentation-capacity, however, when
 positivism/rational-empiricism originarily/as-of-event³⁷ 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 originarily/as-of-event³⁷ reification⁸⁶ construed futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective
 deprocrypticism/preemption-of-procrypticism-as-of-⁸³reference-of-thought equally do apply
 with regards to our positivism—procrypticism dereification⁸⁶ beyond our positivism-
 procrypticism ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 spurious palliative adaptive dereification⁸⁶ 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

singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism thus enabling the
 aetiologisation/ontological-escalation behind the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ and specifically for futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism. 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 dereification⁸⁶; the concepts of reification⁸⁶ and dereification⁸⁶ equally
 extend within a given registry-worldview/dimension ⁸³reference-of-thought as framework of the
⁸³reference-of-thought-⁸⁴devolving 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ implications) critically construing ‘uninstitutionalised-threshold¹⁰²
 dereification⁸⁶’ as the uninstitutionalised-threshold¹⁰² temporal-and-flawed ontological-
 performance⁷¹-<including-virtue-as-ontology> (as of <amplituding/formative>wooden-
 language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹)) 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
⁵⁵meaningfulness-and-teleology⁹⁹ as of ontological-normalcy/postconvergence
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism in relative apriorising-
 teleological-elevation-in-ontological-contiguity⁶⁶ as of deeper limited-mentation-capacity de-
 mentative/structural/paradigmatic ⁴⁴<amplituding/formative—epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, while the conception of dereification⁸⁶ as of uninstitutionalised-threshold¹⁰² in prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought reflects ontologically-flawed⁵⁵ meaningfulness-and-teleology⁹⁹ dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification³⁶-by-dereification⁸⁶ knowledge-notionalisation, singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification⁸⁶’ so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of notional~deprocrypticism without passing through the prior institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’, while dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism existentially-implied as of notional~reification³⁶/dereification⁸⁶ as to human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² effectively reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of prior successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> towards the attainment of

deprocrypticism. Thus reification⁸⁶ aetiologisation/ontological-escalation is implied as of human ontological-performance⁷¹-<including-virtue-as-ontology> potentiative-aspiration for singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the reification⁸⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹ as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that reflects intemporal value reference, and not the <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. reification⁸⁶ as such points out intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-examining/mutual-contending of the prospective relative-ontological-completeness⁸⁷-of-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-¹⁰³universalising-rules with base-institutionalisation—ununiversalisation to then contend with ¹⁰³universalisation, and falling-short-as-needing-positivistic-¹⁰³universal-rules with ¹⁰³universalisation—non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of-⁸³reference-of-thought with our positivism—procrypticism to then contend with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or—

preempting—disjointedness-as-of-⁸³reference-of-thought. 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/akrasitic-drag³³, as they reify ⁵⁵meaningfulness-and-teleology⁹⁹ by their peregrinations to construe of the de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism reified insight. The insight here about reification⁸⁶ is that all their intemporal value references are rather as subsumed in their ‘positivistic reification⁸⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the ¹⁰³universalisation–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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ from a prospective singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing^{15 55}meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹. This points out that as of its very own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, a registry-worldview/dimension ⁸³reference-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 ⁵⁵meaningfulness-and-teleology⁹⁹, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism-procrypticism as from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷ perspective. The fact is no registry-worldview/dimension as of its

temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹

<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹’, 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~deprocrypticism-prospective-sublimation)⁹⁰ intemporal/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of the prior institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² in ‘notional-discontiguity/epistemic-discontiguity⁵²-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 dereification⁸⁶ 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/dereification⁸⁶ of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷). With such charlatanism certainly knowing better but opting for denaturing¹⁵ conceptions of value reference as of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-sublimating³⁴—<amplituding/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
 ‘charlitanic’ 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 medieval-scholasticism for its validation, as it construed that the latter wasn’t
 meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied
 transcendental knowledge as of prospective relative-ontological-completeness⁸⁷-of-⁸⁸reference-
 of-thought; and in due course, by its ontological-primemovers-totalitative-framework⁷²
 constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that
 it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual
 tedium today increasingly fails to elicit the full re-originary–as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-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 ⁵⁵meaningfulness-and-teleology⁹⁹’. 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 dereification⁸⁶, the notion of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-⁸³reference-of-thought for ontologically-

veridical ⁵⁵meaningfulness-and-teleology⁹⁹ is easily misconstrued since denaturing¹⁵ of meaning in dereification⁸⁶ will be teleologically-elevated and meaning produced as of reification⁸⁶ will be teleologically-degraded; as so blatantly obvious particularly with the dereification⁸⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 dereification⁸⁶ and reification⁸⁶ contrast. However, compounding this situation making relevant the need to contrast reification⁸⁶ and dereification⁸⁶ and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance⁷¹-<including-virtue-as-ontology> manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing¹⁵ of the <amplituding/formative-epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹; 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
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social
 psychopathy. In this latter case of contrasted reification⁸⁶ and dereification⁸⁶ 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-dereification⁸⁶-dissemination²⁷ -
 implications’ construed as the ‘variance/discrepancy of ⁵⁵meaningfulness-and-teleology⁹⁹’ as-of-
 prospective-relative-ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism and as-of-prior-relative-ontological-incompleteness⁸⁸-preconverging-
 or-dementing¹⁹—apriorising-psychologism respectively; it is only ontologically-veridical
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ from the projected ‘notional—singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-
 prospective-relative-ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism recognising this ‘preconverging-or-dementing¹⁹—apriorising-
 psychologism and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 variance/discrepancy of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-completeness⁶⁷ apriorising-teleological-elevation-in-ontological-
 contiguity⁶⁶ and as of dereifying temporal-as-psychopathic-and-social-
 psychopathic/invalid/preconverging-or-dementing¹⁹—apriorising-psychologism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-
 ontological-incompleteness⁸⁸-apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁸—qualia-schema> (psychopathic and social
 psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring
⁵⁵meaningfulness-and-teleology⁹⁹ can even be then articulated as ontologically-veridical
 exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking⁷⁰
 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can be construed as
 human limited-mentation-capacity
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification⁸⁶ as
 ‘apriorising-teleological resetting of <amplifying/formative—
 epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹ as of
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective
 deprocrypticism-as-ontological-completeness-of-⁸³reference-of-thought’, construed as of

difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷, -so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism'; with the various prior
 registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> rather successively as
 lesser and lesser dereification⁸⁶-levels towards the notional~deprocrypticism reification⁸⁶.
 Consider in that with regards to 'the very same physics <amplifying/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality', its reification⁸⁶ as 'apriorising-teleological
 resetting of <amplifying/formative-epistemicity>totalising/circumscribing/delineating
⁵⁵meaningfulness-and-teleology⁹⁹ to the prospective relative-ontological-completeness⁸⁷-of-
 physics-axiomatic-construct' implies that de-mentatively/structurally/paradigmatically
 'traditional classical mechanics axiomatic-construct' is dereified as of its prior relative-
 ontological-incompleteness⁸⁸ to theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs which is rather reified as of its prospective relative-ontological-
 completeness⁸⁷; such that interestingly to construe, as of ontological-veridicality, the reality of
 'traditional classical mechanics axiomatic-construct' requires rather assuming/departing-from an
 understanding of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as implied by
 the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in
 articulating ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ from this projected 'notional—
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism' as of theory-of-
 relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or
 attitude/mental-disposition/care-and-episteme⁵ over 'traditional classical mechanics axiomatic-

construct', and so-implied as of 'disseminative-notional-discontiguity/epistemic-discontiguity⁶²—contrastive-reification³⁶-dissemination²⁷-and-dereification⁸⁶-dissemination³⁷-implications' construed as the 'variance/discrepancy of⁵⁵ meaningfulness-and-teleology⁹⁹' as of prospective relative-ontological-completeness⁸⁷ and as of prior relative-ontological-incompleteness³⁸. Note that on the imaginary supposition that no such prospectively projected 'notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism' existed as 'providing the ontological-veridicality insight-of-completeness for reifying⁵⁵ meaningfulness-and-teleology⁹⁹', mental-dispositions in prior relative-ontological-incompleteness³⁸ will falsely go on reasoning with 'traditional classical mechanics axiomatic-construct' by identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁸ 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-completeness³⁷ will point out that such 'traditional classical mechanics axiomatic-construct' identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁶-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 the⁸³ reference-of-thought-level, for instance, with regards to the fact that our positivism—procrypticism registry-worldview/dimension doesn't recognise-nor-register any such notion as⁸⁶ procrypticism—or-disjointedness-as-of-⁸³ reference-of-thought that speaks of our prospective preconverging-or-dementing¹⁹—apriorising-psychologism at our prospective positivism—procrypticism uninstitutionalised-threshold¹⁰², and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or—
 preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension
 prospective relative-ontological-completeness⁹⁷. 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 ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought uninstitutionalised-threshold¹⁰² (just as notions-and-accusations-of-
 sorcery in a ¹⁰³universalisation–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
¹⁰³universalisation–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-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension and not our
 positivism–procrypticism, in articulating ontologically-veridical difference-conflatedness¹²-as-
 to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ from this
 projected ‘notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’
 as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought perspective
 or attitude/mental-disposition/care-and–episteme⁵ over our positivism–procrypticism, so-
 implied as of their disseminative-notional-discontiguity/epistemic-discontiguity⁶²—contrastive-

reification⁸⁶-dissemination⁷⁷-and-dereification⁸⁶-dissemination⁷⁷-implications. But then just as the reflex mental state and attitude/mental-disposition/care-and-episteme⁵ in a ¹⁰³universalisation-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) reflex mental state and attitude/mental-disposition/care-and-episteme⁵ in our positivism-procrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical~de-mentation of our positivism-procrypticism at its uninstitutionalised-threshold¹⁰²; and as we falsely go on to construe existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification⁸⁶ by adopting the positivism-procrypticism dereifying perspective or attitude/mental-disposition/care-and-episteme⁵ in its prior relative-ontological-incompleteness³⁸ in an exercise of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism⁷⁷-slantedness is ¹⁰³universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification⁸⁶ 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/dereification⁸⁶ arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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/encultured 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-⁵⁵meaningfulness-and-teleology⁹⁹ underdevelopment issues. This underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought

⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity⁵⁶ of analysis, as of difference-conflatedness¹²-as-to-
totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁵⁶—of-the-
human-institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism’, highlights that human mental-disposition as of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor operates in its <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-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’;
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–procrypticism self-consciousness psychology to attend to living-development–as-
to-personality-development, institutional-development–as-to-social-function-development,
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ underdevelopment
issues/problems directly related to the lack of ‘futural Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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 ¹⁰³universalisation–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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought mindset to tackle prospective issues warranting a ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought self-consciousness psychology? The ‘postmodern ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁹⁹’-with-regards-to-prospective-apriorising-implications>)) as spurring Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as implied by postmodern ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹². Overall ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵³’ is ontologically validated as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ metaphoricity⁵⁶ behind the successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of registry-worldviews/dimensions in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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 ‘postmodern¹⁷ deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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<~~amplituding~~/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<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’. Thus the former is a reflection as of its postconverging-or-dialectical-thinking²⁰—apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing¹⁹—apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening⁵² speaks to the ontological-veridicality that human ⁵⁵meaningfulness-and-teleology⁹⁹ ‘is ever always about successive ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation-about existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’⁹ for prospective relative-ontological-completeness⁸⁷ inducing existential-instantiations devolved meaningfulness’, so-construed as human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵ différance/internal-dialectics/difference-deferral as of <amplifying/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought-⁸⁴devolving; with such apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care-and-episteme’⁵ for prospective institutionalisation superseding/overriding successive ‘interiorisation attitude/mental-disposition/care-and-episteme’ at uninstitutionalised-threshold¹⁰² as successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ metaphoricity⁵⁶ impetus in dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension⁷⁶ 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,¹⁰³ universalisation from base-institutionalisation-universalisation, positivism from ¹⁰³universalisation-non-positivism/medievalism and prospectively notional~deprocrypticism from positivism~procrypticism as reflecting the overall notional~conflatedness¹² of notional~deprocrypticism protensive-consciousness as the ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care-and-episteme’⁵. Insightfully, this author further addresses the common criticism of postmodern-thought with regards to virtue, as of postmodern implied⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-

singularisation⁹². De-mentatively/structurally/paradigmatically a registry-
 worldview's/dimension's ⁸³reference-of-thought points fundamentally to its 'underlying
⁸³reference-of-thought—⁶categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹'
 with regards to the latter's 'temporality⁹⁸-as-shortness-of-register-of—⁵⁵meaningfulness-and-
 teleology⁹⁹ to intemporality⁵¹-as-longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹
 ontological-performance⁷¹-<including-virtue-as-ontology>' as of notional-contiguity/epistemic-
 contiguity⁶⁴-<profound-supererogation⁹⁶-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 <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 existential possibilities of the registry-worldview's/dimension's vices-and-impediments¹⁰⁵ as
 fundamentally bound to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 'underlying ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹';
 and so beyond just <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and ad-hoc palliative resolutions. Consider
 in this regard the temporal ontological-performance⁷¹-<including-virtue-as-ontology> as of say a
 postlogism⁷⁷-slantedness or any other temporal or derived-temporal mental-disposition
 associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or
 medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that
 social-setup has an

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification⁸⁶ that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’, 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹’, construed as ‘transcendental ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional~deprocrypticism as of its preempting—disjointedness-as-of-⁸³reference-of-thought over our positivism—procrypticism disjointedness-as-

of-⁸³reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness³⁷-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought and so over our positivism-procrypticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments¹⁰⁵ of our ‘so-prospectively deprocrypticism-construed’ ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought 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 ‘¹⁰³universal projection implications attitude/mental-disposition/care-and-episteme⁵ event³⁷-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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-

dispositions as of ‘mutual temporal/shortness-of-register-of–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ as of ‘¹⁰³universal projection implications attitude/mental-disposition/care–and–episteme⁵ event³⁷-or-operant implications to all and sundry’; such that fundamentally, such <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)<amplifying/formative> 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/procrypticism with regards to our positivism–procrypticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> thus effectively implies deneuterising⁴⁶ ‘exteriorisation attitude/mental-disposition/care–and–episteme⁵’ of ⁵⁵meaningfulness-and-teleology⁹⁹–as-metaphoricity⁵⁶ superseding/overriding the prior ⁸³reference-of-thought temporally ⁵⁷neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme⁵’ of ⁵⁵meaningfulness-and-teleology⁹⁹. 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-completeness⁹⁷-of-⁸³reference-of-thought. This very much differs from <amplifying/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ ontological-contiguity⁶⁶ palliative virtue constructs as of variance of the very same ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, and thus implies temporally ⁵⁷neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme⁵⁷’ of ⁵⁵meaningfulness-and-teleology⁹⁹. 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—⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Such an ontological-contiguity⁶⁶ <amplifying/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 ⁵⁵meaningfulness-and-teleology⁹⁹ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 the vices-and-impediments¹⁰⁵ of each registry-worldview/dimension in want of its ‘pure-
 ontology’ virtue resolution as of aetiologisation/ontological-escalation. In this regard such
 palliative virtue constructs overlooking fundamental underlying de-
 mentative/structural/paradigmatic ontological implications about our ‘modern take
 attitude/mental-disposition/care–and–episteme⁵’ reflected by the ‘postmodern
¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care–and–episteme⁵’ with regards to social-stake-contention-or-confliction changing
 temporal constraints, temporal ⁵⁵meaningfulness-and-teleology⁹⁹ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> frameworks and temporal mandarinism and
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ existentialising—
 enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition> frameworks and temporal mandarinism and
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 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-distension⁷⁶, 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 events³⁷ driving virtue transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of prospective relative-ontological-completeness³⁷-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can't ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ 44<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶' as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as of its ontological reflection in Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ that virtue transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-

existential-unthought⁶. 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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) vices-and-impediments¹⁰⁵, as of the prospective/new superseding ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹. Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold¹⁰². Thus the ‘field of conception’/notional~conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as its implications as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating

implications of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-⁸³reference-of-thought-by-reification³⁶/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~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ that endemise-and-enculturate its vices-and-impediments¹⁰⁵ by prospective ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

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/dimension⁸³reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ of⁵⁵meaningfulness-and-teleology⁹⁹. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness⁸⁸ perspective/framing/reference/horizon’ constitutedness¹³ construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness⁵⁷neuterising, 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 the⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism. However, it is equally critical to grasp the double-gesture reification⁸⁶ implied in such a postmodern-as-suprastructural conception of ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹². 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ of such organic-knowledge construed in intemporality⁵¹ as supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism to such mere ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹.

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 ¹⁰³universal 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² posture that allows for ¹⁰³universal 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 reification³⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of any specific human society relative-ontological-incompleteness⁸⁶-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 ¹⁰³universal values, and so as of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal 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 ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷}. 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹ as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘¹⁰³universal projection implications attitude/mental-disposition/care-and-episteme⁵ event³⁷-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/authenticity⁵⁸ 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~deprocrypticism-prospective-sublimation)⁹⁰ creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification⁸⁶ insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ shows that there has always been beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘institutional investment’ that is not always just of erudite ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness⁸⁷-of-axiomatic-constructs-and-⁸³reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity⁶³ undermining of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ due to ‘lack of social ¹⁰³universal-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-⁵⁵meaningfulness-and-teleology⁹⁹; 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-primemovers-totalitative-framework⁷², and so divulged by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²; as prior human ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs constitutedness¹³, but rather it is by conflatedness¹² with regards to ‘the very same physics <~~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 ⁶⁰nonpresencing-<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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁷neuterising 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-deepening⁷² 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 ⁵⁷neuterising with

deneuterising¹⁶—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of ⁵⁵meaningfulness-and-teleology⁹⁹ as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional~deprocrypticism perspective/framing/reference/horizon. 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-supererogation⁹⁶—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 of⁵⁵ meaningfulness-and-teleology⁹⁹ including oneself-as-human-as-mortal, as it is human mortality-as-temporality⁹⁸ that is rather what is in need for further Being and consciousness development. Thus the de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension⁸³ reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the 'subsumptive inventing' of the prospective ontological possibilities of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought over human normativity/conventioning as of the latter's prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-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,¹⁰³ universalisation~non-positivism/medievalism, and positivism~procrysticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by

their successively-given mechanical-knowledge in temporality⁹⁸-as-of-neuterisation⁵⁸/relative-
 ontological-incompleteness⁶⁸/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-completeness³⁷-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-
 incompleteness³⁸, 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 ¹⁰³universal-transparency¹⁰⁴-(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-completeness³⁷-of-axiomatic-construct-or-⁸³reference-of-
 thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay²
 comes into terms with both ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and
⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> on the basis of the
 prospective relative-ontological-completeness³⁷/ontological-contiguity⁶⁶ of the latter over the
 prior relative-ontological-incompleteness⁸⁸ of notional-discontiguity/epistemic-discontiguity⁶²-

<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-
 construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-
 aposteriorising-or-logicising²² but rather difference-in-nature/difference-in-apriorising-or-
 axiomatising²³ between ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and
⁶⁰nonpresencing-<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-completeness³⁷ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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
¹⁰³universalisation ⁵⁵meaningfulness-and-teleology⁹⁹ without first developing a
 ‘¹⁰³universalisation mindset perspective/framing/reference/horizon as of preclusive-
 consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’;

for a ‘¹⁰³universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic ⁵⁵meaningfulness-and-teleology⁹⁹ without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’ to grasp notional~deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional~deprocrypticism 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-incompleteness⁸⁶-of-⁸³reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social ¹⁰³universal-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 ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising²³/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the consciousness in ontological-contiguity⁶⁶/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and as unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, and not ⁵⁰incrementalism-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁶⁰nonpresencing-<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-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-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 <~~amplituding~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-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 ⁶⁰nonpresencing-<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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³. But existence/ontology’s-directedness-as-Being as of ⁶⁰nonpresencing-<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--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and re-projects/re-anticipates ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ implications to the so-renewed ‘underlying <amplitudinal/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity⁵⁶-signification within such renewed ‘underlying <amplitudinal/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as recurrently pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism possibilities relation to ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and ⁶⁰nonpresencing-<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-⁵⁵meaningfulness-and-teleology⁹⁹ as ⁷⁹presencing—absolutising-identitive-constitutedness¹³. 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-⁵⁵meaningfulness-and-teleology⁹⁹ as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the 'drawback implications' of our positivism~procrypticism episteme as of its constitutedness¹³ with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay² with respect to our ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. Galileo could well had possibly recasted his implied positivism ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁶⁰nonpresencing-or-withdrawal-or-metaphysics-of-absence-(implicated-

epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>-
or-transcendental-reasoning-of-event³⁷-as-prospective-ontology-origination
perspective/framing/reference/horizon of positivism ⁵⁵meaningfulness-and-teleology⁹⁹ we
entertain today. Likewise, as of such metaphoricity⁵⁶ episteme, the ⁵⁵meaningfulness-and-
teleology⁹⁹ 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 reification³⁶ reality for construing human knowledge amounts to a quasi-
psychoanalytic-unshackling, as it reflects the fact that The-Given as of
existentialism/thrownness/facticity is always an insufficiently/poorly developed
perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring
for profundity and completeness. Such that this double-gesture reification³⁶ of the textuality-
driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with
Foucault, deconstruction with Derrida, etc., and this together with transversality-of-affirmative-
and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ complementarity and
criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what
is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the

blind men striving to determine what an elephant is, but with each one saying authentically what they find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity⁶⁸. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to open up new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity⁶³ critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification⁸⁶ as of its transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon before contention/argumentation as of any given perspective/framing/reference/horizon, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an un insightful literal and shallowminded/banal/flimsy reading; and with the ultimate outcome that all such naïve un insightful literal and shallowminded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such

‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling are necessarily construed as of a double-gesture reification⁸⁶ that supersedes the ordinariness/banality of day to day social existence analysis as of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-completeness³⁷-of-⁸³reference-of-thought-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness³⁸-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 ⁵⁵meaningfulness-and-teleology⁹⁹ while the latter is an existential-extrication/temporal/non-ontological relationship with ⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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-⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—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-mentativity⁸³ reference-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 ¹⁰³universal-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—⁵⁵meaningfulness-and-teleology⁹⁹-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—<amplifying/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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁰³universal consequential implications. This author as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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 <amplifying/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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹. In other words, all concepts, notions as of ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹, are made to have their internal-dialectics/différance as of ⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into more profound and more complete ⁵⁵meaningfulness-and-teleology⁹⁹. 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 ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ comes down to the capacity of arriving at the very essence of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ in relative-ontological-completeness³⁷. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern de-mentating/structuring/paradigming with Heidegger's criticism of Hegelian dialectics, with the latter construed by this author as 'not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework⁷²', but rather dialectical discretion, imagination and speculation 'as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity⁶⁶' as herein implied by this author with 'the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ congruent,-cogent-and-operant entailing framework of ontological-contiguity⁶⁶'. 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁷neuterising as well as the ultimate deneuterising¹⁶—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity⁶³ is equally elicited by ‘lack of social ¹⁰³universal-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/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating⁷⁴—~~amplitudinal/formative~~>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). Such conflatedness¹² imbued in postmodern-thought address more than just constitutedness¹³ implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree ¹⁰³universal 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 ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism disjointedness-as-of-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—procrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human ⁵⁵meaningfulness-and-teleology⁹⁹ is always at the crossroads of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and its ontologically undermining metaphysics-of-presence--<implicit-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)

construal as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and in
 conjugation with perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 implications as of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁶; ensuing out of human
 <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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of the
 notional~conflatedness¹² of notional~deprocrypticism is marked by a mental-disposition of
 temporal-concatenation-to-intemporality⁵¹ or intemporal-projection/longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹ to temporal-projection/shortness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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--<implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷, 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-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification as an uninstitutionalised-threshold¹⁰² corollary to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷’ likely to induce the ‘denaturing¹⁵ of any given presence institutionalisation consciousness⁸³reference-of-thought conflatedness¹² of⁵⁵meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰²’ as of the dynamic elicitation of constitutedness¹³ as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism⁷⁷s and conjugated-postlogism⁷⁷s associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing¹⁵ of⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as

<amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universalisation
 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~deprocrypticism 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-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-
teleology⁹⁹ arises because the ontological-contiguity⁶⁶—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 ¹⁰³universal-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-
sublimating⁷⁴—<~~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-supererogation⁹⁶ when it comes to social-stake-contention-or-
confliction where there is lack of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷), giving room for human shallow-limited-mentation-capacity as of
beyond-the-consciousness-awareness-teleology⁹⁹~<in-existential-extrication-as-of-existential-
unthought>⁶ at uninstitutionalised-threshold¹⁰²; such that at the uninstitutionalised-threshold¹⁰² in
given ⁷⁹presencing—absolutising-identitive-constitutedness¹³, the disposition to threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹~apriorising-psychologism is elicited as of covert-shallow-limited-
mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification

undermining ontological-performance⁷¹-<including-virtue-as-ontology>. In other words, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is achieved by undermining-and-overcoming the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification’ of the prior registry-worldview’s/dimension’s <amplifying/formative—epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview’s/dimension’s <amplifying/formative—epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-⁸⁴devolving. However, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification’ is bound to arise anew at the prospective institutionalisation⁸³reference-of-thought uninstitutionalised-threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of⁸³reference-of-thought, thus requiring again prospective institutionalisation as of⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation conflatedness¹² inducing social¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷) as of a new prospective institutionalisation⁸³reference-of-thought to further undermine-and-overcome the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism for covert-

shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing¹⁵-as-of-circular-complexification' with respect to social-stake-contention-or-confliction. The reason why social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is empowering for prospective institutionalisation in superseding uninstitutionalised-threshold¹⁰² lies in the fact that the 'succession of premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' idiosyncrasy as of human thrownness in existence that allowed for prior institutionalisations are inherently predicated on their successive social ¹⁰³universal-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—⁶categorical-imperatives/axioms/registry-teleology⁹⁹ as ~~<amplituding/~~formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) thus failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, the supposedly implied assumption though false is one of social ¹⁰³universal-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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) elucidation of prospective institutionalisation reflecting the inherent veridicality

of the uninstitutionalised-threshold¹⁰² in its beyond-the-consciousness-awareness-teleology⁹⁹-
<in-existential-extrication-as-of-existential-unthought>⁵ collapses it. Thus the ‘notion of limited-
mentation-capacity’ is basically the ‘underlying veridical human ⁵⁵meaningfulness-and-
teleology⁹⁹ notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-
constitutedness¹³ consciousnesses flawed conceptualisation perspectives’ construed as
ontologically-flawed constructs in terms-as-of-axiomatic-construct of ‘⁵⁷neuterising as of
<amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
thought-⁸⁴devolving’ whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁵, and so elucidated from the ontological-
normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective of
notional~deprocrpticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-
conflatedness¹² protensive-consciousness sound conceptualisation perspective’. In so doing, the
latter reflects the limited-mentation-capacity dynamism of ⁵⁵meaningfulness-and-teleology⁹⁹ as
of notional~deprocrpticism as well as temporal-to-intemporal individuations mental-
dispositions, by way of deneuterising¹⁶—referentialism, in lieu of ⁵⁷neuterising. 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-constitutedness¹³
consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed
constructs of ⁵⁷neuterising, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of temporal projections as of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of conflatedness¹²

sublimity/sublimation/~~supererogatory~~~de-mentativity, is that from a creative perspective: the notion of a given ⁵⁷neuterising is equinominal/equivalent with a given ⁷⁹presencing—absolutising-identitive-constitutedness¹³, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this ⁵⁷neuterising that human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is achieved from the prospective notional~conflatedness¹² of notional~deprocrypticism and so by deneuterising¹⁶—referentialism, which is equinominal/equivalent to ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the successive registry-worldviews/dimensions <~~amplifying~~/formative~epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’ as of their given neuterisation⁵⁸, construed as equinominal/equivalent with their successively given ⁵⁷neuterising. 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~deprocrypticism that produces the ontologically-veridical ⁴⁹historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. 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-⁵⁵meaningfulness-and-teleology⁹⁹ rather defectively as of mechanical-knowledge construal in existential instantiations’, inducing prospective ⁵⁷neuterising. This disparateness is increasingly

closed-down all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ from recurrent-utter-uninstitutionalisation to positivism—procrypticism, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 candidty/candour-capacity’ can be garnered as of metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>) wherein across the successive registry-worldviews/dimensions a notional~deprocrypticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness⁶⁷-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-⁵⁵meaningfulness-and-teleology⁹⁹ and the latter in relative shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹/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~deprocrypticism with regards to ‘¹⁴de-mentation-
 <supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of presencing-as-prospective as from its very own ⁸³reference-of-thought in grasping alterations of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ though ancillary as to the possibility of eventual cumulating of ‘historial différance’ realterations of ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism future perspective ‘futural

différance construed suprastructurally as being fully aware of ⁸³reference-of-thought-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-
teleology⁹⁹’ 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-⁸⁴devolving-as-of-instantiative-context that the ‘<amplifying/formative>wooden-
language-(imbued—temporal—mere-form/virtualities/dereification³⁶/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of prior/transcended/superseded registry-
worldview/dimension’ imply it is not-upholding/failing intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
existential-extrication-as-of-existential-unthought>’), 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-
 dialectical~de-mentation—stranding-or-attributive-dialectics>). In other words, such a ‘futural
 différance’ is predicated on what is implied by conflateness¹² as of
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of intrinsic-reality/ontological-veridicality as
 it supersedes as an opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ the
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable~void⁵⁹’-with-regards-to-prospective-apriorising-implications>) beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. A candidty/candour-
 capacity notional~deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of ‘futural différance’ is one
 that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions~existentialism-form-factor with respect to
⁵⁵meaningfulness-and-teleology⁹⁹, and thus grasp as of knowledge-notionalisation that any
 implied ⁵⁵meaningfulness-and-teleology⁹⁹ should be construed by conflateness¹²

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹ and the
 latter in relative shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹/distractiveness’ in
 order to better skew for intemporality⁵¹/longness as ontology. So a futural différence necessarily
 projects de-mentatively/structurally/paradigmatically conflatedness¹² ⁴⁴<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹ and the latter in relative
 shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹/distractiveness’ as to imply the
 ontologically-veridical construal of human relations ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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 institutionalisations⁸³reference-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 of⁵⁵meaningfulness-and-teleology⁹⁹ ‘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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶ as of ‘the concatenation of intemporal-
 projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-
 intemporal-projection’. Consider a metaphysics-of-absence-(implicated-epistemic-veracity-of-
⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) elucidation with
 regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for
 instance which by some token has sustainable-and-learned access to basic but greatly enhancing
 productive techniques from travellers of a positivistic culture but without a substantial
 corresponding organisational and institutional diffusion associated with such greatly enhancing
 productive techniques due to the very brief nature of the encounter or
 disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-
 mentatively/structurally/paradigmatically have degenerative effect on such an animistic social
 organisation wherein this isn’t enhancing of the society’s social organisation and relations and
 will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such
 cases abounds with many native societies so disrupted by culturally alienating positivistic
 material diffusion. Human material/technical development and corresponding mentality as of
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ are inextricable and critical
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷ including our positivism-procrypticism registry-
 worldview/dimension. Inevitably the disparity of being thrown in the midst of technical
 development associated with ‘the underdevelopment of Being construed herein as of
 individuation-level and registry-worldview/dimension-level disjointedness-as-of-⁸³reference-of-

thought with respect to our positivism–procrypticism registry-worldview/dimension’ is by itself a de-mentative/structural/paradigmatic basis for human vices-and-impediments¹⁰⁵ whether at a micro-level interactional or macro-level social and political de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory de-mentating/structuring/paradigming as of constitutedness¹³, rather than intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming as of conflatedness¹² as enabling and upholding the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Without the development of Being à la Heideggerian imagination the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself comes to a halt as of failing of Being transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism¹⁰⁰ of
 Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to
 attain base-institutionalisation—ununiversalisation, which requires the same as of
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism to attain ¹⁰³universalisation—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—procrypticism,
 and which prospectively requires the same as of preempting—disjointedness-as-of-⁸³reference-
 of-thought,-as-to-‘³¹<~~amplituding~~/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism 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-⁵⁵meaningfulness-
 and-teleology⁹⁹ and the latter in relative shortness-of-register-of-⁵⁵meaningfulness-and-
 teleology⁹⁹/distractiveness’, implied with regards to Being underdevelopment across the
 successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-
 veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity behind the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can and is often usurped by
 eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the
 commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a
 denaturing¹⁵ construal in terms—as-of-axiomatic-construct that are effectively divorced and

subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁹⁹’-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—⁵⁵meaningfulness-and-teleology⁹⁹; 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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/¹⁰³universal/transcendental/⁵⁴maximalising-

recomposuring-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-⁵³logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>, that is inherently in circularity/recurrence/repetition/repeatability⁹ thus
requires ontological-reconstituting-as-to-conflatedness¹². postlogism⁷⁷ is thus an expansive
construct developing into conjugated-postlogism⁷⁷ associated with endemising/enculturationg
social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-
teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as mental-
dispositions finalities/determinations inducing disjointedness-as-of-⁸³reference-of-thought-as-
misappropriated-meaningfulness associated with procrypticism. 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 ⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁵⁵meaningfulness-and-teleology⁹⁹. While postlogism⁷⁷ is
 akin to the ‘defect of the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements itself’ (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) besides the ‘specific
 act of aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
 measurements’ for producing veridical ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ‘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/teleology⁹⁹). This elucidation of
 postlogism⁷⁷ in comparison with the implications of a defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements provides a comprehensive insight about the underlying ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> associated with postlogism⁷⁷-as-of-¹⁰compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ 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’ (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) 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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-teleology⁹⁹al-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-⁸⁴devolving-as-of-instantiative-context)' which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ falsely/deceptively induced by the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of infinite deception possibilities with respect to the infinite possibilities of 'perfect ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶' on the false basis of the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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 ‘⁵⁵meaningfulness-and-teleology⁹⁹’ (aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements) based on the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> related to as being of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² wrongly undermines/dismantles

the ‘existential ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is ‘reflected as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’ in relation to veridical ‘existential ⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁵meaningfulness-and-teleology⁹⁹ (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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring—
 purpose—of-obtained-measurements due to the ‘covert negative vista’ of the ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> as well as derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> (derived relation to the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements as being ‘correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements’). Thus technically speaking all elocution associated with the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-
 obtained-measurements (perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>), as ⁵⁵meaningfulness-and-teleology⁹⁹ is de-
 mentatively/structurally/paradigmatically constrained as to threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 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 ⁵⁵meaningfulness-and-teleology⁹⁹; with appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² de-mentatively/structurally/paradigmatically implying ‘appropriate devolving ⁵⁵meaningfulness-and-teleology⁹⁹ of reference’, ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> de-mentatively/structurally/paradigmatically implying ‘perverted devolving ⁵⁵meaningfulness-and-teleology⁹⁹ of reference’ and derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> de-mentatively/structurally/paradigmatically implying ‘derived-perverted devolving ⁵⁵meaningfulness-and-teleology⁹⁹ of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its ⁵⁵meaningfulness-and-teleology⁹⁹ as neuter/conviction-as-to-profound-supererogation⁹⁶-or-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-⁸³reference-of-thought behind its perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, that induces a derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; in the sense that while a relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as the non-positivism/medievalism mindset/⁸³reference-of-thought will certainly be enabling for a non-positivism/medievalism type of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like notions-and-accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability⁹ (as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a positivistic mindset/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—⁵⁵meaningfulness-and-teleology⁹⁹) ⁸³reference-of-thought’, likewise a mindset/⁸³reference-of-thought of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness⁸⁸-induced,-

‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ such that it is a mindset/⁸³reference-of-
 thought of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-
 to-³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism,-(as conflation¹² of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (also referred to
 as ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought), preempting
 procrypticism, so construed by ‘notional~deprocrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁸)
 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, ¹⁰³universalisation, positivism and
 prospectively deprocrypticism, as successive <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought of the
 construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human
 limited-mentation-capacity-deepening⁵², can effectively be construed as a ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation

‘successive shifting in the curve-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought of human ⁵⁵meaningfulness-and-teleology⁹⁹’ (rather than a naïve construal
 based on ⁵⁰incrementalism-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
⁵⁵meaningfulness-and-teleology⁹⁹’) 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶) 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 from the successive registry-worldviews/dimensions references-of-thought), together with an
 underlying recurrent postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-
 as-to-threshold-of-shallow-supererogation⁹⁶ 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-⁵⁰incrementalism-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹) as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing¹⁹-apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ we'll construe for instance of a non-positivism/medievalism mindset/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-teleology⁹⁹ as of priorly unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/preconverging-or-dementing¹⁹-apriorising-psychologism by its positivism-procrypticism 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 ⁵⁴maximalising-recomposuring-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness⁸⁷-of-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism construct of notions-and-accusations-of-sorcery⁵⁵meaningfulness-and-teleology⁹⁹ as its dementating/structuring/paradigming of circularity/recurrence/repetition/repeatability⁹ (perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism—procrypticism registry-worldview/dimension faced with its postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with regards to the limits of a registry-

worldview's/dimension's institutionalisation (whether base-institutionalisation,¹⁰³ universalisation and positivism eliciting respectively the uninstitutionalised-threshold¹⁰² of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ wherein the prior/transcended/superseded registry-worldview's/dimension's⁸³ reference-of-thought in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (as metaphysics-of-presence--<implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³): 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's⁸³ reference-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/dimensions⁸³ reference-of-thought 'tend to convention' and in so doing close the 'existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory~dementativity)' in their conventioning, and thus to the exclusion of prospective ontological profoundness of⁸³ reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void'⁵⁹-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-of⁸³reference-of-thought (or reducing relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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--{implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}) and goes on articulating ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ⁵⁵meaningfulness-and-teleology⁹⁹ (‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—procrypticism relationship to its postlogism⁷⁷ that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now

decentered as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing¹⁹—apriorising-psychologism as well. However, to the extent that it is ‘not such <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ¹⁰³universalisation—non-positivism/medievalism to positivism—procrypticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁵⁵meaningfulness-and-teleology⁹⁹ distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-

⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening⁵², as institutionalising ontological-primemovers-totalitative-framework⁷² successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplifying~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹². (Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework⁷² of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the ⁵⁵meaningfulness-and-teleology⁹⁹ itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of

their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition', and so with respect to ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for 'creating/inventing-and-destroying/deconstructing conventions' for more and more profound grasp of intrinsic-reality/superseding~oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond 'institutionalised-being-and-craft' (as established by prior transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity) to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is not as an exercise of 'logical mere convincing' as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as secondnaturing institutionalisation percolation-channelling to elicit the necessary positive-opportunism⁷⁵ for prospective institutionalisation as skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Corpernicus, Diderots and others of the world, transcendental knowledge (as relatively 'consecrated' by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) necessarily carries a 'cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment' to deal with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (and so as of 'circular-complexification'/perpetual-reinstitutionalisation as a result of the same human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions across all the successive ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ registry-worldviews/dimensions). In the bigger scheme of things, as of the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~deprocrypticism deneuterising¹⁶—referentialism' reflected by metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ in the conception of ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, we can appreciate that the successive

registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ in the first place; with the notional~deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology>, and that ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of
 prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought with
 regards to our positivism—procrypticism, such a phenomenological transcendental-point-of-
 departure handle reflected by metaphysics-of-absence-(implicated-epistemic-veracity-of-
⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>) for the conception of
⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> is
 necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 naively construed <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as the absolute ontological
 determinant of ⁵⁵meaningfulness-and-teleology⁹⁹ 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—procrypticism 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~deprocrypticism-prospective-sublimation)⁹⁰ ideas which
 ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶)’ weren’t fundamentally a ‘direct convincing’ of

humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework⁷² with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional~deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.

[The notion of ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ speaks of the

mental state as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—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-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ implies ‘conscious’ and/or ‘unconscious’ as of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism at the uninstitutionalised-threshold¹⁰² of a
 registry-worldview/dimension whether with regards to retrospective or prospective
 transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-
 institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we
 can absolutely say they committed a conscious immoral act with their accusation of sorcery since
 the ontological-completeness-of-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-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶. Of course, where supposed someone from a positivistic social-setup

found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness⁸⁷-of-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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as when eliciting ignorance (as of ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the psychopath’s mental-disposition of postlogism⁷⁷-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)), and while construed as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as it leads to ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), associated with the successive uninstitutionalised-threshold¹⁰² states, the notion of ‘human beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments¹⁰⁵ as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism.

Whereas the notion of human conscious vices-and-impediments¹⁰⁵ as of defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the registry-worldview/dimension uninstitutionalised-threshold¹⁰²; as social ¹⁰³universal-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. This nature of 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' as induced beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of registry-worldview/dimension uninstitutionalised-threshold¹⁰² explains why fundamentally issues of ⁸³reference-of-thought defect or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> point more decisively/fundamentally as to their resolution as aetiologisation/ontological-escalation towards the need for ontological-completeness-of-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, ¹⁰³universalisation-superseding-ununiversalisation, positivism-

superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality—apriorising/axiomatising/referencing associated with intemporality⁵¹/longness and construed as ‘intemporality⁵¹-asymmetric-subsumption-of-temporality³⁸’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ in intradimensional construal of ⁵⁵meaningfulness-and-teleology⁹⁹ but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness³⁸-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-incompleteness³⁸-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—procrypticism involving ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought-as-misappropriated—⁵⁵meaningfulness-and-teleology⁹⁹ as it endemises/enculturates ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness as vices-and-impediments¹⁰⁵ requiring its preemption by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)³⁰ transcendental notions

of intemporality⁵³/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is not a simplistic transference from a more ontologically-completeness-of⁸³reference-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 prospective⁸³reference-of-thought gradually creep over those of the prior⁸³reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common⁸³reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common⁸³reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common⁸³reference-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. <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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 <amplifying/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~deprocrypticism-prospective-sublimation⟩³⁰ transcendental ideas (transcendental in terms-as-of-axiomatic-construct of putting in question the prior <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-

thought-⁸⁴devolving, 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which makes it unsurprising that even socially <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework⁷² as this subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-³³reference-of-thought-⁸⁴devolving-as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework⁷². It is hardly the case of just a direct intemporal sense of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹) as enabled by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or
Diderot and others of their inclination were naïve to think that their initiatives will immediately
lead to a positivistic transformation of society but they certainly had a cynical sense of
crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology⁹⁹-
<in-existential-extrication-as-of-existential-unthought>). 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as
to 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-completeness³⁷ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

measurements) truly are, and the implications thereof with regards to ⁵⁵meaningfulness-and-teleology⁹⁹ (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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation), the new ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’ (as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) will simply skip the notion of any ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ re-engaging reflex’ (undertaken as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸) inducing a ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism 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-⁸⁴devolving-as-of-instantiative-context as
 to 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 ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> associated with postlogism⁷⁷ and its derived implications as conjugated-
 postlogism⁷⁷ whether as ignorance (unconsciously), affordability (expediently) or
 opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
 aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the
 corresponding existential circularity/recurrence/repetition/repeatability⁹ of the postlogism⁷⁷ and
 conjugated mental-projections implied, involving temporality⁹⁸/shortness in denaturing¹⁵
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶
 towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’, and so to the point that it
 is upholding postlogism⁷⁷ and conjugated-postlogism⁷⁷ as socially-functional-and-accordant⁹³.
 On the other hand, intemporality⁵¹-as-longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹
 aetiologisation/ontological-escalation, can supersede the above ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> phenomena as of its derived vices-and-impediments¹⁰⁵ implications, as
 veridically validated by intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity so-divulged by the
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought-⁸⁴devolving-as-of-instantiative-context as to 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 ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of
 prospective relative-ontological-completeness⁸⁷. The difference between postlogism⁷⁷
 (postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation⁹⁶-(perverted-outcome-sought-precedes-existentially-veridical-logical-
 dueness)) and prelogism⁷⁸ (prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-
 (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at)) can further be
 developed as such. Supposed there is a given context where the solution to additions of the
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
 measurements (⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social ¹⁰³universal-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’ (⁵⁵meaningfulness-and-teleology⁹⁹), 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) is flawed since B is not committed due to its ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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

¹⁰³universally 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 ¹⁰³universal-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-supererogation⁹⁶ re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability⁹ the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

(perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing) elicited by B in terms—as-of-axiomatic-construct of B’s postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ and C, D, E and F relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ that is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universally transparent, and so eliciting the respective temporality⁹⁸/shortness over the intemporality⁵¹/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹). 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 ¹⁰³universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> determines how
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds will act as of
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and
 critically as well, in addition to this inherently induced faulty-mentation-procedure-deception
 involved with the state of postlogism⁷⁷-as-of-¹⁰compulsing-
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-supererogation⁹⁶ minds do lack a social ¹⁰³universal-
 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). In this regard, prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s–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-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vicious postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶’ as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social overlooking of the ‘postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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's⁸³reference-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's⁸³reference-of-thought-for-social-functioning-and-accordance at adult
 psychopathy, such that at adulthood social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-
 of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context of its underlying postlogism⁷⁷-as-of-¹⁰compulsing-
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ 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
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷) of the
 psychopathic/postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus its own

derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; wherein even in the
 case of occasional elucidation of specific postlogism⁷⁷-set-of-narratives-and-acts of the
 psychopath as being rather of ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁶ 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 teleology⁹⁹), 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-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as conjugated-ignorance or
 by expediency as conjugated-affordability or consciously as conjugated-
 opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation,
 given the ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷)) without ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ to
 the ontological implications of the appropriate existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought-⁸⁴devolving-as-of-instantiative-context ⁸³reference-of-thought-elements/registry-
 elements and thus explaining derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises,
 in addition to the more fundamental issue of relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words,
 ‘psychopathic/postlogism⁷⁷ and social-psychopathic/conjugated-postlogism⁷⁷ vicious acts-
 and/or-narratives’ as of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> take the form of mental ‘misconception of meaningfulness-and-virtue’ that
 such ‘postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁶ 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-
¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ vicious acts-and/or-narratives’ as of an association between the ‘postlogism⁷⁷-
 as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ 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-¹⁰compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ¹⁰³universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit ‘postlogism⁷⁷-

as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 teleology⁹⁹ (which are actually outside existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. 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-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) (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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal projections, but which actually speaks of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ explaining why its ‘¹⁰³universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic ⁸³reference-of-thought relationship with ⁵⁵meaningfulness-and-teleology⁹⁹ as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality⁵¹-as-temporality⁹⁸ and speaks, more specifically with regards to psychopathic/postlogic ⁵⁵meaningfulness-and-teleology⁹⁹, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹/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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-synopsis-ing-depths-of-⁵⁵meaningfulness-and-teleology⁹⁹) should be
 central to an elucidative storied-construct/ontologically-valid-narration of temporal-to-
 intemporal-dispositions disambiguation. The very ‘intemporal synopsis-ing-depth-of-
⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁵⁵meaningfulness-and-teleology⁹⁹) 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
 synopsis-ing-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹’-as-shalowness-of-
 thought/subtransversality—apriorising/axiomatising/referencing and with the ‘lack of
 constraining social ¹⁰³universal-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-⁸⁴devolving-as-of-instantiative-context meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic, temporal-dispositions in conjugated-postlogism⁷⁷ as well as the intemporal-disposition in supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism. The relative transparency of childhood psychopathy ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as highlighted with the case of John in a 'dereifying act' spilling water on a chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis for concurrently instigating postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ so long as it can be socially-functional-and-accordant⁹³ in satisfying its faulty-mentation-procedure-deception-or-urge¹¹ 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 synopsis-ing-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹', and as it develops into adult psychopathy where social ¹⁰³universal-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-⁸⁴devolving-as-of-instantiative-context gets lost and its ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is related to as appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² in 'prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ rather than as postlogism⁷⁷-as-of-¹⁰compulsing-

nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶’ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘temporal-synopsising-depth-of—⁵⁵meaningfulness-and-teleology⁹⁹’-as-shalowness-of-thought in derived—vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>). This at the institutional-level, a framework as the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹) without social ¹⁰³universal-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-⁸⁴devolving-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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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—⁵⁵meaningfulness-and-teleology⁹⁹/supratransversality—apriorising/axiomatising/referencing as-to-<amplifying/formative-epistemicity>totalising~social-context-construed-conflatedness¹²’, ‘temporal-distractively-aligned synopsising-depth-of—⁵⁵meaningfulness-and-teleology⁹⁹’-as-

shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing in
 pseudointemporality⁵¹ lip-servicing will within the relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought of their respective epochs poorly grasp their respective ‘intemporal
 synopsis-ing-depth-of—⁵⁵meaningfulness-and-teleology⁹⁹/supratransversality—
 apriorising/axiomatising/referencing as-to-<amplituding/formative—
 epistemicity>totalising~social-context-construed-conflatedness¹²’, and rather think as irrational
 the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-
 state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising
 as of nonextricatory-existential-preempting-of-existential-unthought in his asceticism⁴ the
 prospective intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ over the
 temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ status quo, and likewise
 with a Rousseau who isn’t advancing a temporal/shortness-of-register-of—⁵⁵meaningfulness-and-
 teleology⁹⁹ 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
¹⁰³universal rights and enlightened despotism; such that the <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) in such setups will certainly be rife with distraction of
 such ‘temporal-distractively-aligned synopsis-ing-depth-of—⁵⁵meaningfulness-and-teleology⁹⁹’-
 as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing; wherein a
 Socrates or Rousseau individuation ‘intemporal synopsis-ing-depth-of—⁵⁵meaningfulness-and-
 teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ such ‘temporal-distractively-aligned

synopsising-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹’-as-shalowness-of-
 thought/subtransversality—apriorising/axiomatising/referencing as stated above, as the ‘lack of
 constraining social ¹⁰³universal-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-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁵⁵meaningfulness-and-teleology⁹⁹, temporal-
 dispositions in conjugated-postlogism⁷⁷ synopsising-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹
 as well as intemporal synopsising-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹. Likewise, for
 instance, it won’t be surprising that the ‘intemporal synopsising-depth-of-⁵⁵meaningfulness-and-
 teleology⁹⁹/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-⁵⁵meaningfulness-and-teleology⁹⁹’-
 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-(implicated-epistemic-veracity-of-
⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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 ¹⁰³universal-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-⁸⁴devolving-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 procrypticism 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ and not defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as displayed by the individuations (speaking not of a defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant⁹³, (wherein with respect to ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’, social ⁵⁵meaningfulness-and-teleology⁹⁹ is downgraded into ‘temporal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁹⁷—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 ⁵⁵meaningfulness-and-teleology⁹⁹’ as ontological and ‘subtransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹’, while with respect to ‘maximal-operating-modality-of-⁸³reference-of-thought-as-of-formalisation’ social ⁵⁵meaningfulness-and-

teleology⁹⁹ is deferred to the profoundness/sophistication of ⁸³reference-of-thought of a ⁵⁴maximalising-recomposuring-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/repeatability³’ (of ‘maximal-as-intemporal-operating-modality-with-respect-to—⁸categorical-imperatives/axioms/registry-teleology⁹⁹-of-⁸³reference-of-thought-as-of-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-inducing-the-prospective-institutionalisation’-and-‘least-and-derived-temporal-operating-modalities-with-respect-to—⁸categorical-imperatives/axioms/registry-teleology⁹⁹-of-⁸³reference-of-thought-as-of-⁵⁰incrementalism-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, ¹⁰³universalisation—non-positivism/medievalism, positivism—procrypticism, and prospectively deprocrypticism) as it is construed as arising due to the definite/unchangeable reality of ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor intertwined with a given institutionalisation relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (with the latter not-definite/changeable by ‘transcendental institutionalisation/intemporalisation’ by a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation exercise). This is so reflected as of ⁵⁴maximalising-recomposuring-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-supererogation⁹⁶—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 ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ circularity/recurrence/repetition/repeatability⁹ in as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-ununiversalisation), the ‘¹⁰³universalisation—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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-non-positivism/medievalism), the ‘positivism—procrypticism’ 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-‘³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-procrypticism), and the ‘deprocrypticism’ mindset/⁸³reference-of-thought will be existentially perpetuating ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ inherently-implied (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-the-uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of

relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’. So basically,
circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal is about the ‘circularity
of recurrent-utter-uninstitutionalisation-⟨reflected-as-unsoundness-or-ontological-bad-
faith/inauthenticity⁶³-of-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 ¹⁰³universalisation-⟨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 deprocrypticism-⟨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-¹⁰compulsing–

nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> speaks to a fundamental relative-ontological-incompleteness⁸⁸-
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' as a non-
 positivism/medievalism mindset/⁸³reference-of-thought as susceptible to further instances (in
 circularity/recurrence/repetition/repeatability³-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—⁵⁵meaningfulness-and-teleology⁹⁹)' involving psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring as of a crossgenerational import.
 That is equally the fundamental and de-mentative/structural/paradigmatic problem associated
 with psychopathy and social psychopathy given the relative-ontological-incompleteness⁸⁸-
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' of our
⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought for a notional~deprocrpticism

⁸³reference-of-thought. Such naïve construal of resetting relations anew and overlooking with regards to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (utterly different from defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (where postlogism⁷⁷ and conjugated-postlogism⁷⁷ can be passively socially-functional-and-accordant⁹³ or actively socially-functional-and-accordant⁹³ by eliciting social-aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation secondnaturing process construing the inherent reality and derived-implications of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for its superseding, which effectiveness skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality³⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity) to the veritable intemporal/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-

extrication-as-of-existential-unthought>⁶-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation ⁸³reference-of-thought, ununiversalisation manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by ¹⁰³universalisation ⁸³reference-of-thought, non-positivism/medievalism manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by positivism ⁸³reference-of-thought, and prospectively procrypticism manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by notional~deprocrypticism ⁸³reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality⁵¹/longness from temporality³⁸/shortness is rather naïve and actually as of ontologically-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at worst as a nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, and so rather than as truly ‘decandored/oblongated and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-

awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, to avoid its
 ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-
 reflexive/entailing-teleology⁹⁹al-differentiation-as-of-subtransversality—threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ with respect to prospective
 notional~deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-
 or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—
 apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a
 representation about prior/transcended/superseded registry-worldviews/dimensions. For
 instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval
 manifestation of postlogism⁷⁷ for instance as it instigates notions-and-accusations-of-sorcery,
 associated with a logic in terms-as-of-axiomatic-construct of non-positivism/medieval relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of the
 type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the
 practice’, from our positivistic transcendently <amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its positivism
 prospective relative-ontological-completeness⁸⁷-of-⁸⁸reference-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-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ as procrypticism, 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁸historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of our own ontological-misconstruing-of-meaningfulness or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹al-differentiation-as-of-subtransversality—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’), ignoring the notion of prospective transcending with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> going by ontological-normalcy/postconvergence <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-⁵⁵meaningfulness-and-teleology⁹⁹) as of notional~deprocrypticism (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—⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ issue but ‘more fundamentally an appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹²-or-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue as of a de-mentative/structural/paradigmatic and ontological ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework⁷² implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality-of-affirmative-and-

unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework⁷²/effectiveness validations of say a chemistry mindset/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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-locale/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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. Thus wrongly implying that a contending engagement between the two is of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, ‘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--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-locals/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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework⁷² in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/⁸³reference-of-thought and to be engaged with as of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its de-mentative/structural/paradigmatic and conflatedness¹² (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ which is rather of crossgenerational import (prospective-institutionalisation <amplifying/formative-

epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective—⁵⁵meaningfulness-and-teleology⁹⁹) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) registry-worldview/dimension) to represent by reflex our own procrypticism threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at worst as a nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated–⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing in our placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology⁹⁹ rather than the true reality from an ontological-normalcy/postconvergence

epistemic/notional~projective-perspective as ‘decandored/oblongated and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phase’, and doing so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹al-differentiation-as-of-subtransversality—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ‘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 procrypticism as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ in endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ and the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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-supererogation⁹⁶—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-incompleteness³⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-⁴³historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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-⁵⁵meaningfulness-and-teleology⁹⁹)’ 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-⁴³historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as a ⁵⁴maximalising-recomposuring-for-

relative-ontological-completeness⁸⁷—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ in the very first instance, and on a second-level then imply eliciting the corresponding ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹)’ 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-thinking⁷⁰–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold¹⁰² state (in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism as decandored/oblongated and preconverging-or-dementing¹⁹–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–⁵⁵meaningfulness-and-teleology⁹⁹)’ 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—⁵⁵meaningfulness-and-teleology⁹⁹)' (which is exactly what Descartes' thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation 'extended rationalism' thinking proposition and scepticism exercise, and Kantian ⁵⁵meaningfulness-and-teleology⁹⁹ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of ⁵⁵meaningfulness-and-teleology⁹⁹ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism⁸³ reference-of-thought that doesn't psychically and meaningfully supersede it but elaborates within it; and it doesn't reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument '<~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-

apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
 prospective–⁵⁵meaningfulness-and-teleology⁹⁵}’ 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 ¹⁰³universalisation–non-positivism/medievalism, to Positivism–
 procrypticism, and prospectively to deprocrypticism; as successively non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘first-
 level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way
 to ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-(as ‘second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
 prospectively bringing about preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘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-teleology⁸⁹-<in-existential-extrication-as-of-existential-unthought>⁹⁰). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the ⁵⁴maximalising-recomposuring-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 ¹⁰³universal 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 <~~amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ posture holding only one registry-worldview/dimension ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as absolute, then prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather a beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ notion. Besides, Kant's notion of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as 'phenomenal-abstractiveness of presence' (and more precisely phenomenal-abstractiveness of presence as of 'the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights' transcendence-and-sublimity/sublimation/~~supererogatory~~~de-

mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as implied herein as of limited-mentation-capacity-deepening⁵² with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~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 for⁵⁵ meaningfulness-and-teleology⁹⁹, even though fundamentally enabled by developing human phenomenal-abstractive-ness of presence as of <~~amplituding~~/formative-epistemicity>totalising~random-as-impulsive-phenomenal-abstractive-ness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, <~~amplituding~~/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractive-ness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation-ununiversalisation, <~~amplituding~~/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractive-ness-of-presencing-in-‘preclusive-consciousness’ with¹⁰³ universalisation-non-positivism/medieval, <~~amplituding~~/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractive-ness-of-presencing-in-‘occlusive-consciousness’ with positivism-procrypticism, and <~~amplituding~~/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractive-ness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) (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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁹⁷—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—⁵⁵meaningfulness-and-teleology⁹⁵)' 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

~~<amplituding/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
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of ⁵⁵meaningfulness-and-teleology⁹⁹ is
 often wrongly construed as ontological as of ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹.
 Consider for instance a situation where statistically people likely to rest more in their home in
 winter are compared with people spending more time outdoors with regards to prevalence of flu,
 and then arriving at the conclusion that the treatment for flu is resting more at home. Such a
 construct as basic constitutedness¹³ is at best a sound palliative construct and naïve conceptual
 patterning however good-natured, well-meaning and wishful, but doesn't deal with the required
 pure-ontology conflatedness¹² as of ontological-veridicality/intrinsic-reality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity in establishing a comprehensive disease
 theory for flu that syncs with other human diseases theories and human biology theories and
 general biology theories and informed by the bigger 'transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy'
 (construed rather as of an organic depth of ontological coherence/contiguity that is de-
 mentatively/structurally/paradigmatically transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity contiguously as from the deeper
 apriorising/axiomatising/referencing enabling/sublimating/~~supererogatory~~~de-mentativity of
 positivism 'transcendental-psyche-and-thereof-philosophy' and not vague ad-hoc mechanical
 patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 conceptualised/construed relations), and so as of its ⁸³reference-of-thought-⁸categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹.
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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-
normalcy/postconvergence>) not only in terms of one registry-worldview’s/dimension’s
⁵⁵meaningfulness-and-teleology⁹⁹ 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
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’ 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as
 from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as
 recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism transcendently-enabling-level-of-
 ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as
 base-institutionalisation—ununiversalisation, ¹⁰³universalisation-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
¹⁰³universalisation–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–procrypticism, and prospectively preempting—disjointedness-as-of-⁸³reference-of-
 thought,-as-to-‘³¹<amplifying/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism 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
 deprocrypticism; explaining the successive developments of the human psyche 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 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~deprocrypticism

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~procrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory~de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-profound notional~deprocrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojective psychology suprastructuralism insight construed as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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~deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of conflatedness¹² for knowledge/⁵⁵meaningfulness-and-teleology⁹⁹ has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/⁵⁵meaningfulness-and-teleology⁹⁹) as of its notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as the de-

mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments¹⁰⁵ ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s 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~deprocrypticism 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 ⁵⁵meaningfulness-and-teleology⁹⁹ respectively in non-positivism terms-as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms-as-of-axiomatic-constructs, or rather in terms-as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective 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 ¹⁴de-

mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-~~
 or-attributive-dialectics) 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-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of the prior/transcended/superseded at its
 uninstitutionalised-threshold¹⁰² as an epistemic-totalising³²~renewing-realisation/re-
 perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
 prospective—⁵⁵meaningfulness-and-teleology⁹⁹) 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, ¹⁴de-mentation-~~(supererogatory-ontological-~~
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹ as of existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-³⁴devolving-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/superseding⁸³ reference-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—ununiversalisation as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to ¹⁰³universalisation—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—procrysticism 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-‘³¹<amplifying/formative—

epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism) relative to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as postconverging-or-dialectical-thinking³⁰—apriorising-psychologism and centered; and so successively, ‘with respect to relative ontological veridicality of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ projected ⁵⁵meaningfulness-and-teleology⁹⁹ as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context’. ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as of transcendental/interdimensional/transdimensional registry-worldview/dimension-level conceptualisation/construal as enabling prospective suprastructuration (suprastructural psychical-and-institutionalisation orientation of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implied successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-accidented-or-random-mental-disposition ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ will not necessarily construe transitorily at its uninstitutionalised-threshold¹⁰² that ‘base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 <~~amplifying~~/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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-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

³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,-(as 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-⁵⁵meaningfulness-and-
teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-as-
of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as
absolute by reflex beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
as-of-existential-unthought>⁶ wherein achievement motives and temporal-stakes of the
conventional constructs as of human finite aspirations whether socially, professionally, family-
wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s 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—⁵categorical-imperatives/axioms/registry-teleology⁹⁹ inclined beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ to uphold ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ they may operate on a logic that once such a situation as A induced additionality defect deception develops as of 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), that's fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the '<amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸) of prior/transcended/superseded registry-worldview/dimension' notwithstanding its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality; highlighting how across the successive registry-worldviews threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism—procrypticism) 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹ that ensue where socially-functional-and-accordant⁹³ due to lack of constraining social ¹⁰³universal-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 ¹⁰³universal import as having to do with endemisation/enculturation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Does the ‘intellectual romanticism’ of a Rousseau articulation of ¹⁰³universal human rights necessarily register fully in the mindset/⁸³reference-of-thought of the <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology⁹⁹-<in-

existential-extrication-as-of-existential-unthought>⁶ notion until the necessary psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ notion to the fore of the <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>), and this interrogation could be extended to say superstitious notions and their
 implications in a non-positivistic social-setup as the drive of say a rational-
 empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ notion for the
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in such a
 social setting, and equally similar issues faced today in many a traditional society like female
 genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but
 has to do with <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
⁵⁵meaningfulness-and-teleology⁹⁹ in such social-setup that is a question of a beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 notion with respect to recasting of gender rights in a prospective ⁵⁵meaningfulness-and-
 teleology⁹⁹. Likewise, it could be asked whether such an aetiologisation/ontological-escalation
 notion as notional~deprocrypticism institutionalisation implied suprastructuration over our
 positivism~procrypticism is rather not a beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ notion as of the present

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-
 disposition and mental-projection. The fact is that registry-worldviews/dimensions operate
⁵⁵meaningfulness-and-teleology⁹⁹ as of their ontological representation of reality within the limits
 of their ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶, failing to grasp that projective-
 insights/postdication/deconstruction (factoring in human limited-mentation-capacity-

deepening⁵²) about prospectively more profound ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ 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-teleology⁹⁹–<in-existential-extrication-as-of-existential-unthought>⁶
 notion that enables the fulfilment of the promise of projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality effectively with deconstruction/engaged-destruktion/ontological-
 reconstituting—as-to-conflatedness¹²; and so, with respect to transcending from recurrent-utter-
 uninstitutionalisation right up to our positivism–procrypticism 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 deprocrypticism, 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-‘³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, is one of making conscious beyond the nombrilism/closed-structuring-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-dispositions most profound relationship to ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <~~amplifying~~/formative>wooden-
 language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
⁵⁵meaningfulness-and-teleology⁹⁹-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹), ONLY base-institutionalisation–
 ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹),
 ONLY ¹⁰³universalisation–non-positivism/medievalism (by its ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹), or ONLY positivism–
 procrypticism (by its positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹), and so ‘construed-as-of-
 contingent-circular-pervasiveness <~~amplifying~~/formative>wooden-language-⟨imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁵meaningfulness-and-
 teleology⁹⁹-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—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹), whether beyond-the-consciousness-
awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought>⁶), about how and
why the ontological-contiguity⁸⁶—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 ¹⁰³universalisation—non-positivism/medievalism to positivism—procrypticism 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-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism (preempting—
disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative—
epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought—

⁸categorical-imperatives/axioms/registry-teleology⁹⁹) by construing its grander ‘re-motif–and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysetup/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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
mental-orientation ‘construed-as-of-contingent-circular-pervasiveness
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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) not geared to uphold eternalising and emancipating
possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact
that its ‘construed-as-of-contingent-circular-pervasiveness <amplituding/formative>wooden-

language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>⟩ as-instant-and-absolute-basis-for-being/existence’
 (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite
 the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and override any such sense
 of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought) arose by projective-insights/postdication/deconstruction as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Further, even more
 decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-
 dispositions or vices-and-impediments¹⁰⁵ as arising mainly as of their conscious choices, de-
 mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as a beyond-the-consciousness-
 awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought>⁶ notion is the
 more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions
 or vices-and-impediments¹⁰⁵’ even though individual ‘conscious choices’ will tend to ‘simply
 qualify the effective possibility of such virtuous-dispositions or vices-and-impediments¹⁰⁵
 arising’; such that a registry-worldview/dimension incompleteness-of-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for the vices-and-impediments¹⁰⁵
 so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-
 teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought>⁶. This explains why the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ is basically about shifting
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the

state of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ as of human limited-mentation-capacity-deepening⁵² in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing⁸³reference-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking²⁰—apriorising-psychologism⁵⁵meaningfulness-and-teleology⁹⁹) 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-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹ and prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as of effecting-wholeness-as-of-profoundness-and-completeness-to—

⁵⁵meaningfulness-and-teleology⁹⁹ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context dynamic’ of the nature of ‘postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-supererogation⁹⁶, ‘postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or psychopathic compulsive threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism individuation’, and consequently induced conjugated-postlogism⁷⁷s/social-psychopathy as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism individuations’; and as this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-

normalcy/postconvergence’ reflects constitutedness¹³ as of base-constitutedness¹³, first-level-⁷⁹presencing—absolutising-identitive-constitutedness¹³, second-level-⁷⁹presencing—absolutising-identitive-constitutedness¹³, third-level-⁷⁹presencing—absolutising-identitive-constitutedness¹³ and notional~conflatedness¹² (altogether construed as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹²) reflecting both the uninstitutionalised-threshold¹⁰²’s as to conventioning/closed-structure/non-transcendability/distractive-alignment-to-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-supererogation⁹⁶ of meaningfulness, and so as of conflatedness¹² of social-stake-contention-or-confliction comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-narration. As conceptualised at both registry-worldview/dimension-level and individuation-level of analysis unlike ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is associated with relative ‘temporal-mental-dispositions’-construed-as-surreptitiously-or-palpably-committed-to-extrinsic-attribution-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ¹⁰³universal-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with uninstitutionalised-threshold¹⁰².) This thus conveys the individuation-level of analysis ontological-primemovers-totalitative-framework⁷² as well as differentiated intemporal-conflatedness¹²-as-effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁵meaningfulness-and-teleology⁹⁹-or-temporal-constitutedness¹³-as-effecting-parsimony-of-⁵⁵meaningfulness-and-teleology⁹⁹ (so implied by metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) as of our procrypticism uninstitutionalised-threshold¹⁰² as disjointedness-as-of-⁸³reference-of-thought). By mental-reflex a postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its empty-form’ while a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social ¹⁰³universal-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-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ implied ⁵⁵meaningfulness-and-teleology⁹⁹ will tend to be incidentally conjugated

with prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ dispositions as of⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing⁴⁹—apriorising-psychologism as a preconverging-or-dementing⁴⁹—apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (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-impediments¹⁰⁵’ 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-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ is socially induced in
 temporality³⁸/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-⁸⁴devolving-as-of-instantiative-context’ wherein the temporal is
 ‘preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ and the intemporal-as-ontological postconverging-or-
 dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶) to the <amplituding/formative>wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹>
 thus ‘construed-as-of-contingent-circular-pervasiveness <amplituding/formative>wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as meant for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and up for remaking once perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> undermines their intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on the basis of the ‘complementing grander social-¹⁰³universally-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--{implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³} 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–⁵⁵meaningfulness-and-teleology⁹⁸)’ 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~deprocripticism psyche and its corresponding memetism or suprastructural
⁵⁵meaningfulness-and-teleology⁹⁹. Now supposed Z was another character inclined for
⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation as preserving the inherent intemporal⁵¹/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-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> to renew the construal/conceptualisation of what is considered as a relatively
 ontological-completeness-of-⁸³reference-of-thought for a prospective ⁸³reference-of-thought that
 preserves intemporal⁵¹, by factoring in the fact of this contextual relative-ontological-
 incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' as it
 enculturates/endemises the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus will be
 predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and
 superseding this specific-type (as exposed by B's postlogism⁷⁷ and C, D, E, F conjugated-
 postlogism⁷⁷) of 'imbricatedness/threadedness/recomposuring as existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹ that ensue where socially-functional-and-accordant⁹³ (lack of constraining social ¹⁰³universal-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 ¹⁰³universal import as having to do with endemisation/enculturation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking fundamentally of the given prior relative-ontological-incompleteness⁸⁸-induced,- 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹ terms, that 'low-life' of ¹⁰³universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of 'high-life' of temporality³⁸/extrication as the 'fullness of ⁵⁵meaningfulness-and-teleology⁹⁹' over the appreciation of the intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation dementating/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-⁵⁶incrementalism-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming enabling the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing¹⁵ postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ (referenced by B, C, D, E and F) that the further possibility (as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the notion of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-⁵⁵meaningfulness-and-teleology⁹⁹) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> involved in postlogism⁷⁷ and conjugated-postlogism⁷⁷ as it discloses the temporal-dispositions individuations mental-dispositions displayed by B, C, D, E and F (as 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism⁸³reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 '54maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-(unwinding-as-unfolding/dépliage-as-détendre of elucidation-of B, C, D, E and F 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism⁸³reference-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-84devolving-as-of-instantiative-context as to 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 103universal issue across all registry-worldviews/dimensions underlying the notion of temporality⁹⁸/shortness and intemporality⁵¹. Wherein 83reference-of-thought-8categorical-imperatives/axioms/registry-teleology⁹⁹, -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 blurred⁷ or undermined given relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' going by human limited-mentation-capacity-deepening⁵² requiring a further accruing as deeper human limited-mentation-capacity-deepening⁵² as 'an existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-

relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of-existential-reality’ when the idea of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ arises (as uninstitutionalised-threshold¹⁰²); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ¹⁰³universalisation—non-positivism/medievalism to positivism—procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant⁹³ such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism⁸³ reference-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-⁸⁴devolving-as-of-instantiative-context as to 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to the registry-worldview’s/dimension’s vices-and-impediments¹⁰⁵ implied by its implied relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. Hence the reason why the vices-and-impediments¹⁰⁵ inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-⁸³reference-of-thought structured to inherently supersede such vices-and-impediments¹⁰⁵, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, ¹⁰³universalisation superseding base-institutionalisation—ununiversalisation, positivism superseding ¹⁰³universalisation—non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of ⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory~de-mentativity over any temporal extricatory 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—⁵⁵meaningfulness-and-teleology⁹⁹, 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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation analysis as metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>)/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-⁸⁴devolving-as-of-instantiative-context as to 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--<implicated-‘nondescript/ignorable–void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-

constitutedness¹³)) thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism⁸³ reference-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-⁸⁴devolving-as-of-instantiative-context as to 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-disposition⁸³reference-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 asceticism’ the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as ¹⁰³universal 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-³³reference-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 but for the disposition for ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality⁵¹/longness as ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation need its <amplifying/formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing secondnature institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ into the intemporal-disposition/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰² (is not about the firstnature of human dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰² divulged as to its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. The implication is that acting as-of-a-‘secondnature reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, and such conceptualisations from only a secondnature of thought as rather contextually temporal is not ‘intemporal as of-¹⁰³universal-and-abstractive originariness-parrhesia,—as-spontaneity-of-aestheticisation nature’ but is rather in ‘<amplifying/formative—epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence--<implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-

constitutedness¹³). Thus a registry-worldview's/dimension's institutionalisation secondnatureddness is challenged by its very own level of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' marking its uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with ¹⁰³universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively 're-originary—as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking²⁰—'projective-insights'/'epistemic-projection-in-conflatedness¹²—of-notional~deprocrypticism-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 secondnaturating such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', for instance psychopathy in positivism—procrypticism or notions of sorcery in ¹⁰³universalisation—non-positivism/medievalism (wherein from the prospective point-of-reference respectively as

notional~deprocrpticism or positivism, it is in ¹⁴de-mentation-(~~supererogatory~~~ontological~de-
 mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) as of the
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹), given that this fundamental relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ of the given registry-
 worldview/dimension as reflected from ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective, by its ‘contextualising-contiguity of existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ means it is de-mentatively/structurally/paradigmatically
 bound to enculturate/endemise its given postlogism⁷⁷. Obviously we can appreciate that without
 a positivistic outlook/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-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism in non-positivism/medievalism where the
 mindset/⁸³reference-of-thought is not rationally-empirical/positivising. Likewise the
⁸⁶procrpticism—or-disjointedness-as-of-⁸³reference-of-thought wherein the ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> from a psychopathic character is contextually likely to be
 engaged with (as ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ re-engaging
 reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a
 comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of
 psychopathy and social psychopathy is impossible without putting in question and undermining

our uninstitutionalised-threshold¹⁰² as procrypticism for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms—as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn't grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology⁹⁹ that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness³⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ and accessorially its enculturating/endemising of its postlogism⁷⁷, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework⁷² that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism⁷⁷ first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework⁷² can feed back as percolation-channelling to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of our procrypticism and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁸) 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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁴maximalising-recomposuring-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-⁵⁵meaningfulness-and-teleology⁹⁹ construal of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’; 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> ‘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 ⁵⁴maximalising-recomposuring-
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-
supererogation⁹⁶—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/teleology⁹⁹). This
suprastructural and ontological-normalcy/postconvergence insight from an ontological-

completeness-of-⁸³reference-of-thought point-of-departure-of-construal underlines ontologically
 that, notional~deprocrypticism (by its ‘preempting—disjointedness-as-of-⁸³reference-of-
 thought’ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e.
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought) 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-⁸⁴devolving-as-of-instantiative-
 context) Positivism~procrypticism which (by its ‘positivising/rational-empiricism’ ⁸³reference-
 of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing~psychologism,-(as ‘third-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context)
¹⁰³universalisation~non-positivism/medievalism which (by its ‘¹⁰³universalising’ ⁸³reference-of-
 thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing~psychologism,-(as ‘second-
 level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
⁵⁴maximalising-recomposuring-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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)
 Base-institutionalisation–ununiversalisation which (by its ‘rule-making’ ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, i.e. rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-(as ‘first-level’ ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
⁵⁴maximalising-recomposuring-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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,
 i.e. non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). This implies a
 human limited-mentation-capacity-deepening⁵² undergoing a ⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation from shallowest
 limited-mentation-capacity-deepening⁵² (as recurrent-utter-uninstitutionalisation) to deepest
 limited-mentation-capacity-deepening⁵² (as deprocrypticism) 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, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism
 and notional~deprocrypticism successively recomposure more and more profound existentialism

a priori contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality-of-rules successively as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as rulemaking-‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought with such notion of rules speaking in terms-as-of-axiomatic-construct of both the developing capacity of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ in its construing/conceptualising of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ as defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, as well as developing institutionalisation capacity as

⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹) by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained, the reason for the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness⁵⁷/ontological-aesthetic-tracing> underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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~deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, positivism—procrypticism, with all mutually implied as subsumed-as-supplanted in notional~deprocrypticism 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 constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as rulemaking-‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism,-(as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately
 with deprocrypticism, ‘¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
 thought-(as ‘conflatedness¹² of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-
 becoming-transitioning to notional~deprocrypticism as well as the overall existential-becoming-
 transitioning nature of existence/existential-reality is the validation of the notion of existence-as-
 of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression-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 ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ which can be construed as
 deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-
 normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-
 normalcy/postconvergence. By extension such projective-insights from a ‘notional human
 completed-mentation-capacity’ perspective about notional~deprocrypticism conceptually

implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence³⁰
 reflection ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated—⁵⁵meaningfulness-
 and-teleology⁹⁹-in-arrogation, along successive limited-mentation-capacity-deepening⁵² implied
 uninstitutionalised-threshold¹⁰²: as failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-(as ‘base-constitutedness¹³ of ⁸³reference-
 of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘first-
 level ⁷⁵presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-‘³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism,-(as ‘third-level ⁷⁵presencing—absolutising-identitive-constitutedness¹³ of
⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when
 uninstitutionalised-threshold¹⁰² is de-mentatively/structurally/paradigmatically superseded by

‘notional~deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-
 echoness/deprocrypticism-as-of-its-reverberation as ‘notional~deprocrypticism’ accounts for
 both notional~deprocrypticism and procrypticism since it is a potency-construal and not a given
⁸³reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ 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~deprocrypticism subsuming perspective (of
 institutionalisation-upholding) construed as notional~deprocrypticism, on the basis of human
 limited-mentation-capacity-deepening^{52 54}maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation institutionalisation, will construe the successive
 institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> as of ‘the successive de-
 mentative/structural/paradigmatic
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-of-⁵⁵meaningfulness-and-teleology⁹⁹
 towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’; likewise a
 procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-
 uninstitutionalised-threshold¹⁰²) construed as notional~procrypticism, 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-⁵⁵meaningfulness-and-teleology⁹⁹

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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩)/postdication/projective-insights) perspective of a 'notional human completed-mentation-capacity' implications as notional~deprocrypticism or <amplifying/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>' involving human increasingly limited-mentation-capacity-deepening⁵²: as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (base-constitutedness¹³ of ⁸³reference-of-thought), rulemaking-over-non-rule (first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ⁸³reference-of-thought), ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ⁸³reference-of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ ⁸³reference-of-thought), and prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought; 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-accidentated-or-random-mental-disposition-(as ‘base-constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ devising’ (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹) as of the given level of our limited-mentation-capacity-deepening⁵² with respect to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the superseding~oneness-of-ontology. Thus for construing/conceptualising the relative epistemic-veracity of a supratransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought over a subtransversality—

apriorising/axiomatising/referencing ⁸³reference-of-thought with respect to the overall
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ manifestation of
 postlogism⁷⁷ (wherein suprastructurally/beyond-the-consciousness-awareness-teleology⁹⁹—<in-
 existential-extrication-as-of-existential-unthought>⁶ and from ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective, the same ⁵⁴maximalising-
 recomposuring-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-supererogation⁹⁶—
 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-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context as
 to existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality’ thus preempting ‘the non-rules—
 apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
 mental-disposition (as base-constitutedness¹³ ⁸³reference-of-thought) of recurrent-utter-
 uninstitutionalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-

prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as-the-latter-
 fails-to-reflect existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
 unconceal-the-very-ontologically-same-existential-reality at its corresponding
 uninstitutionalised-threshold¹⁰² state of recurrent-utter-uninstitutionalisation’; –the postlogism⁷⁷
 associated with ‘base-institutionalisation–ununiversalisation ⁸³reference-of-thought as
 subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective
¹⁰³universalisation ⁸³reference-of-thought as supratransversality—
 apriorising/axiomatising/referencing teleological-
 differentiation/scission/variance/disambiguation’, and so by the ‘¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective
¹⁰³universalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context as to 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’) of base-
 institutionalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-the-latter-
 fails-to-reflect existence-potency~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰² state of ununiversalisation’; –the postlogism⁷⁷ (including notions-and-accusations-of-sorcery, alchemic-thinking, etc.) associated with ‘¹⁰³universalisation–non-positivism/medievalism⁸³reference-of-thought as subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective positivism⁸³reference-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-⁸⁴devolving-as-of-instantiative-context as to 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 ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘second-level⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’) of ¹⁰³universalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, as-the-latter-fails-to-reflect existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰² state of non-positivism/medievalism’; –the postlogism⁷⁷

(including psychopathy and social psychopathy, etc.) associated with ‘positivism–procrypticism
⁸³reference-of-thought as subtransversality—apriorising/axiomatising/referencing’ warrants
‘prospective notional~deprocrypticism 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-‘³¹<amplifying/formative–epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of prospective deprocrypticism’s—existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸⁴devolving-as-of-instantiative-context as to 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 ⁷⁹presencing—absolutising-
identitive-constitutedness¹³ of ⁸³reference-of-thought’) of positivism’s—existential-
contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context now of
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism, as-the-latter-fails-to-reflect existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰² state

of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought'. The prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-constitutedness¹³ 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-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', while upholding 'its now threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism recurrent-utter-uninstitutionalisation's non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition circularly-inducing its uninstitutionalised-threshold¹⁰² state of recurrent-utter-uninstitutionalisation', - 'base-institutionalisation-ununiversalisation ⁸³reference-of-thought' (first-level ⁷⁵presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'the ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of prospective ¹⁰³universalisation's—existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as
 to 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism base-institutionalisation’s rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its
 uninstitutionalised-threshold¹⁰² state of ununiversalisation’, - ‘¹⁰³universalisation-non-
 positivism/medievalism ⁸³reference-of-thought’ (second-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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-⁸⁴devolving-as-of-instantiative-context as to 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism ¹⁰³universalisation’s ¹⁰³universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
 inducing its uninstitutionalised-threshold¹⁰² state of non-positivism/medievalism, and
 prospectively –our ‘positivism–procrypticism ⁸³reference-of-thought’ (third-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought) is failing/not-upholding-<as-
 of-apriorising/axiomatising/referencing> ‘the preempting—disjointedness-as-of-⁸³reference-of-

thought,-as-to-³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism of prospective deprocrypticism’s—existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’, while upholding ‘its now threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism positivism positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism inducing its corresponding
 uninstitutionalised-threshold¹⁰² state of procrypticism’; and it is the latter prospective
 institutionalisation (deprocrypticism) 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism whether ‘good or poor/bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ which is at the least ‘of sound logical-dueness of 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ do not operate on the same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview mental-devising-representation basis of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as ‘of sound 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—⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and thus the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are undue for logical contention but rather ontologically reflected/perspectivated in ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. In existential terms, postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, involving absolving/fleeting/escaping-reflex-logic¹, counting on the fact that others will sooner or later be in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking relation with the formulaic slanting ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ in preconverging-or-dementing¹⁹-apriorising-psychologism, hence wrongly elevating its ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> into logical contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵. postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) thus inherently implies and is about articulations of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁵³logical-processing-or-logical-implication—supposedly-

apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-completeness⁵⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ implying registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ as first-order faulty-mentation-procedure-deception-or-urge⁴¹ (inducing circularity/recurrence/repetition/repeatability⁹ of a subsequent implication of a second-order level wrongly implied deception of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of infinite deception possibilities with respect to the infinite possibilities of 'perfect ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶' on the false basis of the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>). Such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-devising-representation-perversion has various shades of 'temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies'. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let's say John is a psychopath, he wants to get his brother Peter punished for annoying

him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context. Lying as such is ‘an ad-hoc defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview

as the psychopath ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks of ‘a circularity/recurrence/repetition/repeatability⁹ as enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ implying a ‘being or ontological or meaningfulness or existential defect’ which is poorly construed as ‘pathological lying at the level of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mental-reflex engagement’ rather than being construed as a mental and teleological disposition defect at the level of the ⁸³reference-of-thought as of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed as mental-unsoundness). In fact, besides ‘lying’ such poor characterisation of the psychopath extends to other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking notions though “‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’s’ (‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’-or-prelogism⁷⁸ construed as wrong ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ or wrong operation of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ but nonetheless prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶). Fundamentally, psychopathic slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a veridical existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context’ contrasted with ‘poor or bad

supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating
 within the framework of a veridical existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context’. But while poor-or-bad prelogism⁷⁸ may be what
 is perceived from a ‘normal’ social and supplanting—conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism point of
 view, particularly with adult psychopathy; these are all wrong and actually will make an analysis
 of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of
¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ 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. ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-
 of-shallow-supererogation⁹⁶ being a state of ‘conscious, unprincipled and instrumentalised
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 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
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ in contrast to
 supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised
 supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism in veridical soundness-or-ontological-good-

faith/authenticity⁶⁸-of-⁸³reference-of-thought as the supplanting-conviction-as-to-profound-
 supererogation⁹⁶—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 ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation⁹⁶ as to preconverging-or-dementing¹⁸—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-
 supererogation⁹⁶—preconverging/dementing¹⁸—apriorising-psychologism in undermining an
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ perspective which ⁸³reference-of-
 thought is veridical. All the ‘poor or bad supplanting-conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ terms
 above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the
 psychopath is having a ‘deliberative prelogism⁷⁸-as-of-conviction,-as-to-profound-
 supererogation⁹⁶ mental process’ with respect to its end purpose, and thus wrongly implying it is
 in ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶’ with the wrong idea that its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 teleology⁹⁹ are existentially veridical. The psychopath is operating on the basis of
 ‘a last mimicking denaturing¹⁵ postlogism⁷⁷—construed-as-of-perverted-outcome-sought-
 precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-‘set-

of-dereifying-hollow-narratives-and-acts’^{>76}-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge⁴¹’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge⁴¹ implying ‘a supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind’ itself which prelogically/in-conviction-as-to-profound-supererogation⁹⁶ (as the prelogism⁷⁸, which is wrongly induced in distractive-alignment-to-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-supererogation⁹⁶ whether as of bad or good supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸) in reality is wrongly assuming a depth-of-postlogism⁷⁷-slantedness/insane integration. The psychopath being postlogic—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting–conviction-as-to-profound-

supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ as it wrongly elicits just a defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ rather than the idea of ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶), as at least they will then wrongly realign prelogically/(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it even ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, 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-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶) thus wrongly involved in prelogism⁷⁸ hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge¹¹’ 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-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity⁶⁸-of-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogisim/preconverging-or-dementing¹⁹-integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, but rather

as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism⁷⁷ and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism⁷⁷. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ and the notion of a lie which is prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) as with a lie the implied-logical-dueness (with the corresponding implied-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’ ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. 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-

¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation⁹⁶ 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 ¹⁰³universally 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-⁸⁴devolving-as-of-instantiative-context, whereas the latter is exactly what validates
⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation⁹⁶ as a process reflecting existential-reality as of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology⁹⁹), with respect to construing meaningfulness as prelogism⁷⁸-as-of-
conviction,-as-to-profound-supererogation⁹⁶, but instead construes meaningfulness as
postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-supererogation⁹⁶ 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-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind/mental-disposition 'wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative' to wrongly imply that the slanting psychopath narratives are a 'coherent whole of narratives as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 ¹⁰³universally-transparent what is perceived and related to by supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutors is not a 'coherent whole of narratives' but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that

strongly highlights the difference between slanting and lying, is that a lying child doesn't come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge⁴¹ due to psychopathic developmental failure to relate to meaningfulness as of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, induces interlocutors prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism alignment to its postlogic¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing¹⁹—apriorising-psychologism. Thus, with slanting the

implied-logical-dueness (with the corresponding implied-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’ ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), 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-supererogation⁹⁶ interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation⁹⁶’ as it will ‘normally do’ with other prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to a postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ mind, and then wrongly validates that the postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ mind is in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶. In other words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails to construe meaningfulness as based on prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ but rather as based on postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ with its personality development into adulthood on this basis, paradoxically leads to the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind’s deception

since the latter operates on the basis that everyone must be of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ at worst) and the notion of postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ¹⁰³universally 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 dereification⁸⁶ on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism dispositions in existential-contextualising-contiguity³⁸, however bad-or-poor their ontological-performance⁷¹-<including-virtue-as-ontology> of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially

with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism manifestation of the interlocutor by ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ manifestation of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁸, while the psychopath view of the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁸. While at childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁸ is socially inefficacious and trouble-inducing giving the deliriousness effect from ¹⁰³universal-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 ¹⁰³universal-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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds temporal-dispositions of ⁴⁸ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—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-⁸⁴devolving-as-of-instantiative-context analysis of ‘least-and-derived-
 temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-⁵⁰incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-
 threshold¹⁰²’-and-not-‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-
 of-⁵⁴maximalising-recomposuring-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--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—
 absolutising-identitive-constitutedness¹³) and metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>)
 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-(implicated-epistemic-veracity-of-
⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>)/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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social ¹⁰³universal-transparency¹⁰⁴ -(<transparency-of-totalising-entailing, -as-to-entailing-<~~amplituding~~/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 ¹⁰³universalisation to positivism and prospectively to notional~deprocrypticism in resolving the vices-and-impediments¹⁰⁵ of their respective uninstitutionalised-threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in

enabling futural Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁸⁵meaningfulness-and-teleology⁹⁹ as of
 prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to
 understand how institutionalisation comes to be limited at successive registry-
 worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (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-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—
 ontological-normalcy/postconvergence>)/postdication as construed from the prospective
 registry-worldview/dimension institutionalisation ⁸³reference-of-thought, and as revealed by this
 prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification³⁶’s-
 elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
⁸⁴devolving-as-of-instantiative-context. Fully understanding psychopathy which is the
 postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation⁹⁶ of the positivism-procrypticism registry-worldview/dimension
 institutionalisation-uninstitutionalisation ⁸³reference-of-thought is inevitably tied to
 understanding our procrypticism as our ‘human temporal uninstitutionalised-threshold¹⁰² mental-

disposition’ from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview institutionalisation ⁸³reference-of-thought, as of ontological-normalcy/postconvergence wherein our procrypticism ‘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 ¹⁰³universalisation–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-⁸⁴devolving-as-of-instantiative-context; since the prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification³⁶’s-elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context speaks of a deeper limited-mentation-capacity-(as of relative conflation¹²) of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ is what is reflected at uninstitutionalised-threshold¹⁰² as registry-worldviews/dimensions threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as of perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as
 applicable with the construal of psychopathy and social psychopathy postlogism⁷⁷)
 procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-
 devising-representation/consciousness-awareness-teleology⁹⁹ ‘nondescript/ignorable—void’⁵⁹
 (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—
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-notional~deprocrypticism-reflected-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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
 procrypticism, 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-thinking³⁰—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-⁴⁸historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation–ununiversalisation psychologism, ¹⁰³universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional~deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-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-⁸⁴devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional~deprocrypticism as decentering and preconverging-or-dementing¹⁹–apriorising-psychologism the positivism–procrypticism registry-worldview ⁸³reference-of-thought will certainly imply an altogether different psychologism of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ with its corresponding psychologism/psychologism-construct
 occurs, with this ontological-contiguity⁶⁶—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~deprocrypticism 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-completeness³⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-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
 deprocrypticism, is an initiation into notional~deprocrypticism psychologism as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more
 profound existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-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–procrypticism and all the lower registry-worldviews/dimensions.
 Basically, this idea of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ as
 metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective–
 ontological-normalcy/postconvergence>) points out that ontological analysis should rather be
 from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation
 mental-disposition’, and in this instance implying an ontological analysis of psychopathy and
 social psychopathy from futural Being-development/ontological-framework-expansion–as-to-
 depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of
 prospective notional~deprocrypticism registry-worldview ⁸³reference-of-thought and not the
 present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should
 rather be from the prospective positivism registry-worldview ⁸³reference-of-thought and not its
 present ¹⁰³universalisation–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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-
 <perspective–ontological-normalcy/postconvergence>) ‘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-
 deepening⁷² 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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/conceptualising⁵⁵ meaningfulness-and-teleology⁹⁹. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening⁵² that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) and metaphysics-of-absence-(implicated-epistemic-

veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence> ontologies
 as enabling a further human emancipation registry-worldview's/dimension's ⁸³reference-of-
 thought psychologism, notional~deprocrypticism psychologism. This is the insight behind the
 articulation of the social construed in threshold terms of social-functioning-and-accordance—as-
 of-social-stake-contention-or-confliction rather as socially-functional-and-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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁸⁴devolving-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 ⁷⁶presencing—absolutising-

identitive-constitutedness¹³ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-
 institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-{as 'second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰³universalisation—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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of
⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism—procrypticism or prospectively, positivism failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> '17deprocrypticism—or—preempting—disjointedness-as-
 of-⁸³reference-of-thought,-{as full-conflation¹² of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 perpetuating-deprocrypticism). Supposed there was no
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) with social
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness³⁷) 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 differential-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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ¹⁰³universal-transparency¹⁰⁴-〈transparency-of-totalising-entailing,-as-to-entailing-<amplifying/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-⁸⁴devolving-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/dereification⁸⁶/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁸〉 (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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview⁸³reference-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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>)) 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-⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—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-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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-⁵⁵meaningfulness-and-teleology⁹⁹ disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold¹⁰² are bound to arise successively in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (out-of-human temporality⁹⁸) together with corresponding prospective institutionalisations (out of-human intemporality⁵¹) with the latter enabling ~~amplifying~~ <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology conflatedness¹² with no conventioning complexes’! (As a reminder, the notion of intemporality⁵¹/temporality⁹⁸ is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-

referencing-syncretising-as-of-perceived-social-stake-contention-or-conflict nature of the being domains-of-study of the social world should not naively imply a construct that isn't ontological or otherwise, as in both instances the aspiration is for 'intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ predilection of the inquirer'. This elucidation is equally to highlight that the idea of socially-functional-and-accordant⁹³ 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-conflict effectively 'non-dissociable' modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant⁹³ thresholds, has deterministic implications with regards to 'interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis' as well as 'temporal-to-intemporal-dispositions individuation-level of analysis'; for construing the implications of such 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability social-functioning-and-accordance—as-of-social-stake-contention-or-conflict effectiveness-or-ineffectiveness and ontological-resolution as of 'contingent ontologising-capacity driven apriorising/axiomatising/referencing-psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' in resolving registry-worldview's/dimension's—⁹³reference-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~conflatedness¹²/constitutedness¹³-to-conflatedness¹² dynamic relationship' with ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ reconstrual going by ontological-normalcy/postconvergence implications); involving successively, <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-⁸⁴devolving-as-of-instantiative-context/constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant⁹³ 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability-(as of no constraining given non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-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), <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-⁸⁴devolving-as-of-instantiative-context/'first-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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 ¹⁰³universalisation), <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-⁸⁴devolving-as-of-instantiative-context/'second-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
 functional-and-accordant⁹³ 'modular-thresholds'-of-temporal-to-intemporal-dispositions-
 dissociability-(as of ¹⁰³universalisation constraining ¹⁰³universalisation-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), <amplitudinal/formative-epistemicity>totalising~intervalist-
 as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context/‘third-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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~deprocrypticism socially-functional-and-accordant⁹³ as of intemporality⁵¹/longness or
 ontological-contiguity⁶⁶, with no-temporal-to-intemporal-dispositions-non-dissociability-(as of
 constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven intemporal-
 projection upholding of notional~deprocrypticism as preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism). 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-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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-completeness⁶⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-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) ontological-contiguity⁶⁶ as
 of the notional~deprocrypticism registry-worldview's/dimension's-⁸³reference-of-thought-for-
 social-functioning-and-accordance with no-temporal-to-intemporal-dispositions-non-
 dissociability (due to social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-
 to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) of notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹), 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~~/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 flawed⁵⁵ meaningfulness-and-teleology⁹⁹ construal in this regard, that explains our metaphysics-of-presence--{implicated-‘nondescript/ignorable—void⁵⁹’-as-to-⁷⁸presencing—absolutising-identitive-constitutedness¹³} 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 ⁵⁵ meaningfulness-and-teleology⁹⁹ 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-echoiness/existence-in-reverberation/existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² 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 <amplifying/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹—<in-existential-extrication-as-of-existential-unthought>⁶, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/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 ⁵⁵meaningfulness-and-teleology⁹⁹ construal), and so enabled with the referentialism technique of point-referencing for conflation¹² in construing temporal-to-intemporal contrastive-synopsising-depths-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-transparency¹⁰⁴—<transparency-of-totalising-entailing,—as-to-entailing-<amplitudinal/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~deprocrypticism institutionalisation). Interestingly, the very conceptual background for

handle meaningfulness in a relatively objective way than say a non-positivism/medievalism
 mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or
 <amplifying/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ driven’ belief/conclusion and this explains
 why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and
 why the corresponding transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ of
 our registry-worldview enabled the natural sciences to arise, our relatively developed sense of
 democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake
 news’ easily spreading socially and often just as ‘real news’ our very own limitations of
 transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰
⁵⁵meaningfulness-and-teleology⁹⁹ construal as manifested in our positivism–procrypticism
 registry-worldview, with the implication of metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁵⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>) insight that
 a prospective registry-worldview as notional~deprocrypticism 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ construal
 (with little temporal-to-intemporal-conjugating-emotional-
 involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-
 perceived-social-stake-contention-or-confliction denaturing¹⁵ ⁵⁵meaningfulness-and-teleology⁹⁹
 construal) will inform the underlying psyche of a notional~deprocrypticism 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
 increasingly implies ‘a more and more transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰
 psychologism overcoming subjectification denaturing¹⁵ of ⁵⁵meaningfulness-and-teleology⁹⁹’,
 and so as of ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition-or-failing-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ psychologism (recurrent-utter-
 uninstitutionalisation), ‘failing-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism’ psychologism (base-institutionalisation-
 ununiversalisation), ‘failing-positivising/rational-empiricism-based-universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
 psychologism (103 universalisation–non-positivism/medievalism), “failing-preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’’ psychologism (positivism–
 procrypticism), and prospectively ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-
 to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’ psychologism
 (deprocrypticism) 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
⁵⁵meaningfulness-and-teleology⁹⁹ and overcoming subjectification, enabling an understanding of
 the social domain at the same level as of the natural domain and the derived-implications with
 regards to social and human <amplituding/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought associated with the notional~deprocrypticism registry-
 worldview. Basically, transcendentally-enabling-level–of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as
 implied by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ reflects the

successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of successive registry-worldviews/dimensions⁸³reference-of-thought construed⁵⁵meaningfulness-and-teleology⁹⁹ involving conceptualisation/construal of⁵⁵meaningfulness-and-teleology⁹⁹ as by constitutedness¹³/recurrent-utter-uninstitutionalisation/impulsive-or-accidented-or-haphazard driven construal, ‘first-level⁷⁹presencing—absolutising-identitive-constitutedness¹³’/base-institutionalisation—ununiversalisation/epistemic-totalising⁴²~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-⁸⁴devolving-as-of-instantiative-context/allegiance-subservience driven construal, ‘second-level⁷⁹presencing—absolutising-identitive-constitutedness¹³’/¹⁰³universalisation—non-positivism/medievalism/epistemic-totalising³²~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-⁸⁴devolving-as-of-instantiative-context/non-contiguous-qualification-categorisation as good-to-bad construal, ‘third-level⁷⁹presencing—absolutising-identitive-constitutedness¹³’/positivism—procrypticism/epistemic-totalising³²~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-⁸⁴devolving-as-of-instantiative-context/non-contiguous-intervalist-categorisation as
 kindness-humility-helpfulness-etc. construal, and prospectively
 conflation¹²/deprocrypticism/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-⁸⁴devolving-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-
 supererogation⁹⁶, 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 ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> inducing derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>°) more succinctly construed as threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism, in the sense that in this instance such interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism tend to be circular with respect to their effective temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism commitments and are no longer of ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ such that the naïve implication of a mutual logical exercise (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) is inherently deceptive as of as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework⁷² of mental-dispositions. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold¹⁰² and points to their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of its uninstitutionalised-threshold¹⁰² pointing to an inclination for untranscendability and unde-mentability as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) but for the constraint of prospective social ¹⁰³universal-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-supererogation⁹⁶ mental-disposition that reflects its ontologically-veridical

⁵⁵meaningfulness-and-teleology⁹⁹ as its institutionalisation which rather points to an inclination for transcendability and de-mentability as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold¹⁰² as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰² is critical because then and in effect, the mental-reflex to ontologically validate these as of ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-disposition so-construed as of sound/existential-contextualising-contiguity³⁸ logical-dueness is ontologically put into question given the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is projectable about the uninstitutionalised-threshold¹⁰², and not as it is circularly construed within the uninstitutionalised-threshold¹⁰² frame as a construal of logical pertinence (⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), but rather involving priorly the determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, that is, establishing whether or not there is perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>) 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 positivistic⁵⁵ meaningfulness-and-teleology⁹⁹. 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) thus leading to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of such non-positivism⁸³ reference-of-thought uninstitutionalised-threshold¹⁰². Such that it is not a logical exercise (⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview's/dimension's institutionalisation⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as this reflects postlogism⁷⁷ denaturing¹⁵ and conjugated-postlogism⁷⁷ derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism⁵⁵ meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-supererogation⁹⁶ tends to be relative. That is, even within a registry-
 worldview's/dimension's institutionalisation basis we don't necessarily function socially
 absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶)
 given our relative-ontological-incompleteness⁸⁸-of-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-supererogation⁹⁶ has to do with the abstract and uncompromising determination of
 mathematical meaningfulness, and receding more and more as we get towards domains of
 increasing 'emotional involvement' (the social) as ontological-veridicality increasingly takes a
 backseat to extricatory/temporal de-mentating/structuring/paradigming and further so with
 respect to increasing informality as in the extended-informality-(susceptible-to-effecting-
 parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁹) of all
 human institutions, and particularly where social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-
 ontological-completeness³⁷) is blurred⁷ and not forthcoming as logic tends out to be an issue of
 making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-
 supererogation⁹⁶-at-the-other-moment in a circular ⁸³reference-of-thought. This tendency is
 further exacerbated with the dynamic conjugation of temporal-dispositions
 (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism⁷⁷-
 slantedness. This reality of our ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-

profound-supererogation⁹⁶ as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold¹⁰² and as associated with postlogism⁷⁷ as conjugated-postlogism⁷⁷ is what qualifies contextually as temporal individuations threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

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-supererogation⁹⁶ as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism and ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ de-convergence as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. Such a distinction particular at the uninstitutionalised-threshold¹⁰² is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the-⁸³reference-of-thought as of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in the first place to establish or not perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This delineation is in line with the idea of human temporal (shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) to intemporal (longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶ as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold¹⁰²’ the possibility of the ontological-veridicality of interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ critically explains how the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-reordered/institutionally-recomposed going by the fact that projective-insights about prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of prior relative-ontological-incompleteness⁸⁸-of-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-supererogation⁹⁶ (as operant construal) by social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) rendering the prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (as operant construal) untenable. This

brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold¹⁰² has to do with the possibility of attaining or not attaining social ¹⁰³universal-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) with regards to ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶. This will explain why the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ¹⁰³universal-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 ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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-supererogation⁹⁶ to ⁵⁵meaningfulness-

and-teleology⁹⁹ 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 '¹⁰³universal 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-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ mindset threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arises out of its temporal individuation's surreptitiousness ('lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) such that it can induce threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism rule) as of marginal social instigation (consider the targeted nature of the adult psychopath's maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as social ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism⁷⁷ for 'imaginary' accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism⁷⁷s derived threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and so overall, on the flawed mental-reflex that such protraction of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism is supposedly ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (as to the lack of constraining social ¹⁰³universal-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism doesn't socially take hold then, as such childhood postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> hasn't superseded the social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) in further inducing temporal-dispositions derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview's/dimension's temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory dementating/structuring/paradigming, and not by ontological-veridicality insight as of dementative/structural/paradigmatic ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ with respect to vices-and-impediments¹⁰⁵. Thus ensuring ontological-veridical social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is dementatively/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 ⁵⁵meaningfulness-and-teleology⁹⁹ is a circular-pervasiveness closed-structure as of the habituated predicative-insights for ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹' in the short run. Chinua Achebe's Things Fall Apart Okonkwo returning from his long banishment construes ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void'⁹⁹-with-regards-to-prospective-apriorising-implications>) which

is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Wells’s *The Country of the Blind* which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of⁸³reference-of-thought with regards to ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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–procrypticism 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 <amplifying/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹’), 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 ¹⁰³universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/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 ¹⁴de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-

attributive-dialectics) 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 deprocrypticism) 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~deprocrypticism ⁸³reference-of-thought construal as implying a prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought over our positivism—procrypticism), 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—procrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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/⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. In other words, a truly direct notional~deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-or-dementing¹⁹—apriorising-psychologism of our positivism—procrypticism 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-

and-teleology⁹⁹ just as a notional~deprocrpticism analysis will not engage us on the basis of our⁸⁰procrpticism~or~disjointedness-as-of-⁸³reference-of-thought⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹,
and so in both cases as of the relative ontologising-deficiency/relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought of non-positivism and ⁸⁰procrpticism~or~
disjointedness-as-of-⁸³reference-of-thought). 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 ⁵⁵meaningfulness-and-
teleology⁹⁹; 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~deprocrpticism construal herein may elicit a misconstrual from
a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of
positivism~procrpticism uninstitutionalisation as ⁸⁰procrpticism~or~disjointedness-as-of-

⁸³reference-of-thought ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus failing to grasp the notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism—procrypticism as preconverging-or-dementing¹⁹—apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage ⁵⁵meaningfulness-and-teleology⁹⁹ in positivism—procrypticism 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 ¹⁰³universalisation, the ‘mental tools’ available to a state of ¹⁰³universalisation—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—procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing¹⁹—apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of

⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶, issues of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸)
 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-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ circular-pervasiveness at its uninstitutionalised-threshold¹⁰² in
 perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrysticism? 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 ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ works and induces prospective institutionalisations’ as a ‘The-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and that
 virtue-as-ontology/moral/ethical act is a ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ with its de-
 mentative/structural/paradigmatic virtue-as-ontology implications over a non-
 positivism/medievalism outlook <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
 teleology⁹⁹-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
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁶ of the beyond-the-consciousness-awareness-teleology⁹⁹-
 <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-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as vices-and-impediments¹⁰⁵', and so as of an opened-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹ prospective transcendental mental inclination for prospective
 relative-ontological-completeness⁵⁷-of-⁸³reference-of-thought virtue-as-ontology'. Otherwise,
 such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> shouldn't be narrowly
 interpreted only with regards to our positivism registry-worldview/dimension in its
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) thus
 undermining the very notion in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as the very de-
 mentative/structural/paradigmatic essence of virtue-as-ontology by its ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalisation-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-‘³¹<amplifying/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism in procrypticism, and thus
 requiring respectively transcending/superseding to base-institutionalisation, ¹⁰³universalisation,
 positivism and deprocrypticism. And by that same ‘ironic token’ the notion of grander human
 lives should not be construed as of the mental-disposition perpetuating the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ in an opened-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹ allowing for ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) starting
 at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such
 transcending enabled by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-

process⁶⁷. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is rather vague, as the more fundamental issue here is that human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalisation, the ¹⁰³universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional~deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening⁵² enabled by ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by ¹⁴de-mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought with no recognition of any such ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as human limited-mentation-capacity-deepening⁵² retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity within the framework in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ involving human limited-mentation-capacity-deepening⁵². In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrypticism disjointedness-as-of-³³reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ naïve perpetuation in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the fundamental vices-and-impediments¹⁰⁵ with both uninstitutionalised-threshold¹⁰², thus explaining the fundamental dilemma of all institutional Establishments in their <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ is ‘a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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-teleology⁹⁹ as of its prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought’ as ‘a postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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-teleology⁹⁹ 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-teleology⁹⁹ is always of prospective relative-ontological-completeness³⁷-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ positivism—procrypticism placeholder-

setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as
 unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought' from the
 'prospective presence placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of notional~deprocrypticism as
 of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought' as 'a
 postconverging-or-dialectical-thinking⁷⁰-and-centered-prospective-institutionalisation's–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ 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-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of our relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and what we are doing then is 're-
 referencing from the same positivism–procrypticism 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–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) construed as postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—⁹categorical-imperatives/axioms/registry-teleology⁹⁹ soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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—⁹categorical-

imperatives/axioms/registry-teleology⁹⁹ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-
 of-⁸³reference-of-thought by the latter as a postconverging-or-dialectical-thinking²⁰-and-
 centered-prospective-institutionalisation's-⁶categorical-imperatives/axioms/registry-teleology⁹⁹
 soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, invalidating by
 implication the logical-dueness/logical-pertinence as of ⁵³logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) to be in
 logical-dueness for ⁵³logical-processing-or-logical-implicitation—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶ 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~deprocrypticism cross-engagement implied invalidation of our logical-dueness for
⁵³logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ 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-

⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with its logical-dueness for ⁵³logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ valid by default. This point out that there is necessarily a central growth element
 of a de-mentative/structural/paradigmatic ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-
 projective-totalitative-implications, -for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹’ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness³⁷-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—procrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ at its procrypticism uninstitutionalisation as of disjointedness-as-of-⁸³reference-of-thought from notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God of plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-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 ⁵⁵meaningfulness-and-teleology⁹⁹ is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing¹⁹—apriorising-psychologism demonstration with regards to our procrypticism ⁸³reference-of-thought as of its disjointedness-as-of-⁸³reference-of-thought construed from a

notional~deprocrypticism⁸³reference-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 ⁸⁰procrypticism—or–disjointedness-as-of-
⁸³reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we
 are unhabituated to it since it is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁵ and not yet by social ¹⁰³universal-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 ¹⁰³universalisation in base-institutionalisation–
 ununiversalisation, suggesting positivism in ¹⁰³universalisation–non-positivism/medievalism and
 suggesting notional~deprocrypticism in positivism–procrypticism will be perceived initially as
 ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-
 referencing. But then human temporal inclination to utter expletives is not intellectual argument

but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of ontological-primemovers-totalitative-framework⁷² and percolation-channelling involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as pertinent for notional~deprocrypticism ‘without in the very least entertaining’ the <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments¹⁰⁵ as of the transcendental prospective positivism prospective relative-ontological-completeness³⁷-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—⁵⁵meaningfulness-and-teleology⁹⁹ 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-incompleteness³⁸-of-³³reference-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and initiating the appropriate prospective social ¹⁰³universal-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–procrypticism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its circular-pervasiveness in countenancing of ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of ⁵⁵meaningfulness-and-teleology⁹⁹ as conceptualising, articulating and preempting such disjointing/disparateness/disentailing ⁵⁵meaningfulness-and-teleology⁹⁹ of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness³⁷-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–procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-⁸³reference-of-thought’ of ⁵⁵meaningfulness-and-teleology⁹⁹, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments¹⁰⁵ implications of postlogism⁷⁷-and-conjugated-postlogism⁷⁷ including psychopathy and social psychopathy arising given the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of our procrypticism 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~deprocrypticism-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 ¹⁰³universal-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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) turn out to be better and possibly leading to the dismantling of the
 prior and vested and contingent interests. It should be grasped that the
 comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism (as an operant construal) at its
 uninstitutionalised-threshold¹⁰² is what defines it as uninstitutionalised-threshold¹⁰² which is
 decentered and preconverging-or-dementing¹⁹—apriorising-psychologism from the prospective
 institutionalisation perspective while that of its ⁸¹reference-of-thought-prelogism⁷⁸-as-of-
 conviction,-as-to-profound-supererogation⁹⁶ (as an operant construal) of its institutionalisation is
 what defines it as prior institutionalisation. (As implied by this author the nature of human
 individuations accounts respectively for human intemporality⁵¹/longness and human
 temporality⁹⁸/shortness as the ‘more fundamentally ontological-primemovers-totalitative-
 framework⁷² analysable operant agency of the human condition as of human knowledge-and-
 virtue or vices-and-impediments¹⁰⁵ respectively as such individuations then accrue in varying
 degrees in individuals as of varying circumstances’; and so-construed respectively as of
 intemporal individuation conflatedness¹² which enables prospective institutionalisations or

temporal individuations distractive-alignment-to-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-supererogation⁹⁶ at institutionalisation-threshold/institutionalisation and threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-supererogation⁹⁶ or ⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ wherein on one extreme the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-disposition individuation adheres to a ⁸³reference-of-thought-closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (not necessarily implying their ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ appropriateness but logically-due as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context) while on the other extreme the temporal postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-supererogation⁹⁶ (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is a mental-disposition for caricaturing-hollow-staging-and-performance (with respect to whatever narratives or acts can be made or

committed opportunistically by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context’), while the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arising as of a corresponding derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-supererogation⁹⁶ (as of ‘derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context’). Such temporal postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ individuation’s mental-disposition threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism failing existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴’-as–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶-of-tethering-trajectory to ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse

another. Such personality development into adult psychopathy at which point social ¹⁰³universal-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-supererogation⁹⁶ that underlies various shades of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. As a general rule the ⁸³reference-of-thought~closeness-of-tethering-to~prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ implies a mental-disposition for intrinsic-attribution of ⁵⁵meaningfulness-and-teleology⁹⁹ involving an inclination for presuming and implying of ⁵⁵meaningfulness-and-teleology⁹⁹ as limited/constraint by existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context while the ⁸³reference-of-thought~looseness-of-tethering-to~prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ implies a mental-disposition for extrinsic-attribution of ⁵⁵meaningfulness-and-teleology⁹⁹ as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving-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-supererogation⁹⁶ (⁸³reference-of-thought~prelogism⁷⁸-as-of-conviction,-as-to-profound-

supererogation⁹⁶) and ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework⁷² of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context' with temporal-dispositions or logical-dueness as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context with the intemporal/conviction-as-to-profound-supererogation⁹⁶ mental-disposition; so-construed as of their contrastive-synopsising-depths-of-⁵⁵meaningfulness-and-teleology⁹⁹ rather for a 'conflation¹² construal/conceptualisation' and not a rather deceptive analytical reflex of 'constitutedness¹³ of ⁸³reference-of-thought construal/conceptualisation'. The fact is by mental-reflex we relate to social ⁵⁵meaningfulness-and-teleology⁹⁹ by constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ which by habit or chance will often turn out to be as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-institutionalised by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—

unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) of a ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ of the social at uninstitutionalised-threshold¹⁰² involves a totalising-entailing/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor but we fail to do this due to our <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnature institutionalisation which while

inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold¹⁰² with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ as its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹.
The implication is that postlogism⁷⁷/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold¹⁰² are often wrongfully construed on the basis of intemporal secondnature institutionalisation human nature whereas the conflatedness¹² requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by conflatedness¹² to establish the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹ rather as of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷ — unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold¹⁰², and so over the mental-reflex of assuming secondnature institutionalisation ⁸³reference-of-thought/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing, -as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold¹⁰² situation which is necessarily beyond-the-consciousness-awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought⟩⁶ and without social ¹⁰³universal-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ needed for construing postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷ as of its social model at uninstitutionalised-threshold¹⁰², and so by way of ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ which is what renders-operand/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ on the basis of the established ⁸³reference-of-thought–⁶categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹.
Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social ⁵⁵meaningfulness-and-teleology⁹⁹ 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-operand-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated–⁵⁵meaningfulness-and-teleology⁹⁹ going by the visitor’s relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional~deprocrypticism ⁸³reference-of-thought–⁶categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ to preempt the induced procrypticism or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated–⁵⁵meaningfulness-and-teleology⁹⁹ from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again

in its relation with the childhood psychopathy the visitor will now construe of notional~deprocrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated~⁵⁵meaningfulness-and-teleology⁹⁹ and gives up on positivism~procrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ has superseded the prior positivism~procrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and

thinking patterns consequences as of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹³) by formality dynamics; with the implication of lack of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as the manifestation is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ at this uninstitutionalised-threshold¹⁰², together with the inherent human complex of non-transcendability and hence unde-mentability across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated—⁵⁵meaningfulness-and-teleology⁹⁹ will meet with a mental-complex of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence--<implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁰presencing—absolutising-identitive-constitutedness¹³> 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~deprocrypticism⁸³reference-of-thought~⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹
 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—⁵⁵meaningfulness-and-teleology⁹⁹
 involving¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ as of psychopathic/postlogism⁷⁷—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-
 and-teleology⁹⁹—as-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ thus leading
 to caricaturing-hollow-staging-and-performance; and so construed as of ‘themes-driven
 underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-
 moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic
⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁶ 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~deprocrypticism 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--(implicated-‘nondescript/ignorable—

void⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³). 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹, highlighting that a postlogism⁷⁷ like psychopathy in our positivism—

procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism
 social-setup is not truly speaking an isolated phenomenon as construed from an individuation-
 level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension
 registry-worldview/dimension-level relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ and ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷’); such that implying that our prior
 positivism~procrypticism, as of its ⁸³reference-of-thought-⁹categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹,
 cannot longer be upheld at such uninstitutionalised-threshold¹⁰² but requiring in lieu a
 notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-
 and-teleology⁹⁹ 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/dereification⁸⁶ entertains/is-cognisant-
 and-integrative-of/is-in-notional-contiguity/epistemic-contiguity⁶³–<profound-supererogation⁹⁶-
 of-mentally-aestheticised~postconverging/dialectical-thinking⁷⁰–qualia-schema>-with
 superstitious claims in its ⁵⁵meaningfulness-and-teleology⁹⁹. An explainer to the visiting stranger
 in the non-positivism social-setup case about the whole situation would have articulated at the
 individuation-level of analysis a prospective ‘logically-due prelogism⁷⁸-as-of-conviction,-as-to-
 profound-supererogation⁹⁶ conflatedness¹² as of positivism ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’,
 going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism⁷⁷-as-
 of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ denaturing¹⁵ as of non-positivism ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’
 over the visiting stranger prior superstition believing ‘logically-undue conjugated-
 postlogism⁷⁷/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ derived-denaturing¹⁵ as of non-positivism ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’,
 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-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as of uninstitutionalised-threshold¹⁰², as
 we can appreciate that the childhood psychopathy and the visitor's ⁵⁵meaningfulness-and-
 teleology⁹⁹ are in effect ontologically-speaking threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. But then at the registry-
 worldview/dimension-level of analysis however, when compared to the simplistic individuation-
 level postlogism⁷⁷ analysis insight, implying ontological-veridicality/ontological-reality on the
 basis of 'logically-due prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶
 conflatedness¹² as of positivism ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹,
 with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-
 cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-
 level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only
 arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring, as the non-positivism registry-worldview/dimension in relation to the
 prospective positivism registry-worldview/dimension is a <amplifying/formative>wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable—void⁵⁹'-with-regards-to-

prospective-apriorising-implications>> just as our positivism~procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview/dimension is a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of~⁵⁵meaningfulness-and-teleology⁹⁹-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 procrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ in lieu of the respective prospective positivism and notional~deprocrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring~⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ and with the de-mentating/structuring/paradigming relatively easily perceived at childhood, much like the early modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in

understanding how the complexity of the human body works. Both individuation-level understanding of postlogism⁷⁷ in a non-positivism as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism⁷⁷ individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for- aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional~deprocrypticism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for- aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹. 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-supererogation⁹⁶-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-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶-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-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁸⁴devolving-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 ⁵⁵meaningfulness-and-teleology⁹⁹ of temporal-dispositions perversion-and-
derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism in relation to intemporal
⁵⁵meaningfulness-and-teleology⁹⁹ as ontological; as such symmetrisation and subsequent
desymmetrisation will wrongfully lead to the ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶ is wrongly assumed thus supposedly implying ⁵³logical-processing-
or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶
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—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ 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-veridical⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶ ⁸³reference-of-thought conflatedness¹² denying any implied symmetrising of ⁵⁵meaningfulness-and-teleology⁹⁹ from temporal-dispositions in perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as their logical-dueness doesn't arise in the very first place, hence the reason why perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is construed more than just as of 'destructuring' but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹; to point out that temporal-dispositions perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is construed operantly as of temporal postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶-and-conjugated-postlogism⁷⁷ ‘exercise of distracting from’ the intemporal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶ projection’ is misconstrued in ‘denaturing¹⁵’ of psychopathy/postlogism⁷⁷ with the consequent alignment to it of conjugated-postlogism⁷⁷ as ‘derived-denaturing¹⁵’. In other words, prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is ‘precedingly/supersedingly’ de-mentatively/structurally/paradigmatically cogent and comprehensive framework of ⁵⁵meaningfulness-and-teleology⁹⁹’ such that any arising temporal disruption of ⁵⁵meaningfulness-and-teleology⁹⁹ ‘has nothing to do with constituting ⁵⁵meaningfulness-and-teleology⁹⁹ as of the temporal disruption prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’, but rather ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> or any states of temporal alignment in assuming the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as
 derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ to construe
⁵⁵meaningfulness-and-teleology⁹⁹ as of intrinsic-reality/ontological-veridicality de-
 mentatively/structurally/paradigmatically by their relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, as all the ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ that can be as of intrinsic-reality/ontological-veridicality’ over a state of
 recurrent-utter-uninstitutionalisation, and likewise for ¹⁰³universalisation over base-
 institutionalisation–ununiversalisation, positivism over ¹⁰³universalisation–non-
 positivism/medievalism, and in our case futural Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-
 and-teleology⁹⁹ as of prospective notional–deprocrypticism over our positivism–procrypticism.
 The point here is to highlight that ‘conflatedness¹²’ doesn’t imply any symmetrisation of

⁵⁵meaningfulness-and-teleology⁹⁹ with regards to perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶> since the latter is de-mentatively/structurally/paradigmatically
not logically-due for ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation⁹⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ultimately falls to the
grander issue of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as
fundamentally endemising/enculturating such perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶> possibilities; such that an
intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
mentating/structuring/paradigming as ⁵⁴maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation is not one that simply identify a ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶> in a social-construct but as ‘covering all the possibilities for
vices-and-impediments¹⁰⁵ hypothetically susceptible to arise’ projects how de-
mentatively/structurally/paradigmatically the social-construct as of its beyond-the-
consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶

prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is ‘susceptible to integrate’
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and ‘build a de-
mentative/structural/paradigmatic ontology as of prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought going from this more comprehensive-possibilities
bases that doesn’t allow for ⁵⁰incrementalism-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—⁵⁵meaningfulness-and-teleology⁹⁹-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-supererogation⁹⁶ ⁸³reference-of-
thought/axiomatic-construct leads to its ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹
wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction,-as-to-
profound-supererogation⁹⁶ thus supposedly implying ⁵³logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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–procrpticism 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/dereification⁸⁶ 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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ thus supposedly implying ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ what is produced isn't ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ but rather threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism qualified as arrogation or usurpation or co-opting' exactly because of the induced postlogism⁷⁷/psychopathy distractive-alignment-to-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

⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism⁷⁷ due to relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and specifically in the case of positivism–procrpticism, 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 ¹⁴de-mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the ‘<~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–

⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>’ as respectively non-positivism ⁸³reference-of-thought’ or as procrpticism 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 ⁸⁰procrpticism–or-disjointedness-as-of-⁸³reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-

in-conviction-as-to-profound-supererogation⁹⁶ exercise which is then an altogether different issue of effective/ineffective logic-as-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, and this latter is what tends to be falsely implied in situations of postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) with consequent conjugated-postlogism⁷⁷ ‘involving beyond-the-consciousness-awareness-teleology⁹⁹-(in-existential-extrication-as-of-existential-unthought>⁶ dynamics further associated with a generalised social ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-

of-totalising-entailing,-as-to-entailing-~~<amplituding/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-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism. In other words, social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction is de-
mentatively/structurally/paradigmatically 'ontologically compromised' as of a registry-
worldview's/dimension's prior relative-ontological-incompleteness⁸⁸-of-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-
teleology⁹⁹-~~<in-existential-extrication-as-of-existential-unthought>~~⁶ with the implication that
'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-
to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
completeness⁸⁷) at this uninstitutionalised-threshold¹⁰² allows for denaturing¹⁵, which is rather
subpar to the notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² required for
ontological-normalcy/postconvergence as 'preempting epistemic-decadence', as
~~<amplituding/formative>~~wooden-language-(imbued—temporal-mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be
construed as socially-functional-and-accordant⁴³, 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-
 of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-
 relative-ontological-completeness⁸⁷) ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-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~conflatedness¹²/constitutedness¹³-to-conflatedness¹² reflects their institutionalisation
 and denaturing¹⁵ reflects their uninstitutionalised-threshold¹⁰². Hence in the bigger picture
 explaining why the successive registry-worldviews/dimensions are construed as of diminishing-
 human-epistemic-abnormalcy/diminishing-preconvergence towards ontological-
 normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity
 with respect to social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) which critically tends to be solicited at its beyond-the-consciousness-awareness-
 teleology⁹⁹-(in-existential-extrication-as-of-existential-unthought>⁶ as in this individuation-level
 analysis, conflatedness¹² can equally be construed as tying down transcendently-enabling-
 level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as antinihilism>¹⁰⁰ to ontological-normalcy/postconvergence as ontological-
 completeness-of-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 constitutedness¹³ can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing¹⁵ ontological-bad-faith/inauthenticity⁶³’ to the <amplituding/formative>wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩ 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 teleology⁹⁹. As such conflatedness¹² is the underlying drive of a human hermeneutic/reprojective psychology as of an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ construed as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² from constitutedness¹³/recurrent-utter-uninstitutionalisation, first-level—⁷⁹presencing—absolutising-identitive-constitutedness¹³ of base-institutionalisation—ununiversalisation, second-level—⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ¹⁰³universalisation—non-positivism/medievalism, third-level—⁷⁹presencing—absolutising-identitive-constitutedness¹³ of positivism—procrypticism, and full-notional~conflatedness¹²/deprocrypticism. 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 <amplituding/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
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind the successive
 institutional-cumulation/institutional-recomposure-<as-to-⁴⁸historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> 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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ failing intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply
 being secondnatured/institutionalised at the backend in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of our positivism-procrypticism.
 Notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² points out that it is the aspiration
 for base-institutionalisation from recurrent-utter-uninstitutionalisation, for ¹⁰³universalisation
 from base-institutionalisation—ununiversalisation, for positivism from ¹⁰³universalisation—non-
 positivism/medievalism and prospectively for notional~deprocrypticism from our positivism-
 procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality; and not the <amplifying/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 mental-complex of considering the <amplifying/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) while failing intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality within the given registry-worldview/dimension, be it at the backend in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ as our positivism—procrypticism. A naïve
 conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the
 backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of our positivism—procrypticism
 institutionalisation doesn't speak of our firstnatured/intemporal projection-of-thought but rather
 of a secondnatured institutionalisation that induced our prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought by the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ that cannot be confused with the idea of construing our present
 positivism—procrypticism uninstitutionalisation ⁸³reference-of-thought as the definite
 ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ that has gone before in
 providing the 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~conflatedness¹²/constitutedness¹³-to-
 conflatedness¹², and in that respect conjure how we can equally undertake our own part of the
 human existential tale homework in summoning ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality driven notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as an
 opened-structure for futural Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of
 prospective deprocrypticism, 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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ at our positivism—procrypticism uninstitutionalisation of
 procrypticism as disjointedness-as-of-⁸³reference-of-thought, and by so doing denying the
 ‘grander human existential-tale implications of notional~conflatedness¹²/constitutedness¹³-to-
 conflatedness¹²’. This fundamental and protracted epiphenomenal insight as of ‘human
 subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-
 referential-nature/of-intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>). In this regard, metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) as articulated herein by this author is rather about, 'human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)/Doppler-thinking as it disambiguates human-subpotency-aporía/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor ⁵⁵meaningfulness-and-teleology⁹⁹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶', as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their 'relatively high results-constraining-effectiveness nature' provides metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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 ¹⁰³universal 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, ¹⁰³universal, 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 ¹⁰³universal 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 ¹⁰³universal 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, ¹⁰³universal, 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 ¹⁰³universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment⁶⁵ is the possibilities of easily transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic ¹⁰³universal 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 ¹⁰³universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of ¹⁰³universal 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) refers to any such projections, as of human imaginative capacity derived from our underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating-nascence; 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹, 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ such that the prior non DNA-based construal/conceptualisation (as of ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁴³historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> are the conjoined effect of all specific uninstitutionalised-threshold¹⁰² institutionalisation breakthroughs of ⁸³reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹
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—procrypticism and
notional~deprocrypticism as in this latter instance such a construal/conceptualisation is
comprehensively redefining of the human psyche and tend to elicit the highest levels of
‘emotional involvement’ thus requiring rather a crossgenerational adjustment as conflatedness¹²
over the prior distractive-alignment-to-⁸³reference-of-thought-<of-
apriorising/axiomatising/referencing>²⁹. In conclusion, such a construal/conceptualisation as of
notional~deprocrypticism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-
and-teleology⁹⁹ over our positivism—procrypticism ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ of
our ‘lived social’ uninstitutionalised-threshold¹⁰² with respect to psychopathy and social
psychopathy and procrypticism 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-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹,
 this social reality of varying social ⁸³reference-of-thought—closeness-of-tethering—to-
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and ⁸³reference-of-thought—
 looseness-of-tethering—to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶
 implying increasing ⁸³reference-of-thought—looseness-of-tethering—to-prelogism⁷⁸-as-of-
 conviction,-as-to-profound-supererogation⁹⁶ as of greater temporality⁹⁸/shortness construed as of
 various shades of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism speaks in the bigger
 picture of a social reality across all registry-worldviews/dimensions that tends to ‘destructure any
 registry-worldview/dimension institutionalisation ⁵⁵meaningfulness-and-teleology⁹⁹’ by an
 ‘ontological degradation effect’ having to do with human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor, and in so doing inducing
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-threshold¹⁰². In
 other words, a prospective registry-worldview/dimension institutionalisation ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-supererogation⁹⁶ and ⁸³reference-of-thought–closeness-of-tethering–to–
prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ (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 ontological-contiguity⁶⁶ of the reality of human
temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus
while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology⁹⁹-<in-
existential-extrication-as-of-existential-unthought>⁶ and prior ‘lack of constraining social
¹⁰³universal-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-
teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and ‘lack of constraining
social ¹⁰³universal-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-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold¹⁰² can be construed ontologically as arising out of a further temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ distortedness of the new <amplifying/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ in the social extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹⟩ ultimately extending to the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹⟩ spheres of formal constructs distorting formal construal of ⁵⁵meaningfulness-and-teleology⁹⁹, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised ⁵⁵meaningfulness-and-teleology⁹⁹ and its uninstitutionalised-threshold¹⁰²’s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology conflatedness¹² for ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷² (as it supersedes the prior beyond-the-consciousness-awareness-teleology⁹⁹~<in-existential-extrication-as-of-existential-unthought>⁶ ⁵⁵meaningfulness-and-teleology⁹⁹ and the prior ‘lack of constraining social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, as of temporal mental-dispositions of shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹. Thus such implied prospective ⁸³reference-of-thought, social organisations and institutions as organic ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-

primemovers-totalitative-framework⁷² construal for the notional~deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the ⁵⁵meaningfulness-and-teleology⁹⁹ behind the construal of notional~deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, and so as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing in articulating a ⟨protensive-consciousness deneuterising¹⁶-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance-effecting to bare mechanical-knowledge as of <amplituding/formative>wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩ inducing threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of uninstitutionalised-threshold¹⁰². This is achieved by a perpetuating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ that factors in human temporal-to-intemporal-dispositions nature. Insightfully, a storied-construct/ontologically-valid-narration technique apprehending the temporal-to-intemporal-dispositions respective mental-dispositions for ⁸³reference-of-thought—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and ⁸³reference-of-thought—closeness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ can be construed, wherein the instigating temporal postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ ⁸³reference-of-thought—looseness-of-tethering—to—prelogism⁷⁸-as-of-

conviction,-as-to-profound-supererogation⁹⁶ (as postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ temporal threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) as of the childhood psychopathy (where the ⁸³reference-of-thought-looseness-of-tethering-to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental defect is of social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/>~~formative—epistemicity>totalising~in-relative-ontological-completeness⁹⁷) 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-supererogation⁹⁶ mental defect is opaque due to its maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) can be elucidated. The underlying process as of temporal postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or psychopathic ⁸³reference-of-thought-looseness-of-tethering-to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of ⁸³reference-of-thought-looseness-of-tethering-to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶’ as of its temporal postlogism⁷⁷ threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with respect to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, in full conscious-awareness-teleology⁹⁹, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception

and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing¹⁹-of-narratives) inducing its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and its consequent derivation as conjugated-postlogism⁷⁷ or social psychopathy threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. This process is mirrored with the various conjugated-postlogism⁷⁷s conscious or unconscious aligning to the psychopathic/postlogic postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ process is rather very simplistic, and the deception arises actually from the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-states to be by mental-reflex in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ thus inducing wrongful teleological elevation of the postlogism⁷⁷/psychopathic⁵⁵meaningfulness-and-teleology⁹⁹, 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 institutionalisation⁵⁵meaningfulness-and-teleology⁹⁹ 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 of⁵⁵meaningfulness-and-teleology⁹⁹, - the generalised temporal-dispositions to integrate such

ontologically-destructured ⁵⁵meaningfulness-and-teleology⁹⁹ as of the registry-
 worldview's/dimension's relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 explaining its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-
 of-existential-unthought>⁵ and 'lack of constraining social ¹⁰³universal-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹'
 across all registry-worldviews/dimensions is that ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-
⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> 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 ¹⁰³universalisation-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-‘³¹<amplituding/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus
 requiring respectively transcending/superseding to base-institutionalisation, ¹⁰³universalisation,
 positivism and deprocrypticism), is that ⁵⁵meaningfulness-and-teleology⁹⁹ 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 psychological-and-institutional conflatedness¹².
 Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or
 our positivism—procrypticism ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed

respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional~deprocrypticism utter psychological-and-institutional conflatedness¹² of ⁵⁵meaningfulness-and-teleology⁹⁹, and not wrongfully setting-aside/glossing-over/ignoring with the idea that ⁵⁵meaningfulness-and-teleology⁹⁹ is still to be construed as of non-positivism/medievalism or positivism~procrypticism; as the grander human living as of the species 'existential tale' is in construing that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, ¹⁰³universalisation, positivism and notional~deprocrypticism 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 procrypticism, enabling the cumulative recomposuring of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁶⁶' as of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as allowing for the
 endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of
 subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹⁷” is circumstantially
 relevant even in our positivistic registry-worldview wherein ‘lack of constraining social
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷)
 induces a ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’
 temporality⁹⁸/shortness or shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-deepening⁷², truly reflect the inherent nature
 of 'human temporal uninstitutionalised-threshold¹⁰² mental-disposition'; and the deprocrypticism-
 driven understanding of which should rather be an avenue for a pivoting/decentering
 psychologism with respect to positivism-procrypticism registry-worldview/dimensions vices-
 and-impediments¹⁰⁵ (just as with all previous transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity of ‘intemporal ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴<~~amplituding~~/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶’, rather than a naïve metaphysics-of-presence--(implicated-‘nondescript/ignorable-

void⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human limited-mentation-capacity-deepening⁵² leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality⁵¹/longness (which overall is no more greater than that of humans of previous successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold¹⁰², which choices when of intemporality⁵¹-drive solipsistic-choices are ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension ⁵⁵meaningfulness-and-teleology⁹⁹ 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-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>), carries institutionalisation and uninstitutionalised-threshold¹⁰² implications with respect to the

determination of ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Such metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-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 ⁵⁵meaningfulness-and-teleology⁹⁹ (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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-

mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold¹⁰² non-scientific disposition, as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵. 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 positivistic⁵⁵ meaningfulness-and-teleology⁹⁹ in the uninstitutionalised-threshold¹⁰² social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework⁷² and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. In another respect, with regards to scientific

⁵⁵meaningfulness-and-teleology⁹⁹ 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 opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <~~amplituding~~/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

⁵⁵meaningfulness-and-teleology⁹⁹-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’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought increasingly defer domains of ⁵⁵meaningfulness-and-teleology⁹⁹ more and more to formal constructs while increasingly reducing the sphere of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-

⁵⁵meaningfulness-and-teleology⁹⁹) as of its free-for-all nature. The bigger point being that even in our positivism-procrypticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity by human intemporal mental-dispositions

and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific ⁵⁵meaningfulness-and-teleology⁹⁹ terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we

imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-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 ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-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--(implicated-‘nondescript/ignorable—void⁵⁹’-as-to-

⁷⁹presencing—absolutising-identitive-constitutedness¹³) instead of assuming a ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ of the social by prospective metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>), 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview’s/dimension’s ⁸³reference-of-thought. Insightfully, by metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an 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 (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s ⁸³reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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–procrypticism registry-worldview/dimension vices-and-impediments¹⁰⁵! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, but rather the intemporal mental-disposition (intemporal-disposition) to strive as ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for ¹⁰³universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede ¹⁰³universalisation–non-positivism/medievalism equates that striving for notional~deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁵⁰incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-
 uninstitutionalised-threshold¹⁰²’ and ‘maximal-as-intemporal-operating-modality-of-⁸³reference-
 of-thought-as-of-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Virtue is
 essentially about the intemporality⁵¹-drive as ⁵⁴maximalising-recomposuring-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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-
 ontological-normalcy/postconvergence⟩⟩/postdication with ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ subservient to that purpose, and not about the
 temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-
 ontological-normalcy/postconvergence⟩⟩/postdication rather than upholding it, their very raison
 d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found
 themselves in a non-positivistic community, whether base-institutionalisation/animistic or

medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought, by ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting its mental-disposition will be to unleash its ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation intemporality⁵¹-drive to supersede the non-positivistic ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-completeness³⁷ ⁸³reference-of-thought and respectively as of their divergent non-positivists dereification⁸⁶ 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/dereification⁸⁶ 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–procrypticism 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter ⁵⁵meaningfulness-and-teleology⁹⁹ as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the ¹⁰³universal ‘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/akrasiatic-drag³³; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism⁴ as of reasoning-through/messianic-reasoning

contortion is rather in transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ of the prior relative-ontological-incompleteness⁸⁸-of-
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/asceticism¹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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
 asceticism¹, different from asceticism¹ as reasoning-from-results/afterthought or institutional
 asceticism⁴, should basically be understood as of the general notion that all human
⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 deprocrypticism’ as of their specific reflection of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative—
 epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein
 of the ‘ill-health <~~amplituding~~/formative—epistemicity>totalising~devolved—purview/domain-
 of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived
 as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
 human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>

equivalence/correspondence with the full-potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity' and construed as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹; with the assertion by this author that there is no accidental human ⁵⁵meaningfulness-and-teleology⁹⁹ as all prior ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism such 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' is all about undermining a nihilistic <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void'⁵⁹-with-regards-to-prospective-apriorising-implications>) mental-disposition to prospective opened-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹. The fundamental ontological dearth of identitive-constitutedness⁴³-as-'epistemic-totality'³⁶-dereification³⁶-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 ⁵⁵meaningfulness-and-teleology⁹⁹ with 'no-tracing-and-as-it-neuterises'-the-dynamics-of-temporal-to-intemporal-ontological-performance⁷⁴-<including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation³⁸-as-flawed-epistemic-determinism⁴⁸ <amplifying/formative—epistemicity>totalising/circumscribing/delineating ⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism—procrypticism that ‘integrates ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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-dementing⁴⁹-narratives) identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁸ 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-psychologism⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought’. It is singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism in preempting any such de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold¹⁰² as implied by notional~deprocrypticism that reflects ‘ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹’ as factoring in prior registry-worldviews/dimensions⁸³reference-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/dimension⁸³reference-of-thought prospective relative-ontological-completeness³⁷ to construe⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of notionally-full existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. In other words, existential-contextualising-contiguity³⁸ as reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> isn’t halted at any given registry-worldview’s/dimension’s de-

mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/thrownness-disposition for ontological conception, but rather reifies as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as implied with ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as of notional~deprocrypticism, with such singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism reflecting an ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of all such de-mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/thrownness-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism ontologically-uncompromised—referentialism, as a fundamental hermeneutic/reprojective psychological science which as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing as of comprehensive/totalising-entailing/nested-congruence conflatedness¹² from a most profound existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ depth of notional~deprocrypticism 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-completeness⁹⁷ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

for ⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed ⁵⁵meaningfulness-and-teleology⁹⁹

aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed ⁵⁵meaningfulness-and-teleology⁹⁹

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 medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

construed as ¹⁰³universalisation-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

⁵⁵meaningfulness-and-teleology⁹⁹ as of non-positivism/medievalism’ to a prospective ‘epistemic-
 totality^{36/83}reference-of-thought/epistemic-totalising³²~self-referencing-syncretising/circularity
 conception of ⁵⁵meaningfulness-and-teleology⁹⁹ as of positivism/rational-empiricism’, that is the
 fundamental de-mentative/structural/paradigmatic seeding-resolution of the ‘non-
 positivism/medievalism human subject superegoic vices-and-impediments¹⁰⁵’. This has the very
 same metaphoricity⁵⁶ implications in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as such
 a hermeneutic/reprojective psychology supersedes our ordinary ⁵⁵meaningfulness-and-
 teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into
 question our positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—disjointedness-
 as-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-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-totalising³²~self-referencing-
 syncretising/circularity conception of ⁵⁵meaningfulness-and-teleology⁹⁹ as from prior positivism—
 procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the

fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrysticism
 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-
 teleology⁹⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-disposition in our positivism—procrypticism effectively do has a sense of human knowledge development and emancipation but as of a mental-reflex that such a conception is necessarily by way of our positivism—procrypticism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism is very much alien to our positivism—procrypticism 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^{36/33}reference-of-thought/epistemic-totalising³²~self-referencing-syncretising/circularity conception of ⁵⁵meaningfulness-and-teleology⁹⁹’ which effective

dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn't happen just by accident and thus has to be instigated for prospective relative-ontological-completeness⁸⁷! In fact such an insight can be extended across 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶' 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 ¹⁰³universalisation 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 deprocrypticism. 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 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation³²/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-throwness, as reflected by the successive prior relative-ontological-incompleteness⁸⁸ reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation towards
 ontologically-uncompromised—referentialism ¹⁷deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought; and thus from a strictly ontologically-veridical
 point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-
 practice-of-psychology and just as various mystical-and-mythical-practices of prior non-
 positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-
 normalisation-and-practice-of-psychology as of their own times, the notion of a psychological
 science as reinforcing/propping-up human psychology in any prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹ 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, but
 an ontologically-veridical psychology rather warrants implying the human subject
 displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human
 subject emancipation with regards to the successive prior relative-ontological-incompleteness⁸⁸
 registry-worldviews/dimensions superegoic vices-and-impediments¹⁰⁵; wherein postconverging-
 or-dialectical-thinking²⁰—apriorising-psychologism reasoning-from-results/afterthought
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 at its uninstitutionalised-threshold¹⁰² is construed as preconverging-or-dementing¹⁹—apriorising-
 psychologism as of prospective postconverging-or-dialectical-thinking²⁰—apriorising-

psychologism reasoning-through/messianic-reasoning reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation up to the
 prospective ontologically-uncompromised—referentialism of deprocrypticism. 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³
 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-
⁵⁵meaningfulness-and-teleology⁹⁹ projection in any human and no more’ with no point going
 beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-
 degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>; and so, as its essential
⁵⁵meaningfulness-and-teleology⁹⁹ is as of a solipsistic transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflection of the
 ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the
 same token that a natural scientist is in a transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflection of its object of study as of
 existence as the ontologically ‘superior party’ without any need to be involved in any bogus
 exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject
 isn’t accommodated for in some way somehow however faintly, be it that it may be the case that
 gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior

party' that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as of ontological-primemovers-totalitative-framework⁷². But then the human reality across all registry-worldviews/dimensions, isn't inherently 'of immediate intellectual responsiveness' to the notion of its uninstitutionalised-threshold¹⁰² and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the 'obvious reality' of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the 'existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation' of human '<amplifying/formative-epistemicity>totalising/circumscribing/delineating⁵⁵meaningfulness-and-teleology⁹⁹'/⁸³reference-of-thought-⁸⁴devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its 'postconverging-or-dialectical-thinking⁷⁰—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 ¹⁰³universal-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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) as of the prior institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-thinking⁷⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—

stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, and thus making the given presence ⁸³reference-of-thought as our positivism-procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ despite the fact of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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-singularisation⁹²-as-veridical-epistemic-determinism²¹ has to do with deficient human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁹⁹’-with-regards-to-prospective-apriorising-implications>)) in construing ⁵⁵meaningfulness-and-teleology⁹⁹ beyond the constraint of ‘human lifespan

extricatory punctuality/immediacy 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁰³universal existential import' for the sake of 'temporal narrow-and-specific existentially-invested advantage/interest with little concern about emancipatory ¹⁰³universal ⁵⁵meaningfulness-and-teleology⁹⁹', 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 ⁵⁰incrementalism-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-³³reference-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 dereification⁸⁶ posture as enabled by 'lack of constraining social ¹⁰³universal-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 ⁵⁵meaningfulness-

and-teleology⁹⁹ as it reflects existence's coherence/contiguity as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. But then such a decontorting disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold¹⁰² where we are actually preconverging-or-dementing¹⁹—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and vague untransvaluated—temporal-intemporal⁵¹ gesturing. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness³⁷; wherein across the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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 ¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness³⁷).

Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness⁷ and emotional-involvement. In another respect the implications of

flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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 ⁵⁵meaningfulness-and-teleology⁹⁹ in naïve
 naturalistic methodology terms, all arise because of a flawed predisposition to identitive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-
 epistemic-determinism¹⁸ implied as of dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism that in many ways ignores/overlooks existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ as of singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness¹³-as-
 ‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸’
 thus leading to a disposition that considers knowledge as an exercise of mere conceptual
 patterning inherently validated by formalisations on the basis of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ without the constraint of existential-contextualising-contiguity³⁸
 knowledge-reification⁸⁶ as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier

which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care-and-episteme⁵. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification⁸⁶ as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing¹⁵ and producing relatively ontologically-flawed ⁵⁵meaningfulness-and-teleology⁹⁹. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness⁹⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing>) with respect to temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> which is what enables the reification⁸⁶ of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ with regards to the possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative constitutedness¹³ nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness¹² connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁸

⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative constitutedness¹³ nature outside existential-contextualising-contiguity³⁸

whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of its reifying conflatedness¹² connotative nature reflecting the ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective⁵⁵ meaningfulness-and-teleology⁹⁹ 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 44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’, and so-construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ 44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶; thus further articulating⁵⁵ meaningfulness-and-teleology⁹⁹ as from prior relative-ontological-incompleteness⁸⁸ to prospective relative-ontological-completeness³⁷, and so from the epistemic/notional perspective of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ orientation is

theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>’ ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the social epistemic-totality³⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹. This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its conflatedness¹² with existential-contextualising-contiguity³⁸ in contrast to such a notion like language games when construed rather in constitutedness¹³. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality³⁶’ implied as of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-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-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹; wherein the conflatedness¹² mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination²⁷ for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected conflatedness¹² (as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁶⁶ of
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with regards to
human limited-mentation-capacity-deepening⁵² as prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent
edging towards completion of ontological-performance⁷¹-<including-virtue-as-ontology> of
intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of
successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation), whereas the constitutedness¹³ mental-reflex assumes uncritically of its right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-
positivism—procrypticism/disjointedness and goes on as of its categorising constituting to
construe knowledge for completeness without questioning its mindset,-in-positivism—
procrypticism/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 ⁵⁵meaningfulness-and-teleology⁹⁹
 that exists is about existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of
 ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶ of supposedly coherent ontological-commitment⁵⁵ implied as of ‘axiomatic-construct
 construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech
 activity’ discourse speaks of an supposedly coherent ontological-commitment⁶⁵ as of ‘axiomatic-
 construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as expressed above
 (with regards to the social contextualisation beyond just speech for the possibility of human
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity...) which is then being
 reified/elucidated for the prospective possibility of human emancipation, with logic being the
 ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
 nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment
 having to do with such social contextualisation’. Likewise the underlying notion of ontological-
 performance⁷¹-<including-virtue-as-ontology> as herein articulated by this author is as
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 supposedly coherent ontological-
 commitment⁶⁵ about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
 world/conditions’; articulating knowledge as ontologically-veridical ⁵⁵meaningfulness-and-
 teleology⁹⁹ as of the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶

⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶ of human underlying relative-ontological-
incompleteness³⁸/relative-ontological-completeness³⁷ -
⟨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-⁵⁵meaningfulness-and-teleology⁹⁹, even though it is more
subject to higher emotional-involvement as of its displacement/decentering-of-the-human-
subject ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁵⁶. 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-contiguity³³) geared towards identitive-constitutedness¹³-as-‘epistemic-
totality³⁶’-dereification³⁶-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-veridical⁵⁵ meaningfulness-and-teleology⁹⁹, as can be validated and falsified by ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, and goes on to naively deploy outside existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness¹³ as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment⁶⁵ for knowledge elucidating/reifying which validation and falsifiability⁴⁰ is rather a matter of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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-completeness³⁷ 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/deassertion/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—⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism over our positivism~procrypticism or in the case of our positivism over prior non-positivism~medievalism. Logic arises as a mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing of Being and beings. However, because a 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
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of its ⁵⁵meaningfulness-
 and-teleology⁹⁹ as from difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism³¹ in ontological-contiguity⁶⁶, we go on to
 aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> as of the flawed-as-dementing
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of
 implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹—apriorising-psychologism>, as will be done at childhood psychopathy where it is
 overt and obvious. Further temporal individuation dispositions of
⁴⁸ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation 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
⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought. The underlying insight can be
 garnered as of the temporal ⁵⁵meaningfulness-and-teleology⁹⁹ in <amplituding/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 ⁸⁰procrypticism–or–
 disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
 futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective
 deprocrypticism. 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> ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. Wherein ⁵⁰incrementalism-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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩ of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically affirmative of emancipatory/sublimating ⁵⁵meaningfulness-and-teleology⁹⁹. Whereas ⁵⁴maximalising-recomposuring-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹’
 involving ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
⁴⁴<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁶⁶. ⁵⁰incrementalism-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–⁵⁵meaningfulness-and-
 teleology⁹⁹-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–⁵⁵meaningfulness-
 and-teleology⁹⁹, 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-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> of their ⁵⁰incrementalism-in-relative-

ontological-incompleteness⁸⁸—enframed-conceptualisation from the prospective notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> of ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, with
⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation reflected in affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism> as of ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ in ontological-contiguity⁶⁶ as from existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism, while ⁵⁰incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation is reflected in unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> as ontologically-
 flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>; and so with regards to the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing in medieval-

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-reification³⁶ as of ontological-primemovers-totalitative-framework⁷²

⁴⁴~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, 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-veridical⁵⁵meaningfulness-and-teleology⁹⁹ as can be validated and is falsifiable by ontological-primemovers-totalitative-framework⁷²

⁴⁴~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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 ⁵⁵meaningfulness-and-teleology⁹⁹; such that critically, appropriate philosophical phenomenal insight with regards to 'the general and normal day to day experience about living itself' as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-primemovers-totalitative-framework⁷², and so because such well-inspired experience-and-interpretation from 'general and normal day to day experience about living itself' in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of conflatedness¹² than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from 'general and normal day to day experience about living itself'. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing conflatedness¹² demand on human living experience for the inspired construing of 'the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence' than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of 'expanded onticising construal of existence as of <amplifying/formative-

epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study'. The ontological-veracity and epistemic-veracity of all such <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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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-existence¹⁴ the validation of knowledge as ⁵⁵meaningfulness-and-teleology⁹⁹ as of supposedly coherent ontological-commitment⁶⁵ is equally as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative~epistemicity>totalising~purview-of-construal' or <amplituding/formative~epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of conflatedness¹² with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative~epistemicity>totalising~purview-of-construal' or

~~<amplituding/formative–epistemicity>~~totalising~devolved–purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness⁸⁷ as of
human limited-mentation-capacity-deepening⁵², thus invalidating the epistemic-veracity of
constitutedness¹³ of knowledge. The implication here is that the epistemic-veracity of knowledge
as ⁵⁵meaningfulness-and-teleology⁹⁹ 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 explicited constitutedness¹³ conception
of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-
framework⁷² is actually epistemically-impertinent and flawed; as this traditional conception tends
beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
unthought>⁶ to imply unconnectedness-with/not-in-nested-congruence with the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human~~<amplituding/formative–epistemicity>~~totalising~purview-of-construal’ or
~~<amplituding/formative–epistemicity>~~totalising~devolved–purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸. This constitutedness¹³ nature of the notion of
cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework⁷²
arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches

and methodologies on the naïve assumption that their mere deployment is inherently of epistemic-veracity, such that such deployment when it undermines the ‘inherently nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ or
<~~amplituding~~/formative-epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Rather any such science approaches and methodologies striving to validate knowledge as ⁵⁵meaningfulness-and-teleology⁹⁹ by the supposedly coherent ontological-commitment⁶⁵ reflected by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹², is necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicated in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹², this unexplicated implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in

many a social domain-of-study. The fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with existential-contextualising-contiguity³⁸ as of conflatedness¹²; so-implied as of their supposedly coherent ontological-commitment⁶⁵ reflected by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹². In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the ~~<amplituding/>~~formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework⁷² will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-

theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² enforced’ unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct existential-contextualising-contiguity³⁸ knowledge reifying exercise as of a tendency to technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimating-validation/desublimating-invalidations implications, beyond their conventioning-referencing existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>. Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanent nature of many a social domain-of-study unlike the grand singularised/immanent totalising/circumscribing/delineating ‘<amplituding/formative-epistemicity>⁸³reference-of-thought-⁸⁴devolving ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism’ that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional~deprocrypticism ontology as

‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’ holds the promise for such effective grand singularised/immanent social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism—procrypticism ‘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 ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism of the given natural science domain-of-study’ with specialism more of a furtherance of such a ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with ‘major interpretative loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-reification⁸⁶ implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its

methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation> so-reflected in its philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently as from existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² knowledge-reification⁸⁶ implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity⁶⁶’ whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying⁴³ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-

contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can be garnered by the fact that all the knowledge-reification⁸⁶ herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as of ‘the ⁴⁴<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶>’ in many a social domain-of-study wherein supposedly reified knowledge ‘hardly has any underlying implied knowledge-reification⁸⁶ process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-knowledge-reification⁸⁶, such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification⁸⁶ is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness⁷ of the social seem to be misconstrued as implying knowledge-reification⁸⁶ in the social should reflect such blurriness⁷-as-of-disparateness rather than the ultimate objectifying ⁴³foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,-as-operative-notional~deprocrypticism, and so by conjugating ‘relative-ontological-completeness⁸⁷

⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶’ together with ‘subject-matter breadth and depth’ to
achieve such an overall subject-matter knowledge-reification⁸⁶ as of objectifying
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism, in order to elucidate the
blurriness⁷. Such that quite often as of institutional practice the notion of ⁴³foregrounding—
entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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 ⁴³foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
notional~deprocrypticism 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 ⁴⁴<amplitudinal/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶ in existential-contextualising-contiguity³⁸ conflatedness¹²’ as herein implied
(involving prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for veridical
ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague

contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying
 existential-contextualising-contiguity³⁸ conflatedness¹²; and further, such an insight of underlying
 ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being
 monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-
 reification⁸⁶’ reflecting inherent domains-of-study as of their given epistemic-conceptions
 phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence> as to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> takes the form of the process/gesturing of knowledge-
 reification⁸⁶ in say physics with the ‘supposed monotony’ of differential equations on physical
 variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical
 reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central
 to all biological processes), with the false implication of construing that disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶> is inherently convenient as of a mental-reflex oriented towards ordinary
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴⁴<amplituding/formative-epistemicity>causality~as-

to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ ways-of-
 looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling
 the social domains-of-study along the natural sciences, is the fact that more than mere adoption-
 and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific
 notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence
 statistical, mathematical and other scientific methods become interpretatively intelligible; such
 that merely adopting-and-mimicking such methods without precedingly construing of the
 ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively
 un insightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual
 and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-
 contextualising-contiguity³⁸ conflatedness¹² that points to the specific scientific methodology of
 relevance or irrelevance, given that in certain cases the qualitative nature of things will for
 instance render statistical and mathematical methods irrelevant. This further explains why
 Derridean deconstruction and Foucauldian discourse analysis have been found in many social
 domains-of-study, including domains like medical and healthcare practice for instance, to provide
 a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that
 Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse
 narrative address the displacement/decentering-of-the-human-subject in reflecting the need to
 undermine human destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> to
 further advance its constructive/institutionalising/nascent-sublimating-decisionality nature thus
 overcoming underlying logocentrism as of prospective relative-ontological-completeness
 transcendental-and-sublimity implications, and thus reflecting the fact that human knowledge is
 more completely a two-fold process involving building the right mindset-as-of-prospective-
 relative-ontological-completeness³⁷ and thereof the knowledge for that given right mindset-as-

of-prospective-relative-ontological-completeness³⁷ as of the ~~44~~<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of existential-contextualising-contiguity³⁸ conflatedness¹². It is thus not surprising that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> leads to subject-matters and studies whose supposed knowledge-reification⁸⁶ tend to be most heavily dependent on ‘peering to a fault’ of the contingent-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment⁶⁵ as validatable and falsifiable by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of ⁵⁵meaningfulness-and-teleology⁹⁹’ as of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation³⁸-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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) which as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶ 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

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶ for prospective ⁵⁵meaningfulness-and-teleology⁹⁹ as
knowledge-reification⁸⁶ as associated with the suprastructuralism/postmodernism perspective in
relative-ontological-completeness⁸⁷. This contrast with suprastructuralism/postmodernism
'difference conception of ⁵⁵meaningfulness-and-teleology⁹⁹' as of ontologically-veridical
difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
epistemic-determinism²¹ in its re-originary-as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking²⁰- 'projective-
insights'/'epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism-prospective-
sublimation)⁹⁰ opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of postmodern-thought only arise rather in the reification³⁶ process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ with concepts like truth, space, time, force, etc. and the latter rather perceive
 these as ontologically-flawed elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ as from the relative-ontological-completeness⁸⁷ perspective which
 emphasises construing existential-reality as it manifests itself as of existential-contextualising-
 contiguity³⁸ in conflatedness¹²; and likewise, the fact that existential-contextualising-contiguity³⁸
 in conflatedness¹² ‘epistemically implies human limited-mentation-capacity-deepening⁵² for
 construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹’ all ⁷⁹presencing—absolutising-identitive-constitutedness¹³ traditional conceptions
 beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend
 to be construed from the relative-ontological-incompleteness⁸⁸ perspective in ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ as nominalistic rather than as of ‘⁴³foregrounding—
 entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),–as-operative-notional~deprocrypticism
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁴³ 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-reification³⁶ 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>)/relative-ontological-incompleteness⁸⁸, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces constitutedness¹³ is shown to be veridically rather as of existential-contextualising-contiguity³⁸ conflatedness¹² going by the successive relative-ontological-completeness⁸⁷ physics conception of such notions as space, time, etc. in <amplituding/formative-epistemicity>totalising/circumscribing/delineating development of successive theories say Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-notions but with different implications. This <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of all domains-of-study in existential-

contextualising-contiguity³⁸ conflatedness¹² as of ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, 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 ⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-

teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) predisposition to ⁵⁰incrementalism-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 ⁵⁴maximalising-recomposuring-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 ⁵⁴maximalising-recomposuring-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–⁵⁵meaningfulness-and-teleology⁹⁹-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-ontological-contiguity⁵⁶’> 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~deprocrypticism-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~deprocrypticism-prospective-sublimation)³⁰ 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 ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism with other so-constructed knowledge-reification⁸⁶, that are well beyond a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity⁶³, is particularly telling not about postmodern thinkers knowledge-reification⁸⁶ epistemic-veracity but

rather ‘the knowledge-reification⁸⁶ epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification⁸⁶ process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification⁸⁶ methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁸⁶’> 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-completeness³⁷ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness³⁷ as of projected existential-contextualising-contiguity³⁸ in conflatedness¹², an issue that has always been a difficult knot throughout the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the ⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, 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—⁵⁵ meaningfulness-and-teleology⁹⁹-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-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-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 ¹⁰³universalising-idealisation that ‘runs-through/is-deflating’ by its eventual³⁷-instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced ¹⁰³universalising-idealisation transformative ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of—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-reification³⁶—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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure—~~as-to-~~⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically—<conjugatively-and-

transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷) but rather the more critical insight lies with its novel and transformative ¹⁰³universalising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure', something which a 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as of a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) is not de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study 'tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶> epistemic-disposition that is in many ways poorly constrained to existential-reality', is how exactly does such lack of 'cogent-unifying-operant-dynamics' affect the realisation of the full knowledge-reification³⁶ 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 objectifying⁴³ foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism as good-practice/epistemic-veracity of knowledge-reification⁸⁶ involves the construal of ontological-primemovers-totalitative-framework⁷² as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework⁷² as of existential-contextualising-contiguity³⁸ conflatedness¹²’, whereas disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> as bad-practice/epistemic-impertinence of knowledge-reification⁸⁶ involves the construal of ontological-primemovers-totalitative-framework⁷² as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework⁷² in constitutedness¹³ outside existential-contextualising-contiguity³⁸’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>’ basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity³⁸ conflatedness¹²’, and thus undermines aetiologisation/ontological-escalation predicative-effectivity~sublimation-(as-to-underlying-ontological-commitment⁶⁵). ‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity³⁸ conflatedness¹²,

such that the supposed exercise of knowledge-reification⁸⁶ ends up ‘losing the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of axiomatic-constructs as reflective of existential-reality’; as of the flawed disjointing/disparateness/disentailing of overall inherent existential-reality supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalitative-framework as of existential-contextualising-contiguity³⁸ conflatedness¹²’, and so due to ‘human-subpotency⁷⁹ presencing—absolutising-identitive-constitutedness¹³ <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed reproducibility—mathesis/motif/throwness-disposition,—as~reproducibility-of-aestheticisation’ thus undermining existence-potency~sublimating~nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory~epistemic-conflatedness¹² 44<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,—for-explicating-ontological-contiguity⁶⁶ 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 44<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,—for-explicating-ontological-contiguity⁶⁶ 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 blurriness⁷ and remoteness of falsifiability⁴⁰ and validation as of ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of conceptualisations’ in many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity³⁸ conflatedness¹², as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² driven ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism’. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² on human-subpotency. Human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing creative aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹’. 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/measuringinstrument¹~for-
 conceptualisation' so-construed as originariness-parrhesia,~as~spontaneity-of-aestheticisation
 (which is actually constrained to '<~~amplifying~~/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity'³⁸
⁴³foregrounding—entailment-⟨postconverging~narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity⁶⁶'⟩,~as-operative-notional~deprocrypticism in elucidating ontological-
 contiguity⁶⁶~<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>'), precedes-and-defines the pertinence of
 'methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-
 disposition,~as~reproducibility-of-aestheticisation'. This inversely-varying-emphasis of
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,—as—spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating apriorising/axiomatising/referencing—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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷: in the dynamic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected within the successive registry-worldviews/dimensions⁸³ reference-of-thought-level ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for devolving
⁵⁵meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring’ as
 both <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> to occur reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as
 of prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality reasoning-through/messianic-reasoning renewing of reproducibility—
 mathesis/motif/thrownness-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/thrownness-disposition,—as-reproducibility-of-aestheticisation is ascetic as it
 emphasises that the ontological-performance⁷¹-<including-virtue-as-ontology> of human
⁵⁵meaningfulness-and-teleology⁹⁹ 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 is not compromisable, and so over temporal nihilistic dispositions of prior
 reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation
 susceptible to compromising ontological-performance⁷¹-<including-virtue-as-ontology> of
 human ⁵⁵meaningfulness-and-teleology⁹⁹ as of human-subpotency

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and sophistic/pedantic dispositions. Ultimately, human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-invalidations 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human conscious-
 able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-
 able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation
 as of human conscious-able mediating ascriptivity’), is reflective of underlying
 ‘hermeneutic/reprojective reactualising as ~~<amplifying>~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought’ human aestheticisation
 process with respect to living-development-as-to-personality-development ⁵⁵meaningfulness-
 and-teleology⁹⁹, institutional-development-as-to-social-function-development ⁵⁵meaningfulness-
 and-teleology⁹⁹ and Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹
⁵⁵meaningfulness-and-teleology⁹⁹, and so epistemic-ricochettingly/transepistemically as of ‘more
 and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
 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/thrownness-disposition,—as—reproducibility-of-aestheticisation (so-construed as
 of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially
 developing/becoming-as-of-social-integration-and-evolving relevant ⁵⁵meaningfulness-and-
 teleology⁹⁹’), reflecting the ‘more and more profound enlarging-framework of reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. For instance

with regards to living-development-as-to-personality-development ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹' 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ('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 ~~<amplituding>~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought' always entails the three human aestheticisation manifest elements: 'perceptive motif-manifest aestheticisation as of human conscious-able imagery', 'mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry', and 'signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity'. This human

aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation' as of its 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving'. It is this underlying 'complex sense of ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation' that is truly of 'existentially developing/becoming-as-of-social-integration-and-evolving relevant ⁵⁵meaningfulness-and-teleology⁹⁹' 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 ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation' (as implied above with living-development—as-to-personality-development aestheticisation of underlying becoming 'complex sense of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation' as of any given conventioned human 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation', such an insight about 'high/low parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' as to the implications of 'more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation' is highly informing about 'language-as-phonetic/written-signification-construct outcome/outfit/shell—

construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-
 institutional-manifestation’ and so highlighting the collective social ‘existentially
 developing/becoming-as-of-social-integration-and-evolving relevant ⁵⁵meaningfulness-and-
 teleology⁹⁹’ in reflection of ‘institutional-development-as-to-social-function-development
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation’ rather as an
 ‘institutional-development-as-to-social-function-development ⁵⁵meaningfulness-and-teleology⁹⁹
 outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions’ in
 existential-contextualising-contiguity³⁸ conflatedness¹², it is ontologically-flawed for ‘language-
 as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-
 the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be
 construed in constitutedness¹³ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ (even as on occasion such an ontologically-flawed construal in
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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 of⁵⁵ meaningfulness-and-teleology⁹⁹ 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 ~~<amplituding/>~~formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought’ in difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²⁴). This is so because ‘human ⁴⁴~~<amplituding/>~~formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ supersedes any such human ‘institutional-development—as-to-social-function-development ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴~~<amplituding/>~~formative—epistemicity>causality~as-to-projective-totalitative—

implications,-for-explicating-ontological-contiguity⁶⁶ purposefulness-reflexivity for prospective
 relative-ontological-completeness⁶⁷ orientation’. This basically explains the constantly
 developing nature of human ‘institutional-development-as-to-social-function-development
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³-of-
⁵⁵meaningfulness-and-teleology⁹⁹ (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
⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶ purposefulness-reflexivity for prospective relative-
 ontological-completeness⁶⁷ orientation’ implied as of ⁵⁴maximalising-recomposuring-for-
 relative-ontological-completeness⁶⁷—unenframed-conceptualisation that fundamentally
 renders/makes human institutional-development-as-to-social-function-development
⁵⁵meaningfulness-and-teleology⁹⁹ outcome/outfit/shell—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating-as-institutional-
 manifestation/conflatedness¹² conceptions’ to be necessarily as of existential-contextualising-
 contiguity³⁸ in conflatedness¹² and not in constitutedness¹³ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸. In another respect, ‘living-development-as-to-personality-
 development ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> such as with regards to any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of ‘institutional-development-as-to-social-function-development ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for such

‘institutional-development-as-to-social-function-development ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation’ underlying ‘hermeneutic/reprojective reactualising as <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, the ‘institutional-development-as-to-social-function-development ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, reflected in human underlying supposedly coherent ontological-commitment⁶⁵, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event³⁷ reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of ⁵⁵meaningfulness-and-teleology⁹⁹ so-reflected in ‘human existence ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing creative aestheticisation of ⁵⁵meaningfulness-and-

teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ of varying temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology>’ wherein such a flux construed as human aporetic dissemination⁷⁷ is confronted to ‘existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² validative/invalidative selectivity/deselectivity’ enabling living-development-as-to-personality-development ⁵⁵meaningfulness-and-teleology⁹⁹, institutional-development-as-to-social-function-development ⁵⁵meaningfulness-and-teleology⁹⁹ and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ ⁵⁵meaningfulness-and-teleology⁹⁹; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning—suprasocial-construct and its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ given that such underpinning—suprasocial-construct and
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—
 for-explicating-ontological-contiguity⁶⁶ of relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness³⁷-(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-sublimating⁷⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness—equalisation of the registry-worldview/dimension ⁵⁵meaningfulness-and-teleology⁹⁹
beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic
instigation as from ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality’ in contrast to the essentially mechanical/mere-form of reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of
secondnatureddness. This fundamental originariness and secondnatureddness conundrum in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
the-human-institutionalisation-process⁶⁷ is reflected by the fact that the human Self is ever always
in disseminative constructiveness/destructuring defining its given registry-worldview/dimension
shiftiness-of-the-Self⁹¹ as of ‘a subpar existence-potency~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression-as-of-<amplifying/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-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² at its uninstitutionalised-threshold¹⁰²’ its
prior secondnaturedd reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation. 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 ¹⁰³universalising-idealisation relative to the Ancient sophists non-universalising
inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism
relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism—
procrypticism this author construes practices of disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> not
constrained to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² but rather institutionalised
imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the
advancing of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
⁴³foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹. In other words,
the uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions as of their shiftiness-
of-the-Self⁹¹ are the aporetic point at which their languages collapse into ‘wooden languages’ that

are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance⁷¹—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension⁵⁵ meaningfulness-and-teleology⁹⁹ beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation renders possible as prospective ontological-veracity is only then

epistemic-ricochettingly/transepistemically salvageable as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimating-validation/desublimating-invalidating implications as of ontological-primemovers-totalitative-framework⁷². That is, between reasoning-as-reasoning-from-results/afterthought and reasoning-as-reasoning-through/messianic-reasoning is ‘aporetic underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness⁸⁷’ and rather speaks in effect of a nihilistic <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>); and this temporal nihilism at uninstitutionalised-threshold¹⁰² has ever always been associated with a corresponding intemporal asceticism¹ for opened-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ (not partaking as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-

‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), and likewise between base-institutionalisation and ¹⁰³universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism-procrypticism and deprocrypticism. But then in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation element of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-Self¹ of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality⁹⁸/shortness within such a framework as of <amplituding/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~deprocrypticism registry-

worldview/dimension, as of its notional~deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporetic deficiency of ontological-performance⁷¹-<including-virtue-as-ontology>’ along the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, effectively elicits originariness-parrhesia,—as—spontaneity-of-aestheticisation but then as of its ‘⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’, it is not receptive to a human dephasing shiftiness-of-the-Self¹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <~~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 ⁴⁵historiality/ontological-eventfulness⁵⁷/ontological-aesthetic-tracing of human recurrent destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> and its superseding with human recurrent constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>, and so beyond just the nombrilism of our ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of notional~deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional~procrypticism or notional~disjointedness-as-

of-⁸³reference-of-thought (in successive relative-ontological-completeness⁸⁷ as of increasing notional~deprocrypticism or increasing <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought) but it is prospective notional~deprocrypticism 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~deprocrypticism as of its protensive—self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening⁵² so-reflected with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶ 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~deprocrypticism 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 ⁴⁴amplituding/formative-
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity⁶⁶ in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ in reflection of underlying human
limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative–supererogating-⟨in-projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing⟩ as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigm-
ing-psychologism’⁸⁹ induced/spawned/hatched/emerged difference-conflatedness¹²-as-to-
totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as instigating
both human constructiveness-of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ and
human destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
decisionality⟩~of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ across the
successive registry-worldviews/dimensions; thus eliciting the construal of
aetiologisation/ontological-escalation as of a reflection of human-subpotency as to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-⟨imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation> in de-mentatively/structurally/paradigmatically upholding
human virtue at constructiveness-of-ontological-performance⁷¹-⟨including-virtue-as-ontology>

and undermining human vices-and-impediments¹⁰⁵ at destructuring-threshold-
 {uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality}~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>’. This de-mentative/structural/paradigmatic
 process orientation with regards to human virtue at constructiveness-of-ontological-
 performance⁷¹-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁵ at destructuring-
 threshold-{uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality}~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> overrides/supersedes the
 naïve/ontologically-flawed traditional orientation as of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in-
 dissingularisation³⁸-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-
 incompleteness³⁸/relative-ontological-completeness³⁷ -
 {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
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as ‘point of

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶ in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ that
one can reflect upon the ‘notional~procrypticism/notional~disjointedness as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
determinism²¹’ of our procrypticism-positivism ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹. We can thus appreciate that just as a
⁷⁹presencing—absolutising-identitive-constitutedness¹³/identitive-constitutedness¹³-as-
‘epistemic-totality³⁶’-dereification⁸⁶-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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
the-human-institutionalisation-process⁶⁷ ‘relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness³⁷-(sublimating~referencing/registering/decisioning,—as-self-
becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>> as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ of limited-mentation-capacity-deepening⁵², pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments¹⁰⁵ rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of ⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ as so-implied by the prospective registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹ as it reflects upon the preceding registry-worldview/dimension ‘notional~procrypticism/notional~disjointedness as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> over vices-and-impediments¹⁰⁵ at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ arises in the sense that as previously articulated the ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-

decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising²² on the basis of the same <amplifying/formative-epistemicity>totalising/circumscribing/delineating supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ construed as of the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the given registry-worldview’s/dimension’s ⁸³reference-of-thought-⁸⁴devolving ⁵⁵meaningfulness-and-teleology⁹⁹. Thus a registry-worldview’s/dimension’s ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹–apriorising-psychologism deconstructing-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 deconstructing-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ disposition rather ‘manifests as ontologically-

flawed in ordinary/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 ⁵⁵meaningfulness-and-teleology⁹⁹, and manifesting as ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’, as of existential-contextualising-contiguity³⁸ conflatedness¹² becoming as from childhood postlogism⁷⁷/psychopathy destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> overt manifestation to adulthood postlogism⁷⁷/psychopathy destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> covert manifestation. Along this same line of difference-in-kind/difference-in-aposteriorising-or-logicising²² implied between the ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ disposition and ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ disposition within a given registry-worldview/dimension ⁸³reference-of-

thought-⁸⁴devolving ⁵⁵meaningfulness-and-teleology⁹⁹, 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-distension⁷⁶ 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/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹⁹)) 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—void⁹⁹) at the registry-worldview’s/dimension’s
 destructureing-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-completeness⁶⁷ registry-worldview/dimension perspective for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
⁵⁵meaningfulness-and-teleology⁹⁹’ (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-distension⁵⁶ 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
⁵⁵meaningfulness-and-teleology⁹⁹) 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-void⁵⁸) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ speaks of the de-
 mentative/structural/paradigmatic manifestation of the given prior registry-
 worldview's/dimension's corresponding notional~procrpticism/notional~disjointedness
 (whether such a corresponding notional~procrpticism/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~procrpticism/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~procrpticism/notional~disjointedness of 'failing ¹⁰³universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism given
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶' from ¹⁰³universalisation perspective, non-
 positivism's/medievalism's preclusive-self-consciousness specific
 notional~procrpticism/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 prospectively⁸⁰procrypticism–or–disjointedness-
 as-of-⁸³reference-of-thought occlusive–self-consciousness specific
 notional~procrypticism/notional~disjointedness of ‘failing preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism given dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ from ¹⁷deprocrypticism–or–preempting—
 disjointedness-as-of-⁸³reference-of-thought protensive–self-consciousness perspective; as of
 epistemic-ricochetting/transepistemicity ⁴³foregrounding—entailment-(postconverging–
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-
 notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ as of human limited-mentation-
 capacity-deepening⁵² grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>) so-reflected as the given prior registry-
 worldview’s/dimension’s susceptibility to its corresponding ‘postlogism⁷⁷/psychopathy-as-of-
 preconverging-or-dementing¹⁹–apriorising-psychologism destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>’ manifestation (and so respectively as susceptible
 to any such ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹–apriorising-

psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>
 manifestation on ‘the given registry-worldview/dimension defining basis of failing dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
 distension⁸⁶’: 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 ¹⁰³universalisation-non-positivism/medievalism, ‘failing-preempting—disjointedness-as-
 of-⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 with positivism-procrypticism, and prospectively ‘preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-

psychologism' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 with deprocrypticism); 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/throwness-disposition,—as—reproducibility-of-
 aestheticisation is rather related to as of <amplifying/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹), even as it is equally susceptible however difficultly to
 prospective crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation
 disseminative instigation of renewing reproducibility—mathesis/motif/throwness-disposition,—
 as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as renewed
⁵⁵meaningfulness-and-teleology⁹⁹ 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-logicising⁷² 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-distension³⁶ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ disposition for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹ '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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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, ¹⁰³universalisation~non-positivism/medievalism and our positivism~procrypticism respectively reflexive of their ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰~apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ disposition as of their ⁷⁹presencing—absolutising-identitive-constitutedness¹³, do not factor in that their destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> wherein respectively the transcendental/⁶⁰nonpresencing-<perspective~ontological-normalcy/postconvergence> prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and notional~deprocrypticism 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 procrypticism 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, ¹⁰³universalisation~non-positivism/medievalism and our

positivism–procrysticism), such that the implied difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ between the prior and
 prospective registry-worldviews/dimensions involving prospective human limited-mentation-
 capacity-deepening⁵²
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construal of
 ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-
 construal’, so-implied from the prospective registry-worldview/dimension transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity constructiveness-of-ontological-
 performance⁷¹-<including-virtue-as-ontology> exposes the prior registry-worldview/dimension
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> veridically as of
 manifest ‘preconverging-or-dementing¹⁹–apriorising-psychologism-as-of-
 postlogism⁷⁷/psychopathy-(as-of-the-‘preconverging/dementing¹⁹–qualia-schema’-at-its-
 uninstitutionalised-threshold¹⁰²-it-wrongly-implies-as-nondescript/ignorable–void⁵⁵) at the
 registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance⁷¹-
 <including-virtue-as-ontology>’ ontologically-flawed inordinary/unexpected/anormal catching-
 up-by-extrinsic-attribution-for-social-functioning-and-accordance as from the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the prospective
 registry-worldview/dimension for aposteriorising/logicising/deriving/intelligising/measuring
 cognisant-and-integrative social⁵⁵ meaningfulness-and-teleology⁹⁹’ so-construed as difference-
 in-nature/difference-in-apriorising-or-axiomatising²³. Hence, ‘all the human home that exists’ is
 as of the full implications of the perpetuation in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as it

explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is driven as of human dimensionality-of-sublimating⁷⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and secondnature institutionalisation dispositions with respect to the fact that the human ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-~~<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ¹⁰³universalising-idealisation narrative in terms of their epochal ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ and harkening rather to its dogmatic pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation, and as to when modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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’¹⁷/aporetic thinking implied ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> unconstrained to existential-reality as of ontological-primemovers-totalitative-framework⁷² such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ and as of ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ is ever always drawn between ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ rather in constitutedness¹³ as of its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint ⁶⁰nonpresencing-<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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void'⁵⁹-with-regards-to-prospective-apriorising-implications>) and a transcendental opened-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹ with regards to ⁸³reference-of-thought-level

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹. 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~deprocrypticism-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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ and so in incoherence with outlying implied ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint ⁶⁰nonpresencing-<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 ⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of ⁷⁹‘presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ but rather as ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. Basically, ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, 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 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 ⁷⁹‘presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly ¹⁰³universal 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

⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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

⁶⁶nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ finitism of aestheticisation’ with respect to prospective ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint

⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>/transcending infinitism
of aestheticisation possibilities' (so-reflected in the transcendental advancing of
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ¹⁰³universalising-
idealisation rather as from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-
⟨imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹²’-of-notional~deprocrypticism-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~deprocrypticism-prospective-sublimation⟩⁹⁰ budding-positivists over medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation notwithstanding its medieval institutional hegemony, likewise
modern day disjointedness-as-of-⁸³reference-of-thought pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
ontological-completeness³⁷) involving institutional-being-and-craft speaks of our
uninstitutionalised-threshold¹⁰² requiring prospective notional~deprocrypticism transcendental
advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of
‘existential-contextualising-contiguity³⁸ 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, <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and sophistry in their ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The ⁴⁴<amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁵⁶ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness³⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ critically and insightfully highlights, in reflection of inherent human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor, that ‘all registry-worldviews/dimensions are ever always at the
crossroads of knowledge-reification⁸⁶ and sophistry as the latter is facilitated by underlying social
<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology⁹⁹-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/throwness-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/inauthenticity⁵³
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-reification³⁶ 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-Self⁷¹. 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-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
 temporality³⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of–⁵⁵ meaningfulness-and-teleology⁹⁹-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-aestheticisation⁸⁷reference-of-thought-level
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for
⁵⁵ meaningfulness-and-teleology⁹⁹ 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
¹⁰³universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as
 of deprocrypticism. 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/throwness-disposition,—as—reproducibility-of-aestheticisation, and carries the 'intemporal parrhesiastic seeding-promise dimensionality-of-sublimating⁷⁴—~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension⁵⁵ meaningfulness-and-teleology⁹⁹ 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'. 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/throwness-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-sublimating⁷⁴—~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension⁵⁵ meaningfulness-and-teleology⁹⁹

beyond just its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self⁹¹ loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> at a registry-worldview/dimension destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnature institutionalised constructs assume absolute determinism that flawily override any parrhesiastic <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of ⁵⁵meaningfulness-and-teleology⁹⁹ and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of ⁵⁵meaningfulness-and-teleology⁹⁹, as well as present day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as of institutional-being-and-craft normativities, conventions, practices, etc. in ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought ⁴³foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—

as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁴’ on the basis that
such social practices are absolutely deterministic of ⁵⁵meaningfulness-and-teleology⁹⁹. In other
words, adherence to prospective knowledge-reification⁸⁶ as of human temporality⁹⁸/shortness
arises as of the existentially constraining untenability of positive-opportunism⁷⁵ induced
reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation for prospective knowledge-reification⁸⁶ as of ‘a weak social mental-
reflex that any parrhesiastic <~~amplifying~~/formative-epistemicity>totalising~renewing-
realisation/re-perception/re-thought of ontological-veracity will put in question prior
reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the
prevalence of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
reflect-‘immanent-ontological-contiguity⁶⁶’> at uninstitutionalised-threshold¹⁰² as ‘mere-form of
reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation’
temporally takes pride-of-place and so unconstrained to prospective existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-~~supererogatory~~~epistemic-conflatedness¹² sublimating-validation/desublimating-
invalidation implications ‘as of parrhesiastic <~~amplifying~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’

thus providing the framework for ontological-bad-faith/inauthenticity⁶³ and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity impotent. Thus ‘the possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is ever always a renewed parrhesiastic~de-mentating/structuring/paradigming’ that as of its reasoning-through/messianic-reasoning can overcome such a <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>), and so counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as rather occurring along its already secondnatured established reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. Further the ‘renewed parrhesiastic~de-mentating/structuring/paradigming’ in undermining prior ‘⁸³reference-of-thought-level and thus ⁸³reference-of-thought-⁸⁴devolving-level of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>’ implies ‘⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism 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-ontological-contiguity⁶⁶'> along the very same reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of an
ontologically-flawed human-subpotency dialogical-equivalence that 'allows the mortals that we
are to average our thoughts' rather than existence-potency~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² imposing ontological-veracity as of prospective
ontological-primemovers-totalitative-framework⁷². This explains why the ¹⁰³universalising-
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/thrownness-
disposition,—as—reproducibility-of-aestheticisation but rather prospective existence-
potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² constraining parrhesiastic aestheticisation
of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation, that in all three cases looks down upon the notion of human-subpotency
sophistic/pedantic pretence of ⁴³foregrounding—entailment-(postconverging~narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism that is no more than complexification of disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-
contiguity⁶⁶'>. Critically as of such parrhesiastic instigation of prospective relative-ontological-

completeness⁸⁷ the prior reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are
 edgily/incisively trampled-upon parrhesiastically as the Socratic philosophers go out of their way
 to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to
 highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is
 beyond just our positivism—procrypticism reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic
 highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-
 entailing,—as-to-entailing—~~amplifying~~/formative—epistemicity>totalising~in-relative-
 ontological-completeness³⁷) as of positivism—procrypticism ‘disjointedness-as-of-⁸³reference-of-
 thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation as of its lack of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-
 as-of-⁸³reference-of-thought ⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—
 of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³; as all that is as
 of knowledge-reification³⁶ 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 ⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶ 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 ⁴³foregrounding—entailment—⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,—as-operative-notional~deprocrypticism at registry-worldview/dimension ⁸³reference-of-thought-level for devolving ⁵⁵meaningfulness-and-teleology⁹⁹ as validated by ontological-primemovers-totalitative-framework⁷² reflecting a ⁴³foregrounding—entailment—⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,—as-operative-notional~deprocrypticism so-implied in reflecting holographically—⟨conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-deepening⁵² implications of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for ⁵⁵meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency dialogical-equivalence implied disparateness-of-

conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶> unification as of an ontologically-flawed human-subpotency contrasting-and-
 comparison driven notion of ⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-
 notional~deprocrypticism’. Rather the Socratic philosophers are not obstinate as all the
 possibility for prospective transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity that can-exist-as-of-existence-potency~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression-as-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-reification³⁶, 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 ¹⁰³universalising-idealisation as the
⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism at ⁸³reference-of-thought-
 level for devolving ⁵⁵meaningfulness-and-teleology⁹⁹, and ‘not contrasting-and-comparison

disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁶⁶’> in human-subpotency dialogical-equivalence as of non-
universalising sophistry reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of
its lack of prospective Socratic philosophers ¹⁰³universalising-idealisation ⁴³foregrounding—
entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹’; 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

⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism at ⁸³reference-of-thought-
level for devolving ⁵⁵meaningfulness-and-teleology⁹⁹, and ‘not contrasting-and-comparison
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁶⁶> in human-subpotency dialogical-equivalence as of non-
positivism/medievalism dogma reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of
its lack of prospective positivism/rational-empiricism ⁴³foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
operative-notional~deprocrypticism
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and likewise
prospective suprastructuralism/postmodern-thought is not obstinate as all the prospective
possibility for our prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
mentativity that can-exist-as-of-existence-potency~sublimating~nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<~~amplifying~~/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² (as from ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation for prospective knowledge-reification⁸⁶, with respect to human limited-

mentation-capacity-deepening⁵²) can only arise as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² implied prospective relative-ontological-completeness⁸⁷ parrhesiastic instigation implications of ‘¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought’ as the ⁴³foregrounding—entailment-⟨postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism at ⁸³reference-of-thought-level for devolving ⁵⁵meaningfulness-and-teleology⁹⁹’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> in human-subpotency dialogical-equivalence of positivism~procrypticism’s disjointedness-as-of-⁸³reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,-as-reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought ⁴³foregrounding—entailment-⟨postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³⁷. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification⁸⁶—

gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> 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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁶⁸—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 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism’ 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 ⁴³foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism theories for instance can ultimately imply the reconceptualisation of
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁶⁶ of ¹⁷deprocrypticism—or—preempting—disjointedness-
 as-of-⁸³reference-of-thought 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-<amplituding/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 <amplituding/formative-
 epistemicity>⁸³ reference-of-thought-⁸⁴ devolving ⁴³ foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism 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 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-
 of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
 intuition-or-foresight-as-of-embodied-consciousness’ that underlies the
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶ of ontologically-veridical difference-conflatedness¹²-as-
 to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ over
 ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. In another respect this author’s re-
 elaboration of postmodern difference conception, as of ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ contends that this effectively captures-and-reflects the evolving reality of
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of human ⁵⁵meaningfulness-and-
 teleology⁹⁹, and so over analytic atomising/taking-to-pieces formalisation approach as of
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁸ that goes on to analyse as if all the analysis that has ever been is

as of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ while ignoring the ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁵⁶ of human underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) with respect to temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity³⁸ and then reifies-out conceptualisations as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism³¹. 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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

⁵⁵meaningfulness-and-teleology⁹⁹-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 ‘⁵⁸meaningfulness-and-teleology⁹⁹/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-⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism of conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework⁷² which is what further reifies the body of knowledge by enabling existence as the transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to continually select the trace/ontological-aesthetic-tracing of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, construable rather as a more precise theoretical, conceptual and operant notion of truth by its existential-contextualising-contiguity³⁸ knowledge-reifying ⁴⁴~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ as of the ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² as reflected with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-

process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹; and so when compared to the
 atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ <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 ⁷⁶presencing—absolutising-
 identitive-constitutedness¹³’, and displaces/decenters the human subject as of its ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ cloistered-consciousness for a more mature and nuanced
 conception of truth and the implications of truth; and so, beyond the contemplation of naïve
 atomising/taking-to-pieces formalisation dereifying rhetorisations that border on
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) populist
 interpretations rather than elevating human ontological construal of the social domain-of-study!
 It is herein contended that existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually
points to appropriate attitude/mental-disposition/care-and-episteme⁵ as of ontologically-
veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
veridical-epistemic-determinism⁷¹ for existential-contextualising-contiguity³⁸ knowledge-
reification⁸⁶ of every domain-of-study; as the fact remains that the domain-of-study of the social
world is utterly different as of existential-contextualising-contiguity³⁸ from the domain-of-study
of the natural world, and not to mention that even within the natural world or social world there
are equally subject-matters peculiarities that require their own specific approaches to
elucidation/reification⁸⁶ as of existential-contextualising-contiguity³⁸ –and this said without
undermining the idea of the ecstatic singularity of existence from which all such subject-matter-
human-specialisms ecstatically arise as veridically implied by singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism speaking of an underlying ecstatic commonness
though not common phenomenality. Thus, in all cases the overall implications for the optimum
advancement of human knowledge is most critically about constraining knowledge to existential-
contextualising-contiguity³⁸ elucidation/reification⁸⁶ rather than just mere formalisation as of
conceptual patterning for its own sake. The fact is the natural sciences are already naturally
constraint to existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ by the implicated
immediate-constraining ontological-primemovers-totalitative-framework⁷² transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity whereas the human world is rather blurry
in this regard and hence requires the requisite explicited insight about existence as of its ecstatic
singularity for its appropriate approach for transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity. In many ways such an insight is often
implied in the natural sciences as of its relative transparency of cause-and-effect reification⁸⁶ of

existential-contextualising-contiguity³⁸ but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual patterning, then in many ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual patterning rather than existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶

⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶. 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁵⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ reflected as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸; with

‘repeating/repetition of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷’ rather reflected as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ which implied singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which is ‘concurrently formatted as formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or mathematicians working under the physics existential-contextualising-contiguity³⁸ guise’ as of the insight of their existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of the physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity³⁸ initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity³⁸ insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷’ is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the

natural sciences as of the ‘very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ‘repeating/repetition of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷’ construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance⁷¹-<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness⁸⁷ is considered as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness⁸⁸ is effectively preconverging-or-dementing¹⁹—apriorising-psychologism; even though both address the ‘very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation³⁸-as-flawed-

epistemic-determinism⁴⁸ implied dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions geared towards creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ while naively overrating contributions to knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity⁶⁸. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor conflatedness¹² of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-analysis as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Basically, the underlying implication of conflatedness¹², and so over naïve constitutedness¹³, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation³²/epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplifying/formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and logocentrism as of constitutedness¹³. Critically, no concepts have any veridical⁵⁵ meaningfulness-and-teleology⁹⁹ but only rather as of their conflatedness¹² with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness¹³ which just leads to ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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 human⁵⁵ meaningfulness-and-teleology⁹⁹ is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the existential-contextualising-contiguity³⁸ reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ‘repeating/repetition of⁵⁴ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-

contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 singularisation³²/epistemic-immanence/veridical-epistemic-determinism has fundamental ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, 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 ⁵⁴maximalising-recomposuring-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-event³⁷ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology³⁹ 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’. 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created 'a rational-empiricism/positivism disseminative metaphoricity⁵⁶ orientation making the human subject thinking as of mathesis ¹⁰³universalis 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—procrypticism human subject is rather undecentered' relative to the prospective postmodern—notional~deprocrypticism self-conscious mindset we fail to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of 'leaving it' to existence as of ontological-primemovers-totalitative-

framework⁷² as the veritable transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to ‘continually select’ postmodern—notional~deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ here implies human displacement/decentering even though our temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental ⁵⁵meaningfulness-and-teleology⁹⁹. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of

⁵⁵meaningfulness-and-teleology⁹⁹ of trite existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ ~~44<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’; with such construal in reality rather very much as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought conflatedness¹² totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’⁹. Unlike the constitutedness¹³ rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness¹² totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social

conceptualisations that by their constitutedness¹³ token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied constitutedness¹³ in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness¹² in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence conflatedness¹² with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework⁷² are naturally and ad-hocly de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence conflatedness¹² with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘conflatedness¹² with existence as of its ecstatic singularity’ given its inherent blurriness⁷, <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework⁷² knowledge conception as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. In

effect this ontological difficulty fundamentally has to do with the inherent difficulty of
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification³⁶/contemplative-distension⁷⁶ (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 to supersede human temporality³⁸/shortness
 <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology³⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>))
 construed as ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-
 ontological-completeness³⁷-by-reification³⁶; 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/thrownness-
 disposition’-for-relative-ontological-completeness³⁷-by-reification³⁶, as increasing prospective
 relative-ontological-completeness³⁷-of-⁸³reference-of-thought towards ontologically-
 uncompromised—referentialism avails, effectively the construal of the social assumes the
 requisite reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-
 aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 for wholeness/nested-congruence conceptualisation as of the conflatedness¹² of ‘prospective
 ontological-normalcy/postconvergence ontologically-uncompromised—referentialism

notional~deprocrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation³⁶-<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—procrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'. Thus we can appreciate here that ultimately singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the de-mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵, ultimately as of prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. Our mental-disposition is caught up between its capacity to conceptualise as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism implied prospective relative-ontological-completeness⁸⁷ conflatedness¹² and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness⁸⁸ constitutedness¹³; and basically intemporal ontological-performance⁷¹-<including-virtue-as-ontology> arises by drawing out the full ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,- for-explicating-ontological-contiguity⁶⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹ exclusively as of

singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism implied conflatedness¹²
 prospective relative-ontological-completeness⁶⁷ 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 44<amplitudinal/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ as of
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism conflatedness¹², while
 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism constitutedness¹³
 arises as of <amplitudinal/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ontological-construal defect when naively
 failing to convey the ‘immanence-function-conflatedness¹² implication’ of overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>. Thus naturalistic methodologies are only as pertinent as of their
 explaining of underlying background of the social as of physical and biological reality, but not
 as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-
 subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> of social emanance as this is
 bound to induce constitutedness¹³. What is misjudged by many naturalistic methodologies with
 regards to the social is the fact that the very reality as to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-

projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation> of an outright social emanance as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative-epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ as of institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. In this regard, immanence-function-conflatedness¹² rather reflects 'the ontological-normalcy/postconvergence disposition as of ontological-completeness-of-⁸³reference-of-thought notional~deprocrypticism point-of-departure/perspective as of its protensive self-consciousness' that fulfils-and-assumes ⁵⁵meaningfulness-and-teleology⁹⁹ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism going by its full comprehension of existence's ecstatic singularity immanence ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, hence overcoming our positivism-procrypticism <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex in constitutedness¹³ that induces dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism; and so, as of immanence-function-conflatedness¹² insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, and so-reflected the supervening-conflatedness¹² of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over

mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity⁵⁶ as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing) 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ for ‘creative understanding’/insight as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. This immanence-function-conflatedness¹² insight is effectively what marks prospective deprocrypticism/preempting—disjointedness-as-of ⁸³reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism-procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed constitutedness¹³’ or ‘we are as potently immanent as of our virtuous conflatedness¹²’. Immanence-function-conflatedness¹² points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness⁸⁷ and prior relative-

ontological-incompleteness⁸⁸ is fundamentally flawed as of constitutedness¹³, as all the objectifying discursivity that is ontologically-veridical is as of the conflatedness¹² of prospective relative-ontological-completeness⁸⁷ over prior relative-ontological-incompleteness⁸⁸ construed as immanence-function-conflatedness¹². Thus metaphoricity⁵⁶ of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness¹² reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstition, spiritualism, etc. This same conception holds with the notional~deprocrypticism immanence-function-conflatedness¹² overriding the ⁵⁵meaningfulness-and-teleology⁹⁹ of ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional~deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of-⁸³reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ⁵⁵meaningfulness-and-teleology⁹⁹ aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness¹² implying that all the ⁵⁵meaningfulness-and-teleology⁹⁹ is necessarily as of the prospective relative-ontological-completeness⁸⁷ over the prior relative-ontological-incompleteness⁸⁸; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-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~deprocripticism 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~procrypticism mental-disposition with no pretence of such a positivism~
 procrypticism 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 singularisation⁷²/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-incompleteness^{88 55}meaningfulness-and-teleology⁹⁹ as if of
 prospective relative-ontological-completeness⁹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-
 function-conflatedness¹² equally highlights knowledge as of its essential organic construct
 implications. As a constitutedness¹³ predisposition tends to imagine that knowledge is basically
 a cumulative exercise to an already soundly de-mentated/structured/paradigmed mindset, but
 nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-
 reshaping-as-transforming the de-mentating/structuring/paradigming of the mind. In other words,
 it is rather vague to 'surreptitiously sneak in supposedly positivism knowledge' into an
 unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a
 further complexification of the non-positivism mindset
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a

reflection as ‘God of plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-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~deprocrypticism contortion reifying gesture necessarily questioning our positivism~procrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹

as of prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
thought 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 ¹⁰³universalisation immanence-function-conflatedness¹², ¹⁰³universalisation—non-
positivism/medievalism fails as of prospective positivism immanence-function-conflatedness¹²,
and prospectively positivism—procrypticism fails in futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism immanence-
function-conflatedness¹²; so-implied as of singularisation⁹²/epistemic-immanence/veridical-
epistemic-determinism reflection of existence’s ecstatic singularity. Hence ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
⁴⁴<~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
for-explicating-ontological-contiguity⁶⁶’ implied organic knowledge is ever always as of the de-
mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-
ontological-completeness³⁷-⁸³reference-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 ⁵⁵meaningfulness-and-teleology⁹⁹. The study of the social as of immanence-function-conflatedness¹² insight grasp that the blurriness⁷, <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-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 turned out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential-contextualising-contiguity³⁸

knowledge-reification⁸⁶. This insight equally informs this author's supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, as well as existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism 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 temporality³⁸/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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) socially intelligible ⁵⁵meaningfulness-and-teleology⁹⁹ conceptualisation in <amplituding/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 temporality³⁸/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–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness¹² by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic de-mentating/structuring/paradigming as of their ultimate existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative existential-contextualising-contiguity³⁸ knowledge-

reification⁸⁶ as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation⁹⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism—procrypticism. 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 preminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ are nothing more but ~~<amplituding/~~formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such ~~<amplituding/~~formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human

emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩. It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social 'sense of presence'. Just as the 'decentering of the subject' was what brought about the positivistic mindset today that allowed for modern day science to develop and just as well modern day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further 'decentering of the human subject' as implied by ¹⁷deprocrypticism~or~preempting~disjointedness-as-of-⁸³reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Immanence-function-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 dissemination¹⁷', as this transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness³⁷ as relevant for the protracted-consciousness of notional~deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the

construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness⁸⁷ ~~44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶~~, and so as of the de-mentative/structural/paradigmatic implication of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness⁸⁷ is inherently bound with its very own epistemic ~~44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶~~ 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-⁸⁴devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-

epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶' is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ induced from ontological-primemovers-totalitative-framework⁷². Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework⁷² and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework⁷² and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications> epistemic impertinence. Prospective notional~deprocrpticism 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~procrypticism uninstitutionalised-threshold¹⁰² epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-⁸⁸reference-of-thought uninstitutionalised-threshold¹⁰² and superseded by futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out
 outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity determinant selector as of the
¹⁷deprocrypticism~or~preempting~disjointedness-as-of-⁸³reference-of-thought disseminative
 research-programme coherence and ontological-contiguity⁶⁶. The idea being that the
 notional~deprocrypticism epistemic-veracity as of such disseminative research-programme
 coherence and ontological-contiguity⁶⁶ equally imply an underlying falsifiability⁴⁰-or-deferred-
 falsifiability⁴⁰ and validation-or-deferred-validation as a constraint to the social domain-of-study
 meant to render it more thoroughly amenable to ontological-primemovers-totalitative-
 framework⁷² ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶ 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~deprocrypticism 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/inauthenticity⁵³ with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability⁴⁰ and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity⁶⁶ of observations, conceptualisations and predictions, in their conflatedness¹² totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness⁵⁷ with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming'>. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of their critical operant implications and

unmuddled conceptions. Furthermore, the notional~deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>}. With the ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ that the ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 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~deprocrypticism ⁸³reference-of-thought warrants a more originary/as-of-event³⁷ mental-disposition ‘beyond just responsiveness to secondnature institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating⁷⁴—<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-deprocrypticism-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ is the need for a notional~deprocrypticism reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² absolutising epistemic reference, specifically as so-construed from our positivism~procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence³⁰’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of our <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of

ontological-normalcy/postconvergence, and so given human-subpotency prior relative-
 ontological-incompleteness⁸⁸ implied flawed prospective ontological-performance⁷¹-<including-
 virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ~~<amplifying~~formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ it ‘wrongly seem to advantageously
 substitute’ for the potent as intemporal absolutising epistemic reference ontological-
 performance⁷¹-<including-virtue-as-ontology> of existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplifying~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality. It is this
 construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-
 notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-
 mentatively/structurally/paradigmatically bound to fail the ontological-performance⁷¹-
 <including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-
 institutionalisation-universalisation will likewise fail as of ¹⁰³universalisation mental-
 disposition, ¹⁰³universalisation-non-positivism/medievalism will likewise fail as of positivism
 mental-disposition, and prospectively our positivism-procrypticism will likewise fail as of
 notional~deprocrypticism mental-disposition. This element of the dynamic evolution of the
 human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-

susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self¹¹/ontological-
 fracturing/desublimation/gimmickiness complex', is mostly lost to traditional psychology that
 doesn't register our own positivism–procrypticism prior relative-ontological-incompleteness⁸⁸-
 of-⁸³reference-of-thought as of an ontological-normalcy/postconvergence/referentialism
 notional~deprocrypticism perspective of analysis as of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism. We can perceive the '<amplitudinal/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-singularisation⁹²-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-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> by 'resetting its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at
 its uninstitutionalised-threshold¹⁰²' thus taking a flawed posture of identitive-constitutedness¹³-
 as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation⁷⁸-as-flawed-epistemic-
 determinism⁴⁸ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>. Such akrasia-

susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ is reflected as of the ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior relative-ontological-incompleteness³⁸⁻⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold¹⁰²’. Consider the akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ from a prospective positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to ‘God of plane’ type of expression in an animistic/base-institutionalisation setup wherein their fundamental apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-thought psychologism of⁵⁵ meaningfulness-and-teleology⁹⁹ in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its uninstitutionalised-threshold¹⁰² as a nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) whereas such a representation as a nondescript/ignorable–void⁵⁹ wouldn’t be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness⁸⁷-of⁸³reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-

preconverging-or-dementing¹⁹-narratives) we imply as of our positivism–procrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism reflection of our akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ of positivism–procrypticism disjointedness-as-of-⁸³reference-of-thought in ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹ from the notional~deprocrypticism ontological-contiguity⁶⁶, whereas from our positivism–procrypticism perspective we’ll tend to a ‘resetting of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ of positivism–procrypticism in ontological-disconguity as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought/notional~deprocrypticism 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-completeness³⁷ ~~44~~⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ in accounting for human differences of ontological-performance⁷¹-<including-virtue-as-ontology>. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-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-<amplifying/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-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹. Such a conflatedness¹² construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of the ⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹. Thus fundamentally the ⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ and orientations underlying construction-of-the-Self as of a notional~deprocrypticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self as of institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> with successive registry-worldviews/dimensions human-subpotency ⁸³reference-of-thought induced recurrently from the instigative ⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self¹¹/ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the

Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in ¹⁰⁰ B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 potentially 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—⁵⁵ meaningfulness-and-teleology⁹⁹-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-Self⁷¹/ontological-fracturing/desublimation/gimmickiness

complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶’ as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects the basic human psychological nature across all ages and times, so appraised as from the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construal/conceptualisation with respect to prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ 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’s ⁸³reference-of-thought-⁸⁴devolving-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-Self⁷¹/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 <amplitudinal/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-<amplitudinal/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-Self⁷¹/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 ⁵⁵meaningfulness-and-teleology³⁹ so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁶¹/ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ when it recognises that we do fall short of intemporal ontological-performance⁷¹-<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our ⁷⁸presencing—absolutising-identitive-constitutedness¹³ <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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ in the shiftiness-of-

the-Self⁷¹ 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-completeness⁹⁷ as reasoning-through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ 44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ brings about successively weaker degenerative constitutedness¹³ ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftness-of-the-Self⁷¹/ontological-fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance⁷¹-<including-virtue-as-ontology> as of the successive registry-worldviews/dimensions⁸³ reference-of-thought. The implied psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical is rather as of the

‘displacement/decentering of human-subpotency epistemic/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-
⁵⁵meaningfulness-and-teleology³⁹ 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~deprocrypticism. We can fundamentally
 appreciate that just in reflecting holographically-~~<conjugatively-and-transfusively>~~ the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is associated with
 epistemic-veracity ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation
 as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation³⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism with
 the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human
 akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-

completeness⁸⁷ epistemically shrinks with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. That is, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ epistemic-veracity of ⁴³foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ for everyday existential occurrences as of ⁵⁵meaningfulness-and-teleology⁹⁹ ‘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 ⁵⁷neuterising as of its random-as—uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of—⁵⁵meaningfulness-and-teleology⁹⁹), 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 ⁵⁷neuterising as of its tendentious—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of—⁵⁵meaningfulness-and-teleology⁹⁹), 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 ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism relative ⁵⁷neuterising as of its qualifying—circumscribing-as-‘epistemic-totality³⁶’-

or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of–
⁵⁵meaningfulness-and-teleology⁹⁹), given its ¹⁰³universalisation–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-reification³⁶; - the occlusive-consciousness shiftiness-of-the-Self¹ complex (by its
 epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism relative ⁵⁷neuterising as of its
 categorising–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’
 existential–epistemic-totalisation-scheme-of–⁵⁵meaningfulness-and-teleology⁹⁹), given its
 positivism–procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-
 effect-conceptualisation existential-contextualising-contiguity³⁸-fourth-level-reification³⁶; and
 prospectively - the protensive-consciousness nonshiftiness-of-the-Self⁹¹ (by its epistemic
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing–psychologism deneuterising¹⁶—referentialism
 as of referentialism–circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-
 totality³⁶’ existential–epistemic-totalisation-scheme-of–⁵⁵meaningfulness-and-teleology⁹⁹), given
 its notional~deprocrypticism perceptivity-as-of-full-preempting-of-preconverging-or-
 dementing¹⁹-disjointedness-of-thought-conceptualisation existential-contextualising-
 contiguity³⁸-full-level-of-reification⁸⁶. This reality in reflecting holographically-<conjugatively-
 and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
 very much explains the statement ‘I know that I know nothing’ made by Socrates reflecting his
 conception of anamnesis, as the state of human limited-mentation-capacity implies that it is

foolhardy to articulate in ⁷⁹presencing—absolutising-identitive-constitutedness¹³ terms ⁵⁵meaningfulness-and-teleology⁹⁹ as of absolutising reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather ‘the anamnesis of ⁵⁵meaningfulness-and-teleology⁹⁹ reflects prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (and so, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶). 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ¹⁰³universalising-idealisation phronetic/practicality situations as to its defining 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 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 ¹⁰³universalising-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 ¹⁰³universalising-idealisation apriorising/axiomatising/referencing—psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-(uninstitutionalised-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 ¹⁰³universalising-idealisation ⁵⁵meaningfulness-and-teleology⁹⁹ 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-sublimating⁷⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ insight for further human limited-mentation-capacity-deepening⁵² (as to ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴~~<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶~~ 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-sublimating⁷⁴—~~<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/throwness-disposition,—as-reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic philosophers ¹⁰³universalising-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 ¹⁰³universalising-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 ¹⁰³universalising-idealisation phronesis existential-contextualising-contiguity³⁸ at the latter's destructuring-threshold-
 ⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>, as well as anticipate the overall human
 institutional process as herein conceptualised as of difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁶⁶ 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
⁵⁵meaningfulness-and-teleology⁹⁹ as of both a ¹⁰³universalisation–non-positivism/medievalism
 and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-
 dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity⁶³
 geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as
 of its prospective relative-ontological-completeness⁸⁷ will be less complexed in identifying the
 mental flaw of the ¹⁰³universalisation–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~procrypticism <amplituding/formative>wooden-language-
⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of
prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
This point out the ontological-veracity for avoiding the absolutising/⁷⁹presencing—absolutising-
identitive-constitutedness¹³ 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-constitutedness¹³-as-‘epistemic-
totality³⁶’-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema>, and the critical pertinence in this
regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self¹¹/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more
profound and fuller construct of the human psychological potency as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-

determinism⁷¹ in ontological-contiguity⁶⁶ 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~deprocrypticism 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
dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-determinism
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶ of prior relative-ontological-incompleteness⁸⁸ of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶ of prospective relative-ontological-completeness⁸⁷ of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional~deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
uninstitutionalised-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-thinking⁷⁰—apriorising-psychologism> of prospective relative-
 ontological-completeness³⁷ like base-institutionalisation with regards to Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as from its singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior
 relative-ontological-incompleteness⁸⁸ like recurrent-utter-uninstitutionalisation as from its
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will
 be construed as of the latter's <amplitudinal/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—⁵⁵meaningfulness-and-teleology⁹⁹ ⁴⁴<amplitudinal/formative—
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶, 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—
⁵⁵meaningfulness-and-teleology⁹⁹ of prospective base-institutionalisation; as so reflected across
 the successive uninstitutionalised-threshold¹⁰² in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷
 inducing human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. This
 explains why prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity is actually reflected by the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of transversality-of-affirmative-and-unaffirmative,-

disambiguated-apriorising/axiomatising/referencing¹⁰¹ epistemic-ricochetting/transepistemicity
reasoning-through/messianic-reason metaphoricity⁵⁶, and not incisively about dialogical-
equivalence level of contemplation induced transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity even as such a dialogical conception arises
as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument say
with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
and-teleology⁹⁹ common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁹⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹ common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁹⁷s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their
⁷⁹presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing in medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation
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—⁵⁵meaningfulness-
 and-teleology⁹⁹ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁹⁷s 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 ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ perspective is not actual ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective
 notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity, this author is of the opinion that any intellectual endeavour must precedingly
 guarantee that it is truly involved in a transparent ontological reification³⁶ 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—⁵⁵meaningfulness-and-teleology⁹⁹.

Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor there is an effective mechanism of human registry-worldview's/dimension's institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that's why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the successive given levels in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation–ununiversalisation ontological-fracturing, ¹⁰³universalisation–non-positivism-medievalism ontological-fracturing, positivism–procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ in instigating ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶?. Ontological-fracturing as such is a reflection of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ 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 secondnature 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—⁵⁵meaningfulness-and-
 teleology⁹⁹-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
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought

of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension⁸³reference-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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity idealisation. We can garner that it is intemporal individuations transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective¹⁰³ universalisation and not a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-

⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) absolutising epistemic reference of ¹⁰³universalisation-
 non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do
 have a suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-
 procrypticism to bring about futural Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as
 of prospective notional~deprocrypticism
 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
 <amplifying/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—⁵⁵ meaningfulness-and-
 teleology⁹⁹-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—⁵⁵ meaningfulness-and-teleology⁹⁹-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 ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of its retrospective, present and prospective possibilities. This
 doesn't speak of subjectivity, no more than a doctor's judgment is necessarily subjective as to the
 fact of its validation going by the primacy of the 'superior party' that is existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality
 reflected in effective remedy as of ontological-primemovers-totalitative-framework⁷² over
 imagined suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-'nondescript/ignorable-void'⁹⁹-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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-
to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity⁶⁶. Interestingly, thus if there is
no suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity but for prospective dimensionality-of-

sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding
 secondnature institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-as-
 ontology>, then all the critical human intemporal⁵⁵ meaningfulness-and-teleology⁹⁹ for
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that-
 exists-and-can-prospectively-exist-respectively effectively arises-and-lies in the ‘induced
 metaphoricity⁵⁶ of such prospective intemporal individuation transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
 through/messianic-reasoning and corresponding secondnature institutionalisation of intemporal
 ontological-performance⁷¹-<including-virtue-as-ontology>’. Just as demonstrated above with the
 physics <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in the instance
 philosophy reflecting the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-
 construal’ we can as well appreciate, going by the⁴⁴<amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁶ of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-
 veridical-epistemic-determinism³¹ over identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, that there was no

suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

absolutising epistemic reference for the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity idealisation of say Plato’s idea concept nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnated institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-as-ontology>. Likewise, it is herein contended that this difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ equally applies prospectively with respect to the¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublmyty idealisation, and so as of operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnated institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-as-ontology>, as herein implied; overriding pretences of suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-
process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
veridical-epistemic-determinism²¹ ⁴⁴<~~amplituding~~/formative~epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’, 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 medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation, and prospectively for notional~deprocrypticism
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 intemporal⁵¹, is effectively of both intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ and temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ manifestations. But any given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁵⁸—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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-invalidity implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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 ⁴⁶historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing 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 ⁴⁴⟨~~amplituding~~/formative-epistemicity⟩causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and so because these project
 beyond subjectivity-of-truth-as-of-human-subpotency as implied by the ¹⁰³universal 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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-of⁸³ reference-of-thought ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. This ontology-driven assessment of intemporality⁵¹/longness metaphoricity⁵⁶ perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁸ 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² as of the ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of prospective relative-ontological-completeness⁸⁷, and so-construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are

wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening³²; and this notion of relative truth is reflected in their works/research-programmes that undermine our ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁸ 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 ⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁵⁶ selecting/skewing for ontological-pertinence within the underlying human metaphoricity⁵⁶ scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁵⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹

⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁵⁶’, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 human⁵⁵meaningfulness-and-teleology⁹⁹ 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 liberal⁵⁵meaningfulness-and-teleology⁹⁹ for say a suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>> human mindset processing', but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ unlike our subsequent reasoning-from-results/afterthought contemplation afterwards 'wrongly implying a metaphoricity⁵⁶ as of a self-consciously instigated prior suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>> comprehensive sense of prospective metaphoricity⁵⁶'. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴ with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability⁴⁰ implications as of ontological-primemovers-totalitative-framework⁷², in the

long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ⁶⁶nonpresencing-<perspective—ontological-normalcy/postconvergence> ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁹⁹’-with-regards-to-prospective-apriorising-implications>)⁷⁹presencing—absolutising-identitive-constitutedness¹³ mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity⁵⁶ implications of operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁹⁹’-with-regards-to-prospective-apriorising-implications>)⁷⁹epistemic-veracity pretence, as expressed before with respect to Plato’s idea ¹⁰³universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with

sophistry or Descartes' cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in 'the very same physics ~~<amplituding/>~~formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' as of prospective relative-ontological-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 ricochetting prospective ⁶⁰nonpresencing-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge on a vague notion of any ⁷⁹presencing—absolutising-identitive-constitutedness¹³ epistemic-veracity that at the very least doesn't rise to projectively contemplate and appraise of such prospective ⁵⁵meaningfulness-and-teleology⁹⁹ 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 prospective⁵⁵ meaningfulness-and-teleology⁹⁹ as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for⁵⁵ meaningfulness-and-teleology⁹⁹ as say the commonality of such metaphoricity⁵⁶ inclined re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ thinkers sharing a common emancipatory metaphoricity⁵⁶ mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their¹⁰³ 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 for⁵⁵ meaningfulness-and-teleology⁹⁹ that is instigative, metaphoricity⁵⁶ is critically about the prospective ricochetting de-mentating/structuring/paradigming implications for inducing such prospective⁵⁵ meaningfulness-and-teleology⁹⁹ implications on the fabric of the social as an epistemic-totality³⁶ framework beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, as the supposedly coherent ontological-commitment⁶⁵ of ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity⁵⁶. This is so because in the long run transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of temporal-to-intemporal—ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-totalitative-framework⁷² selecting/skewing-towards intemporality⁵¹/ontological-veracity 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. It is important thus to grasp that a social-
 setup value construct lies somewhere between the possibility of its conventioning-referencing
 and its ⁷⁹presencing—absolutising-identitive-constitutedness¹³ Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
⁵⁵meaningfulness-and-teleology⁹⁹, when it comes to assessing the possibility of prospective
⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ including our modern period, is a flawed
 appraisal; as in many ways, beyond our <amplituding/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–⁵⁵meaningfulness-

and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism metaphoricity⁵⁶ in our positivism~procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional~deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold¹⁰²; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion—as-to-depth-

of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as
explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁵meaningfulness-and-teleology⁹⁹ common ¹⁰³universalising-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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁷⁹presencing—absolutising-identitive-constitutedness¹³ conventioning-referencing in medieval-
scholasticism 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—⁵⁵meaningfulness-
and-teleology⁹⁹ as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing the
 conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. Ultimately, the question can be asked as well of our present
 positivism—procrypticism wherein its conventioning-referencing procrypticism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument falsely seem to
 project ontological-pertinence why assuming little or no prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹
 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-conflatedness¹³/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—⁵⁵meaningfulness-and-teleology⁹⁹ and ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ 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-Self⁷¹/ontological-fracturing/desublimation/gimmickiness complex'; and thus that it has an ontological-veracity destructuring-threshold-
 〈uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality〉~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ it will relate to ontological-
 veracity as relatively impertinent on critical occasions as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and so-reflected socially as of the
 uninstitutionalised-threshold¹⁰². The underlying insight about such ontological-veracity
 destructuring-threshold-〈uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality〉~of-ontological-performance⁷¹-<including-virtue-as-ontology> is that the state of
 human-subpotency is one where overall its capacity to reflect existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism is inherently limited such that human
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable—void⁵⁹'-with-regards-to-prospective-apriorising-implications>'
 narratives ontological-performance⁷¹-<including-virtue-as-ontology>', 'suprasocial narratives
 ontological-performance⁷¹-<including-virtue-as-ontology>' and 'ontologically-hegemonising-
 narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>', with the latter as

critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework⁷² and then its deferential-formalisation-transference and percolation-channelling implications, while it can be appreciated that the preceding three dispositions as of their <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are not critically as so-committed to ontological-veracity. Narratives as such are the very <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ drive for human⁵⁵ meaningfulness-and-teleology⁹⁹ underlying language development, wherein ‘ontologically-hegemonising-narrative’⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷ profoundness is as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and so over the temporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives as of dissingularisation⁷⁸/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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> is rather regular and stable as of the dynamics of temporal-to-intemporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶/contemplative-

distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing¹⁹–apriorising-psychologism-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² of intemporal ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment⁶⁵ so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological metaphoricity⁵⁶ of ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing>, critically and naturally makes of anthropology more of a ¹⁰³universally 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 ⁴⁴<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ as of the de-mentative/structural/paradigmatic ⁴⁴<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
 Self⁷¹/ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over
 dissingularisation⁷⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the
 possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ arises as of human generation of
 ‘temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-
 virtue-as-ontology>) ontological-performance⁷¹-<including-virtue-as-ontology>-including-
 virtue-as-ontology of narratives’ as of the specific destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-
 of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately
 ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-
 ontology>’ that is implicated with respect to the supposedly coherent ontological-commitment⁶⁵
 so-implicit as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-
 being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opening
 it up to prospective intemporal-as-ontological metaphoricity⁶⁶, such that sublimating
⁴³historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing in reflecting

holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, as it supersedes temporal-ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive overcoming of uninstitutionalised-threshold¹⁰² involves a migration of the hegemony of social ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁵⁵meaningfulness-and-teleology³⁹-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–procrysticism ‘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—⁵⁵ meaningfulness-and-
 teleology⁹⁹-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—⁵⁵ meaningfulness-and-teleology⁹⁹ as of
 prospective notional~deprocrysticism ‘ontologically-hegemonising-narrative⁷⁰ 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 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—⁵⁵ meaningfulness-and-teleology⁹⁹. This author further contends that as of our
 positivism–procrysticism uninstitutionalised-threshold¹⁰² in disjointedness-as-of-⁸³reference-of-
 thought, futural Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of—⁵⁵ meaningfulness-and-teleology⁹⁹ as of
 prospective notional~deprocrysticism ‘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 ⁸⁰procrysticism–or–disjointedness-as-of-⁸³reference-
 of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus
 wrongly inducing ⁸⁰procrysticism–or–disjointedness-as-of-⁸³reference-of-thought

~~<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–
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation
 based on ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought
 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearament of specific and/or underpinning-suprasocial-construct settings significant otherness destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent-sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent-sublimating-decisionality construal of ontological-

veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold¹⁰² cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-Self¹¹/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment⁵⁵ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰²; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold¹⁰² rather beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, as base-institutionalisation implied ⁵⁵meaningfulness-and-teleology⁹⁹ is beyond-the-

consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
of recurrent-utter-uninstitutionalisation, that of ¹⁰³universalisation is beyond-the-consciousness-
awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of base-
institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-
awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of
¹⁰³universalisation–non-positivism/medievalism, and prospectively that of deprocrypticism is
beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
unthought>⁶ of positivism–procrypticism; and so because any given registry-
worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-
akrasiatic-drag/shiftness-of-the-Self⁷¹/ontological-fracturing/desublimation/gimmickiness
complex’ defines the social-construct institutionalisation threshold perceived intemporal
⁵⁵meaningfulness-and-teleology⁹⁹ as of its reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ but then is equally amenable to
<amplifying/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation manifesting at ⁸³reference-of-thought-
⁸⁴devolving-level as of postlogism⁷⁷-
slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-disambiguated as of ‘⁸³reference-of-thought-⁸⁴devolving-level difference-conflatedness¹²-
as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ reflected
as the divergent temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-

ontology> of the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing'. This social-construct constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-Self¹¹/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 ⁴⁴<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,- for-explicating-ontological-contiguity⁵⁶ 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-⁶⁰nonpresencing-<perspective~ontological-
 normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be implied
 with ‘reasoning-from-results/afterthought postures as of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of its conventioning-referencing for social-
 functioning-and-accordance at its uninstitutionalised-threshold¹⁰², and enable the construal of
 prospective ontological-veracity by ‘ontologically-hegemonising-narrative⁷⁰ ontological-
 performance⁷¹-<including-virtue-as-ontology>’, as of ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹, over ‘individual whim/impulsion narratives ontological-performance⁷¹-
 <including-virtue-as-ontology>’, ‘<~~amplifying~~/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-‘nondescript/ignorable~void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ and
 ‘suprasocial narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ in their
 various flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification³⁶-in-
 dissingularisation³⁸-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 ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ rather boils down to grasping prospective relative-ontological-completeness⁸⁷ ⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ as of notional~deprocrypticism. Effectively prospective ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of its de-mentating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of
 prior ⁵⁵meaningfulness-and-teleology⁹⁹ de-mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to
 as ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with regards to
 human limited-mentation-capacity-deepening⁵² as of prospective psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging
 towards completion of ontological-performance⁷¹-<including-virtue-as-ontology> as of
 intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of
 successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation for a ‘seeding promise of human-subpotency ontological-performance⁷¹-
 <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
 existence’s~sublimating—nascence-as-of-its-coherence/contiguity’, which by that token as of the
⁸³reference-of-thought-level induces the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ in ontological-contiguity⁶⁶ from
 notional~deprocrypticism. In other words, ontologically-veridical ⁵⁵meaningfulness-and-
 teleology⁹⁹ as organic-knowledge is more critically overtly walking into the evil forest and
 finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the
 immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview
 possibility of undermining the flawed ontological implications of the animistic social-setup
 mythology in prior relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-

construed as its ‘identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of ⁵⁵meaningfulness-and-teleology⁹⁹,
 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 ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ de-mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective
⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence> rede-
 mentating/restructuring/reparadigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-
 construed as of ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ of ⁵⁵meaningfulness-and-teleology⁹⁹’; 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ as it is such ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ of ⁵⁵meaningfulness-and-teleology⁹⁹’
 construed as ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ that induces the
 animistic social-setup ⁸¹reference-of-thought-level prospective society-wide transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity into positivism/rational-empiricism. Thus,
 the prospect of all human ⁵⁵meaningfulness-and-teleology⁹⁹ arises as of intemporal ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-

or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at
 uninstitutionalised-threshold¹⁰², in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human limited-
 mentation-capacity-deepening⁵² implications for prospective relative-ontological-completeness⁸⁷
 inducing the sublimating⁴⁵ historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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/dimensions⁸³ reference-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;
¹⁰³universalisation edgily/incisively reconstrues existence as of ¹⁰³universalisation-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
¹⁰³universalisation—non-positivism/medievalism construal of existence as of ¹⁰³universalisation-
 directed-rulemaking; and prospectively, notional~deprocrypticism edgily/incisively reconstrues
 existence as of preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
 ‘³¹<~~amplifying~~/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing—psychologism over positivism—procrypticism
 construal of existence as of positivising/rational-empiricism-based-universalisation-directed-
 rulemaking. We thus appreciate that such reconstrual of existence is as of ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking⁷⁰—
 apriorising-psychologism> an altogether prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not
⁵⁰incrementalism-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-thinking⁷⁰—
 apriorising-psychologism> of the priorly superseded
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its
 unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-
 psychologism>. ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as-of-contrastive-
 preconverging-or-dementing¹⁸—apriorising-psychologism-and-postconverging-or-dialectical-
 thinking²⁰-differentiation reflection of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing highlights ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
 Self³¹/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-⁸⁴devolving-level difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ reflected as the
 differing temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> in

the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ at the given uninstitutionalised-threshold¹⁰², thus articulating the social epistemic-totality³⁶ possibility 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’. ‘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 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 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-⁵⁵meaningfulness-and-teleology⁹⁹, 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-Self³¹/ontological-

fracturing/desublimation/gimmickiness complex’, and so-disambiguated ontologically as of ⁸³reference-of-thought-⁸⁴devolving-level ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ ‘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-sublimating⁸⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation manifestation of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘⁸³reference-of-thought-⁸⁴devolving-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹ reflected as the differing temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of the ⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing’, 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-distension⁷⁶/contemplative-
 distension in nonextricatory-existential-preempting-of-existential-unthought, and so with respect
 to overall registry-worldview/dimension uninstitutionalised-threshold¹⁰² implication
 (procrypticism 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹. The possibility of
 ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-
 ontology>’ as construed from existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplifying/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism is what allows for veridical
 aetiologisation/ontological-escalation as of transcendently-enabling-level-of-ontological-

good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ implied as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over dissingularisation³⁸/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-completeness⁵⁷ and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁵⁷ as of projected conflatedness¹². This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness¹³ since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness⁵⁸ on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological

treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity ⁵⁵meaningfulness-and-teleology⁹⁹ 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–procrysticism 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-completeness⁹⁷ deprocrysticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the ¹⁰³universalisation–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-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁹⁹’-with-regards-to-prospective-apriorising-implications>)); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism—procrypticism prior relative-ontological-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~deprocrypticism 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~deprocrypticism that we can appreciate more profoundly the ¹⁰³universal 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 ¹⁰³universal ontological profundity for analysing everything as of prospective relative-ontological-completeness⁸⁷ notional~deprocrypticism herein construed as ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency

of the supposedly emancipated in need of the latter's state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness⁸⁷/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness⁸⁷ positivism/rational-empiricism, we don't ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is ¹⁰³universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of intemporal metaphoricity⁵⁶ epistemic pertinence doesn't lie with any inherent suprasocial framework or

inherent <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

framework. The fact is that the inherent human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor renders such <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-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 dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Such epistemic pertinence for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather de-mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly coherent ontological-commitment⁶⁵ so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity⁵⁶. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷²

validation induce transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity thus constraining the positive opportunism for prospective human 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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-<~~amplifying~~/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 <~~amplifying~~/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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as of the notional~deprocrypticism 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~deprocrypticism-prospective-sublimation)⁹⁰ reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process^{67 44}<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹, institutional-development-as-to-social-function-development and living-development-as-to-personality-development implied as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a ¹⁰³universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratice’ or ‘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 ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process^{67 44}<~~amplituding~~/formative~epistemicity>causality~as-to-projective-
totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ of human limited-mentation-
capacity-deepening⁵² that goes well beyond a ‘golden mean’/moderation/temperance, etc.
behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated
elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a
sense of desirability but fundamentally lacks the-Good/understanding/knowledge-
reification⁸⁶/ontological-primemovers-totalitative-framework⁷² reference of ontological-
contiguity⁶⁶ but for naively and wrongly implying good-natured qualities as being ontological;
and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human
‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
parrhesiastic seeding-promise of prospective ⁵⁵meaningfulness-and-teleology⁹⁹ 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/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of prospective ⁵⁵meaningfulness-and-teleology⁹⁹ as covert-pretence-of-
equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-
virtue-as-ontology>’.) This existence-potency~sublimating~nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<~~amplituding~~/formative~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

supererogatory~epistemic-conflatedness¹² ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ we-fail-to-factor-in/we-are-oblivious-to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴, so-reflected with the successive registry-worldviews/dimensions⁸³reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁶⁶, to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴; and this with respect to our articulated—or-acquiesced-to⁵⁵ meaningfulness-and-teleology⁹⁹ 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> of⁵⁵ meaningfulness-and-teleology⁹⁹. The destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of human articulated—or-acquiesced-to⁵⁵ meaningfulness-and-teleology⁹⁹ 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-thinking~~²⁰~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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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~deprocrypticism 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-narrative’⁷⁰ 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/dimensions⁸³reference-of-thought in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ are effectively differing de-mentative/structural/paradigmatic
 antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as
 of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective depcryptoicism. We can
 further appreciate that all the successive registry-worldviews/dimensions⁸³reference-of-thought
 are marked at their⁸³reference-of-thought-⁸⁴devolving-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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹).

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 ⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² ontological-performance⁷¹-<including-virtue-as-
ontology>, which underlies beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶ the ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<amplifying/formative~epistemicity>totalising~in-relative-
ontological-completeness³⁷) of the social epistemic-totality³⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹
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 ⁵⁵meaningfulness-and-teleology⁹⁹ as
can be fully reflected from existence-potency~sublimating~nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplifying/formative~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² epistemic perspective in ontological-
normalcy/postconvergence. This thus points out that human-subpotency
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
virtue-as-ontology>’ supposedly of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<amplifying/formative~epistemicity>totalising~in-relative-
ontological-completeness³⁷) is mainly and rather the overtly presumed social posture of
articulated—or-acquiesced-to ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-
<including-virtue-as-ontology>, and that human-subpotency implications of human limited-
mentation-capacity induces covert-pretence-of-equivalence/correspondence~antiakrasiatic-
aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> construed as

destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity; as implying in effect a
 destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing¹⁵
 the true 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-
 <including-virtue-as-ontology>' from the ontologically-veridical existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective
 reflecting social-construct constructiveness-of-ontological-performance⁷¹-<including-virtue-as-
 ontology>, so that it is a difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism³¹ that can restore-and-reflect-by-
 disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing
 about the social-construct constructiveness-of-ontological-performance⁷¹-<including-virtue-as-
 ontology> from this induced destructuring-transitoriness¹⁸-as-of-
 deratiocination/deratiocontiguity denaturing¹⁵ whereas naïve identitive-constitutedness¹³-as-
 'epistemic-totality³⁶'-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 will wrongly validate the so-induced destructuring-transitoriness¹⁸-as-of-
 deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-
 induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as ontologically-veridical
 by its flawed implying of ontological-contiguity⁶⁶ without/failing-to restore-and-reflect-by-
 disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing.
 This destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity exactly reflects the

destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as the point where
 human-subpotency from its ‘destructuring relative-ontological-incompleteness⁵⁸ ontologically-
 flawed perspective’ is in an <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ that systematically represents it’s the
 reality of its destructuring-by-flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed
 notionally/epistemically from the ‘prospective relative-ontological-completeness⁸⁷ as to
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² constructiveness perspective’) as a
 nondescript/ignorable–void⁵⁹ that actually speaks of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives, and goes on to systematically ‘contend recurrently’ on
 the basis of its ontologically-flawed destructuring
 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-perspective⁵⁵ meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’, whereas the notion of propositional attitude is rather as of constitutedness¹³ and not in conflatedness¹² with existence-as-of-existential-instantiations as failing to reflect the given <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–

epistemicity>totalising/circumscribing/delineating–narrative-disposition’ in notional~conflatedness¹² with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplitudinal/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed⁵⁵ meaningfulness-and-teleology⁹⁹ or intemporal-as-ontologically-veridical⁵⁵ meaningfulness-and-teleology⁹⁹ 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-discontiguity⁵²-<shallow-supererogation³⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of ‘⁸³reference-of-thought-⁸⁴devolving-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 ontological-contiguity⁶⁶ of ‘⁸³reference-of-thought-⁸⁴devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with their corresponding differing ‘<amplitudinal/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ and ‘<amplitudinal/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 ¹⁴de-mentation-
 <supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁵meaningfulness-and-teleology⁹⁹, thus disambiguating/differentiating prospective relative-ontological-completeness³⁷ as of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—qualia-schema’ and the prior relative-ontological-incompleteness³⁸ as of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-completeness³⁷ constructiveness perspective of notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness³⁸ positivism—procrypticism 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-supererogation⁹⁶-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or–preempting—disjointedness-as-of-⁸³reference-of-thought prospectively constructiveness perspective rather reflecting it veridically as of ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ while our positivism–procrypticism 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ of phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-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-veridical⁵⁵ meaningfulness-and-teleology⁹⁹, 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 <amplitudinal/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) so-implied as of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation instigated as of ‘<amplitudinal/formative—epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious

‘<amplitudinal/formative–epistemicity>destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplitudinal/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, and ‘<amplitudinal/formative–
 epistemicity>totalising~intervalist-as-categorising destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ on
 any such given registry-worldview’s/dimension’s reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring the
 further ‘<amplitudinal/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism’ phenomenal-abstractiveness as of intemporal ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-
 through/messianic-reasoning that establishes prospective reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to further match-
 and-restore existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-

digression-as-of-~~<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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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—procrypticism 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 ‘~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ of articulated—or-acquiesced-to ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-

<including-virtue-as-ontology> with regards to the ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-
 totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁷) of social epistemic-totality³⁶ of ⁵⁵meaningfulness-and-teleology⁹⁹.
 However, human limited-mentation-capacity renders such overtly implicated
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
 virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-
 equivalence/correspondence-antiakrasiatic-aspiration-ontological-performance⁷¹-<including-
 virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity
 that reflects the social-construct prospective destructuring as construed from existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic perspective as of ontological-
 veracity. Such covert-pretence-of-equivalence/correspondence-antiakrasiatic-aspiration-
 ontological-performance⁷¹-<including-virtue-as-ontology> as to 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> in dissingularisation³⁸/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-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism of the ‘possibilities-of-human-phenomenal-
 abstractiveness with respect to their
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-
 performance⁷¹-<including-virtue-as-ontology>’, so-conceptualised from the perspective of
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 totalising~nominal-as-tendentious ‘<amplituding/formative-epistemicity>destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, ‘<amplituding/formative-
 epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’ and ‘<amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness
 disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’, with the
 latter construed rather as of constructive difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ with respect to its
 constructive disambiguating of the covert-pretence-of-equivalence/correspondence—
 antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to
 destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as it
 disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing¹⁵ and
 achieves existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<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-congruity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance⁷¹-<including-virtue-as-ontology> implication thus non-susceptible to destructuring', unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ with regards to the covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-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 ~~<amplifying/>~~formative-epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism phenomenal-abstractiveness allowing
 notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-
 narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ which is what underlies
 the framework of social-construct constructiveness-of-ontological-performance⁷¹-<including-
 virtue-as-ontology>/institutionalisation and superseding its destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>, thus reflected as of ‘equivalence/correspondence
 antiakrasiatic-attainment ontological-performance⁷¹-<including-virtue-as-ontology>’.
 Inherently, this most profound ~~<amplifying/>~~formative-epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism human phenomenal-abstractiveness is what exactly
 enables human-subpotency to be able to supersede destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> by the underlying specific existential-as-ontological
 disambiguating/differentiating disposition. We can thus contemplate of ~~<amplifying/>~~formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-
 abstractiveness as the human mental-processing capacity that is inclined to ever always expand
 the frontiers of human knowledge as ‘ontologically-hegemonising-narrative⁷⁰ ontological-
 performance⁷¹-<including-virtue-as-ontology>’, and so as of the very ‘recurrent edging towards
 completion of ontological-performance⁷¹-<including-virtue-as-ontology> of intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of
 successive reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
 aestheticisation implied 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~thrownness-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 operant⁵⁵ meaningfulness-and-teleology⁹⁹ as of 'already achieved constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>/institutionalisation' enabled by <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness disambiguation/differentiation. It is the <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness existential reshuffling thoughtfulness as of its expansion of human knowledge frontier as 'ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>' by its disambiguative/differentiative undermining of destructuring-

threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-
ontological-performance⁷¹-<including-virtue-as-ontology> as it enables
‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates the
knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-
processing-reflexes-contiguity into the more fully operant ⁵⁵meaningfulness-and-teleology⁹⁹ 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/thrownness-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 ⁵⁵meaningfulness-and-teleology⁹⁹’, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 constitutedness¹³ conception
 as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as
 of an underlying '~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
 postconverging/dialectical-thinking²⁰-qualia-schema' ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating reflecting ⁵⁵meaningfulness-and-teleology⁹⁹
 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-completeness⁶⁷ as of futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ as of prospective notional~deprocrypticism protensive-consciousness
 <amplituding/formative~epistemicity>totalising/circumscribing/delineating qualia-schema
 disambiguation of the other consciousnesses in relative-ontological-incompleteness⁸⁸ as of
 positivism~procrypticism occlusive-consciousness <amplituding/formative~
 epistemicity>totalising/circumscribing/delineating qualia-schema, ¹⁰³universalisation-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/thrownness-
 disposition,-as-reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
 <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, though from existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-

~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic perspective of analysis as of
 prospective relative-ontological-completeness⁸⁷ it is shown to be ontologically-flawed. Basically
 thus prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>
 renders the instigation of the categorising register, the qualifying register, the tendentious register
 and the impulsive register, as of operant ⁵⁵meaningfulness-and-teleology⁹⁹, susceptible to be
~~<amplituding/formative>~~wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 so-implied as of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
 It is only ~~<amplituding/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹
 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷, and is reflected in the ontological-contiguity⁶⁶—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-<amplitudinal/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism perspective. The social as supposedly a forward-facing

constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> is one where
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative-
epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness
disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ as
‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-
ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal
social-settings; while as of human limited-mentation-capacity implications of phenomenal-
abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-
aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to destructuring-
transitoriness¹⁸-as-of-deratiocination/deratiocontiguity arise variously at ⁸³reference-of-thought-
level uninstitutionalised-threshold¹⁰² and their ⁸³reference-of-thought-⁸⁴devolving-level
unconstraint extended-informality as human ‘<amplituding/formative-
epistemicity>totalising~random-as-impulsive destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
‘<amplituding/formative-epistemicity>totalising~nominal-as-tendentious destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
nonimmanence/flawed-epistemic-determinism’, ‘<amplituding/formative-
epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-

schema> dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’
 ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising in and
 destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, and as these covertly pass as being of
 ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism’ thus undermining ‘equivalence/correspondence antiakrasiatic-aspiration
 ontological-performance⁷¹-<including-virtue-as-ontology>’. destructuring-transitoriness¹⁸-as-of-
 deratiocination/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence-
 antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> articulated-
 or-acquiesced-to ⁵⁵meaningfulness-and-teleology⁹⁹ at ⁸³reference-of-thought-⁸⁴devolving-level,
 is induced as of destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism as <amplituding/formative>wooden-language-
 (imbued—temporal-mere-form/virtualities/dereification³⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) so-implied as of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 and so-induced-and-complexified in association with instances/instantiations of constructiveness
 disposition for ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-
 <including-virtue-as-ontology>’, to then effect as of the dual implications ontologically-flawed

overall perception of a primary commitment to constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity articulated—or—acquiesced-to⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemic-totality³⁶ of⁵⁵meaningfulness-and-teleology⁹⁹, thus inducing the peculiar social dynamism effect of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as <amplifying/formative>wooden-language-<imbued—temporal—mere-form/virtualities/dereification³⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹> is the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’. It is this destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-

virtue-as-ontology>' marginality implications reflected in human phenomenal-abstractiveness
 destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism that develop into the social dynamics
 manifestations of postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
 so-construed from the perspective of existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/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-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-
 virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity
 thus inducing the overlooking as marginal of the destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-

<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, determining its uninstitutionalised-threshold¹⁰². Critical to the social manifestation of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>, to then reflect of such 'pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>' as if of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>' and to assent to such a state of affairs. destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension

institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-threshold¹⁰². destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as it speaks to the ⁸³reference-of-thought-⁸⁴devolving-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 ‘<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness ‘<amplituding/formative–epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious ‘<amplituding/formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-

discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ and ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ as these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’, thus distinctly destructuring. It is important to grasp here that this destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective of notional~deprocrypticism which is in ontological-normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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~deprocrypticism in prospective relative-ontological-completeness³⁷
 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
⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-

for-explicating-ontological-contiguity⁵⁶ operation of Arithmetic construed as of dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-abnormalcy/preconvergence³⁰ and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁵⁶ for the operation of Arithmetic as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism in ontological-normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-〈uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality〉~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis speaks of the reality of human ¹⁴de-mentation-〈supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics〉 insights; and the appreciation of the latter as to the displacement/decentering-of-the-human-subject in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁵⁶—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 ⁵⁵meaningfulness-and-teleology⁹⁹’. 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 ⁵⁵meaningfulness-and-teleology⁹⁹; as
 can veridically be construed from existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² epistemic perspective as of ontological-
 normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-
 aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’. This destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> analysis further highlights the
 ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions
 uninstitutionalised-threshold¹⁰² in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with respect to
 destructuring at all uninstitutionalised-threshold¹⁰²; as so-implied by ¹⁴de-mentation-
 (supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics). 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ this reflects the individual psyche conception of the social especially as of its
 extended-informality as not necessarily of high operant ‘equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’, and is
 further reflected in a social dynamics of dual overt and covert implicated interpretations of social
 phenomenality arising as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ cognisance-and-adaptation to the reality of the
 ontologically compromisable possibility of social⁵⁵ meaningfulness-and-teleology⁹⁹. Insightfully,
 it can be appreciated that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ is one long process involving the undermining of destructuring-transitoriness¹⁸-as-of-
 deratiocination/deratiocontiguity at uninstitutionalised-threshold¹⁰² with relative
 ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-<including-
 virtue-as-ontology>’ as of ontologically-hegemonising-narrative⁷⁰ implied as of prospective
 ‘<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-
 mentation-capacity-deepening⁵² implications the destructuring-transitoriness¹⁸-as-of-
 deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social
 constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative⁷⁰
 implied with social enlightenment and the sciences rendered many purviews of existence as of
 relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-
 <including-virtue-as-ontology>’. We can similarly project of the same with respect to our

positivism–procrypticism disjointedness-as-of-⁸³reference-of-thought deconstructing-
 transitoriness¹⁸-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold¹⁰² as to
 be prospectively superseded by notional~deprocrypticism 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 deconstructing-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-
 susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect
 to the human psyche as the critically interceding notion with respect to human social
 construction-of-the-Self and as it remains a transitive and constant notion in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as to the deconstructing implications at uninstitutionalised-
 threshold¹⁰² implied human-subpotency epistemic/notional~projective-perspective in
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism relative to
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective
 in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. This overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

referencing~conceptualisation> of the social-construct as from the elucidation/reification⁸⁶ as ‘destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩, as such an antiakrasiatic analysis of uninstitutionalised-threshold¹⁰² notionally/epistemically reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject-matters elicits in the former high emotional involvement whereas the latter as of its direct ontological-primemovers-totalitative-framework⁷² ⁴⁴⟨amplifying/formative–epistemicity⟩causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; such that prospective social-construct constructiveness-of-

ontological-performance⁷¹-<including-virtue-as-ontology> and institutionalisation is ever always
 a process of ⁵⁴maximalising-recomposuring-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 ⁵⁰incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation as of poor
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across
 the various registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, the
¹⁰³universally-transparent articulation-and-implications (as herein) of human destructuring as
 reflected by ‘<~~amplituding~~/formative~epistemicity>totalising/circumscribing/delineating
 preconverging/dementing¹⁹~qualia-schema’ and constructiveness as reflected by
 ‘<~~amplituding~~/formative~epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²⁰~qualia-schema’ inherently elicits from the human-
 subpotency epistemic/notional~projective-perspective reflected as of the
 ‘<~~amplituding~~/formative~epistemicity>totalising/circumscribing/delineating
 preconverging/dementing¹⁹~qualia-schema’ in <~~amplituding~~/formative~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, a
 sense of temporal social-stake-contention-or-confliction existential-investment ushering in the
 furthering of temporality⁹⁸/shortness as of untransvaluated~temporal-intemporality⁵¹ inclination
 and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological
 teleologically-elevated projection reflected as from existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative~

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective for
aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and
irrelevant since such aetiologisation/ontological-escalation is rather geared towards the
prospective relative-ontological-completeness⁸⁷ implied social-stake-contention-or-confliction
as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
mentating/structuring/paradigming and not the prior relative-ontological-incompleteness⁸⁸
social-stake-contention-or-confliction in extricatory/temporal de-
mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-
ontological dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression-as-of-~~<amplituding/>~~formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) is not
interpreted from a temporal existential-extricator-as-of-existential-unthought perspective as
ineptness warranting the furtherance of temporal-dispositions as of untransvaluated—temporal-
intemporality⁵¹ inclination and accompanying sophistic/pedantic complexes as well as to the
extent of entailing prospective relative-ontological-completeness⁸⁷. We can appreciate in this
regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy

apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-conflict 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 ¹⁰³universalisation over base-institutionalisation–ununiversalisation, positivism over ¹⁰³universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing¹⁹–apriorising-psychologism as reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ of prior relative-ontological-incompleteness⁸⁸ is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism as reflected as of ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰-qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and as this explains the successive construction-of-the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ by its self-conscious <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ that de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic/notional~projective-perspective inclined to

perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’ in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness⁹⁷ 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²’, 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalisation with respect to base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism with respect to positivism, and our present positivism—procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ are just as equally relatively enmeshed in many ways with their 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ positivism—procrypticism 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-completeness³⁷ 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-incompleteness³⁸, we equally manifest the same and so-perceived
from the prospective relative-ontological-completeness³⁷ of ¹⁷deprocrypticism–or–preempting—
disjointedness-as-of-⁸³reference-of-thought. 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—⁵⁵meaningfulness-and-
teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
implications>) as of their ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-
totality³⁶’-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism¹⁸, 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, ¹⁰³universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism of ¹⁰³universalisation,
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-‘³¹<amplituding/formative–
epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism of futural Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism; the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can thus be qualified as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹’ as its opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ reflects the comprehensive ontological-veracity of the successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism⁷¹. This ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹’ is ultimately construed as of notional~conflatedness¹² with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as notional~deprocrypticism, reflecting the fact that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of successive registry-worldviews/dimensions outcomes can be construed as one of human successive failings to attain ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. Thus the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹’ highlights that as of our positivism—procrypticism <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁹⁹’-with-regards-to-prospective-apriorising-implications>) as of

its ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-dereification⁸⁶-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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that our ‘positivism–procrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ rather turns out to be denaturing¹⁵ and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism contingent-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development—as-to-social-function-development and living-development—as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-

development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’ 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—procrypticism and so just as with any other prior relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of
their ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘contingent-ontology—as-of-conventioning-referencing’ in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’. In other words, unlike we may contemplate as of our positivism/rational-empiricism⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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—
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) in ontologically-flawed identitive-constitutedness¹³-as-
 ‘epistemic-totality³⁶’-dereification³⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 hardly contemplative of the ontological-veracity of the underlying ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
⁵⁵meaningfulness-and-teleology⁹⁹’ as of its ‘implied intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-
 reasoning recurrent shot for completeness as of successive reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ inducing the
 displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring so-reflected as of difference-conflatedness¹²-as-to-
 totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, in order to
 attain prospective base-institutionalisation emancipation; such that all such relative-ontological-
 incompleteness⁸⁸ contingent-ontologies—as-of-conventioning-referencing including our own
 ‘positivism—procrypticism contingent-ontology—as-of-conventioning-referencing’ are rather by
 mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-
 substituting over the more profound and underlying ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-
 and-teleology⁹⁹’ reflected as of ontologically-veridical difference-conflatedness¹²-as-to-
 totalitative-reification³⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁵⁶. 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁵meaningfulness-and-teleology⁹⁹ as reasoning-through/messianic-reasoning must
 necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> and thus fails
 reification⁸⁶ as of prospective existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷²

⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity⁶⁶ of aetiologisation/ontological-escalation in relative-
ontological-completeness³⁷, and not wrongfully imply its ontological-elevation as of
common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking²⁰–apriorising-
psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹–qualia-schema> that speaks of its prospective
preconverging-or-dementing¹⁹–apriorising-psychologism and thus ontological-degradation. In
other words the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’ points out that
our positivism/rational-empiricism induced science-ideology and humanism ideology as
‘contingent-ontology—as-of-conventioning-referencing’ is the outcome in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-
and-teleology⁹⁹’ 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—⁵⁵meaningfulness-and-teleology⁹⁹ ⁴⁴<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity⁶⁶ as it inevitably enters into an <amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag¹³ given its relative-ontological-
incompleteness³⁸ that fails to put itself in question with regards to the displacement/decentering-
of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring. This displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring further points out from the perspective in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’ the underlying ontological-veracity of human ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) as it speaks of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as actually of an underlying coupling of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—qualia-schema’ and preconverging-or-dementing¹⁹—apriorising-psychologism deconstructing-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’. Ultimately, human ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing¹⁹—apriorising-psychologism’ in order to then ‘prospectively induce

originarily/as-of-event³⁷ 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—procrypticism 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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 ⁵⁰incrementalism-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 ⁵⁴maximalising-recomposuring-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/thrownness-disposition,—as~reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the ²⁰th century to acquiesce to

such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ implied prospective postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and prior preconverging-or-dementing¹⁹—apriorising-psychologism, is merely a reflection of the fact that human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is thus of lower to higher ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> as of relative-ontological-completeness⁸⁷. Further as of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ with human ⁵⁵meaningfulness-and-teleology⁹⁹ rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human ⁵⁵meaningfulness-and-teleology⁹⁹ is thus ‘a-given-~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of its given ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ registry-worldview/dimension ⁸³reference-of-thought-⁸⁴devolving ⁵⁵meaningfulness-and-teleology⁹⁹; 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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-

⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸⁴devolving

⁵⁵meaningfulness-and-teleology⁹⁹. Likewise, the idea of a preconverging-or-dementing¹⁹-apriorising-psychologism representation of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷ 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-completeness³⁷ 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—⁵⁵meaningfulness-and-teleology⁹⁹ devolved institutional-development—as-to-social-function-development as of its devolving living-development—as-to-personality-development’ as of the prospective <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸³reference-of-thought-⁸⁴ devolving ⁵⁵meaningfulness-and-teleology⁹⁹, as superseding the prior relative-ontological-incompleteness⁸⁸ preconverging-or-dementing⁴⁹—apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ devolved institutional-development—as-to-social-function-development as of its devolving living-development—as-to-personality-development’ as of the prior <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸³reference-of-thought-⁸⁴ devolving ⁵⁵meaningfulness-and-teleology⁹⁹. 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 <amplifying/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—⁵⁵meaningfulness-and-teleology⁹⁹ devolved institutional-development—as-to-social-function-development as of its devolving living-development—as-to-personality-development’, while a preconverging-or-dementing⁴⁹—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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁴dementation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implications underlies the ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing of ⁵⁵meaningfulness-and-teleology⁹⁹ as of the ‘ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dynamics of successive postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation and preconverging-or-dementing¹⁹—apriorising-psychologism representation of ⁵⁵meaningfulness-and-teleology⁹⁹’ reflected in ‘successive construction-of-the-Self underlying the sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of successive self-consciousness for ⁵⁵meaningfulness-and-teleology⁹⁹’ as from recurrent-utter-uninstitutionalisation trepidationous-selfconsciousness, base-institutionalisation—ununiversalisation warped-selfconsciousness, ¹⁰³universalisation—non-positivism/medievalism preclusive-selfconsciousness, our present positivism—procrypticism occlusive-selfconsciousness and prospective notional~deprocrypticism protensive-selfconsciousness; with this underlying a poor conception of human psychology that poorly and hardly recognises the transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-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 ⁵⁵meaningfulness-and-teleology⁹⁹/knowledge-reification⁸⁶. This comprehensive elucidation 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 human-subpotency implications of ontological-performance⁷¹-<including-virtue-as-ontology> articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the reflected existential sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁷⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). This ecstatic singularity of existence is its primordial ineffability, as beyond any <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴ appraisal but then enabling the

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-'⁹⁷surrealistic-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
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶ 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-'⁹⁷surrealistic-as-pseudoreal'-epistemic-abnormalcy> is the metaphoricity⁵⁶/ecstasy of

existence in its supervening notional~conflatedness¹² intelligibility. This basically captures the very notions of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected in explicating ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁷surrealistic-as-pseudoreal’-epistemic-abnormalcy> ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> as of ontological-primemovers-totalitative-framework⁷² potential sublimating-over-desublimating implications of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², as stood out outstanding/in-waiting/in-abeyance/in-pending. Thus existence can be construed more succinctly as of an epistemic unity reflected theoretically, conceptually and operantly in ‘notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ as of existence’s supervening-conflatedness¹² intelligibility of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>, and so reflected as of the ‘overall metaphoricity⁵⁶/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴’ in (panintelligibility⁷³ here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in conflatedness¹² of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-

reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence> speaking of ecstatic-
 existence as-the-absolute-a-priori', and not panpsychism as to imply constitutedness¹³ of
¹⁰³universal intelligibility as of a ¹⁰³universal 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-'⁹⁷surrealistic-
 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 ⁴⁴<amplituding/formative~
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ as from existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²
 epistemic/notional~projective-perspective. Existence's metaphoricity⁵⁶/ecstasy of 'intelligibility
 as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-
 and-'hermeneutically/reprojectively-educing'-human-subpotency~epistemic-perspective-of-

projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> with regards to all phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> in <amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴’ rather points to the ontological-veracity of its conflatedness¹² (and not constitutedness¹³ as is easily mistaken from an ontologically-flawed <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ human-subpotency perspective projecting as if of existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism), with the phenomenal/manifest metaphoricity⁵⁶/ecstasy of existence rather arising as of supervening-conflatedness¹² 44<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ 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-‘⁹⁷surrealistic-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-veridical⁵⁵ meaningfulness-and-teleology⁹⁹, it equally speaks of a⁷⁹ presencing—absolutising-identitive-constitutedness¹³ ⁴⁶ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ever always confounded between '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-'⁹⁷surrealistic-as-pseudoreal'—epistemic-abnormalcy> construal in constitutedness¹³ as of alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic and 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence>—in—<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-<of-'⁹⁷surrealistic-as-pseudoreal'—epistemic-abnormalcy> construal as of conflatedness¹² in ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/antinihilism; wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-hermeneutically/reprojectively-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> speaks of ontologically-veridical conflatedness¹² ever always

bounded with ontologically-flawed constitutedness¹³, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Thus ontologically-veridical conflatedness¹² as constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and ontologically-flawed constitutedness¹³ as destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>, with regards to ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁷surrealistic-as-pseudoreal’-epistemic-abnormalcy> determination, can be effectively determinable ecstasically/metaphorically by way of transepistemic/epistemic-ricochetting projective-insights as of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁷surrealistic-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-reasoning⁵⁵ meaningfulness-and-teleology⁹⁹’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-

misprising of reasoning-from-results/afterthought ⁵⁵meaningfulness-and-teleology⁹⁹, construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective ~~<amplituding/formative–epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism as ontologically-veridical constructiveness of ⁵⁵meaningfulness-and-teleology⁹⁹’ and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring–⁵⁵meaningfulness-and-teleology⁹⁹’; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive ⁵⁵meaningfulness-and-teleology⁹⁹ as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness⁸⁷ induced ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>’ superseding prior relative-ontological-incompleteness⁸⁸ induced ‘preconverging-or-dementing¹⁹–apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>’. Thus what is particular about the notional~deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-⁸³reference-of-thought is that it is ‘beyond just a constraining institutionalisation secondnaturating 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 ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of such reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-

aestheticisation’, but necessarily implies as of its organic-knowledge implications a secondnaturing ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implicated convergence of reasoning-through/messianic-reasoning in the elicited notional~deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional~deprocrypticism that is more than just its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. In this regards, throughout the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’, the requisite dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension⁷⁶ (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—⁵⁵meaningfulness-and-teleology⁹⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-dereification⁸⁶ for
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ as covert-pretence-of-equivalence/correspondence-
 antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>’; and so as
 temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 disposition to stifle the transformative implications of prospective human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity. The inevitability of a projection for the
 ‘¹⁰³universalising-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 ¹⁰³universalising-
 idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-
 immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification⁸⁶ for
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising-syllogising’, with Socrates not giving in to such apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of his symbolic asceticism¹ 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-dereification⁸⁶ for <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) disposition as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-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-dereification⁸⁶ for <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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-
 dereification⁸⁶ for <amplifying/formative>wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a
 human existential tale perpetuation and its implications is alien to the sophists since all that counts
 is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests;
 and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-
 completeness⁸⁷ as of the weaknesses associated in all human transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity is held by the sophists against any such
 reasoning-through/messianic-reasoning for transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity. Inherently, while the intemporal
 projection coherence of reasoning-through/messianic-reasoning spans the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as the ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’, 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-distension⁷⁶ which is ‘never always the easiest of notion’ for human <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-event³⁷ 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-dereification⁸⁶ for <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. In all such instances as was realised by ¹⁰³universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds

it against the sophists to imply they are effectively of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²’-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity⁶⁶’ to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness⁸⁷ as of the underlying registry-worldview/dimension⁸³reference-of-thought <amplifying/formative-epistemicity>totalising~devolved-apriorising-rule; as there can be no genuine contention between a ¹⁰³universalising-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 denaturing⁴⁵ of the ¹⁰³universalising-idealisation ⁵⁵meaningfulness-and-teleology⁹⁹ or positivising/rational-empiricism ⁵⁵meaningfulness-and-teleology⁹⁹. 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/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it essentially is; as with the ¹⁰³universalising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema>’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema>’ closed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in prior relative-ontological-incompleteness³⁸ which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness³⁷. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supereogatory~epistemic-conflatedness¹² as of ontological-primemovers-
 totalitative-framework⁷² ⁴⁴<amplituding/formative~epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁶; 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-event³⁷ reasoning-through/messianic-
 reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance⁷¹-
 <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
 existence’s~sublimating~nascence-as-of-its-coherence/contiguity’. The secondnatured
 institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not
 to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely
 be implied by cohorting sovereign institutions and establishments surreptitiously usurping the
 knowledge-reification⁸⁶ role and as beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ surreptitiously defining what can be thought
 or not thought. The fact is such implied underpinning~suprasocial-constructs are mainly
 secondnatured whether as sovereign representation or establishment constructs, and can easily be
 caught up in their own <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ in prior relative-ontological-
 incompleteness⁸⁸ with respect to social-stake-contention-or-confliction and are thus not the
 absolutising framework of human ⁵⁵meaningfulness-and-teleology⁹⁹, 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-event³⁷ 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—⁵⁵meaningfulness-and-teleology⁹⁹’; 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 ¹⁰³universalisation, ¹⁰³universalisation—non-positivism/medievalism underpinning—suprasocial-construct rather as of positivism, and prospectively positivism—procrypticism underpinning—suprasocial-construct rather as of ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. We can appreciate in this regards that the ¹⁰³universalising-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—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-event³⁷ reasoning-through/messianic-reasoning’, is nothing but

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ which obviously doesn't register/is-
 unaccounted internally because (but from the existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism notional~deprocrypticism perspective) de-
 mentatively/structurally/paradigmatically 'no registry-worldview/dimension has the eyes to see
 of its defective ontological-performance'⁷¹-<including-virtue-as-ontology> as it surreptitiously
 implies that it is absolute beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶⁷. The fact is, it is this possibility of the ¹⁰³universalising-
 idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into
 question their conventioning-referencing ⁵⁵meaningfulness-and-teleology⁹⁹ and value that allows
 for prospective institutionalisation to arise as of ¹⁰³universalising-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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-
 and-teleology⁹⁹; 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—⁵⁵meaningfulness-and-teleology⁹⁹ with the emergence of ¹⁰³universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this ¹⁰³universalising-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—⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and underpinning—suprasocial-construct ⁵⁵meaningfulness-and-teleology⁹⁹ integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism—procrypticism is equally subject to our

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought supersedes-and-deflates the overall vices-and-impediments¹⁰⁵ of our positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸ like our positivism—procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional~deprocrypticism implied Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of its prospective singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism will construe of our present positivism—procrypticism 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—procrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹’, 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of contingent-ontology—as-of-conventioning-referencing respectively by Socratic philosophers ¹⁰³universalising-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—⁵⁵meaningfulness-and-teleology⁹⁹’; likewise, our supposedly positivism—procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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~deprocrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹’. As such notional~deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics⟩ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ and as such construal of philosophy is rather considered as
 morphing as of human division of labour into the disparate subject-matter purviews-of-construal-
 of-existence reification⁸⁶ and so in reflection of existence’s supervening-conflatedness¹², and with
 all human ⁵⁵meaningfulness-and-teleology⁹⁹ remaining of philosophical epistemic-veracity
 relevance as of ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as implied as of
 suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and
 rejection of humanism ideology for authentic human emancipation as of ⁴⁷human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²;
 psychology fails ontologically when it naively and wrongly construe of our given positivism-
 procrypticism 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 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence¹⁴ <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁵⁵meaningfulness-and-teleology⁹⁹ despite the supposed deficiency of its given ⁵⁵meaningfulness-and-teleology⁹⁹ in relative-ontological-incompleteness⁸⁸, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ underlined as of human limited-mentation-capacity-deepening⁵² antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance⁷¹-<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments¹⁰⁵ arising as of the relative-ontological-incompleteness⁸⁸ of successive registry-worldviews/dimensions; and wherein our conception of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing turns out to be rather skewed towards our positivism-procrypticism <amplitudinal/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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics), as such ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-
 tracing can very much inherently grasp the metaphoricity⁵⁶ of human ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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-⁸⁴devolving is of teleological/narrative
 apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-
 worldview/dimension existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplituding/~~formative~epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹²
 epistemic/notional~projective-perspective singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹
⁴⁴~~<amplituding/~~formative~epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶ 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~deprocrypticism singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism of ⁵⁵meaningfulness-and-teleology⁹⁹ in
 conceptualising ‘true-ontology—as-of-Being-development/ontological-framework-expansion–

as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹. Ultimately, Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ points to the fundamental dialecticism of human ⁵⁵meaningfulness-and-teleology⁹⁹; as to the fact that the human is that which is in <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ as of recurrent-utter-uninstitutionalisation <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by its ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, ¹⁰³universalisation, positivism and prospectively notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplituding/formative-epistemicity>totalising~thrownness-in-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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³ state, the outcome of such purposefulness as relayed with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 'true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹'. 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-event³⁷ 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 <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existential-extrication-as-of-existential-unthought. When the dialecticism of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ as of its given <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing ⁵⁵meaningfulness-and-teleology⁹⁹ in <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) ever gets prodded into contemplating an opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ speaking supposedly of more ontologically profound prospective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ as from this hindsight, as so-reflected from
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of prospective
 notional~deprocrypticism ⁵⁵meaningfulness-and-teleology⁹⁹, will necessarily imply
 preconverging-or-dementing⁴⁹~apriorising-psychologism implications of
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with respect to
 our positivism~procrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ as
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we are
 thereby emotionally inconvenienced, just as singularisation⁹²/epistemic-immanence/veridical-

epistemic-determinism as from our positivism perspective of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as dissingularisation³⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we can appreciate the emotional inconvenience of the non-positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity⁵⁶/ecstasy supervening-conflatedness¹² as of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘⁹⁷surrealistic-as-pseudoreal’—epistemic-abnormalcy> given ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of organic-knowledge in reflecting both singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism-as-of-intemporality⁵¹ and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism-as-of-temporality⁹⁸ implications of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ and the ⁸³reference-of-thought-⁸⁴devolving-level disambiguation as of temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology>; wherein singularisation⁹²/epistemic-

immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ whilst dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. Ultimately, existence’s metaphoricity⁵⁶/ecstasy as of supervening-conflatedness¹² reflected in ‘<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ as to their ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness¹² reflexivity of existence, wherein the ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴’,-<of-‘⁹⁷surrealistic-as-pseudoreal’-epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment⁶⁵ as can be validated by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷²; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity⁵⁶ as of its inherent supposedly coherent ontological-commitment⁶⁵ as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of

flourishing in conflatedness¹²-as-of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective metaphoricity⁵⁶ from existential-constraining/conflatedness¹²-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment⁶⁵ as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in conflatedness¹² to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment⁶⁵ on the basis of ontological-primemovers-totalitative-framework⁷² validatory implications as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~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-⁹⁷surrealistic-as-pseudoreal’-epistemic-abnormalcy> phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment⁶⁵ that reflects phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence> ‘epistemic-conception framework of ontologically-veridical ontological-performance⁷¹-<including-virtue-as-ontology> as-of-conflatedness¹² as existentially-real or ontologically-flawed ontological-performance⁷¹-<including-virtue-as-ontology> as-of-constitutedness¹³ as existentially-unreal’; summing

overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation> reflected in the supervening-conflatedness¹² of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence>. Going by human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions-existentialism-form-factor, the human construction-of-the-
 Self as of its constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> is ever always
 saddled between ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-
 so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-
 reasoning⁵⁵meaningfulness-and-teleology⁹⁹ as equivalence/correspondence antiakrasiatic-
 aspiration’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
 faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
⁵⁵meaningfulness-and-teleology⁹⁹ as covert-pretence-of-equivalence/correspondence-
 antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>’, when it
 comes to the ‘social-construction of ⁵⁵meaningfulness-and-teleology⁹⁹ as of social-stake-
 contention-or-confliction’. This fundamental saddling of the human construction-of-the-Self as
 of ‘a fixed/set framework of existentially-constraining possibility of temporal-to-intemporal
 ontological-performance⁷¹-<including-virtue-as-ontology>’ can be referred to as the ‘shiftiness-
 of-the-Self⁹¹’, and construed as the beyond-the-consciousness-awareness-teleology⁹⁹-<in-

existential-extrication-as-of-existential-unthought>⁶ that arises as of human lack of ‘intemporal
 antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-
 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-⁵⁵meaningfulness-and-teleology⁹⁹-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶; and this is exactly what explains the differentiation of registry-
 worldviews/dimensions as of their relative-ontological-completeness⁸⁷-of-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
 singularisation⁹²-as-of-intemporality⁵¹/dissingularisation⁷⁸-as-of-temporality⁹⁸ of the
⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-conflatedness~~¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the
 prospective construction-of-the-Self renewed secondnatured institutionalisation
 ‘~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-~~
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of
 singularisation⁹²-as-of-intemporality⁵¹/dissingularisation⁷⁸-as-of-temporality⁹⁸ of the
⁵⁵meaningfulness-and-teleology⁹⁹’ arising from renewed ‘intemporal antiakrasiatic disposition
 for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension⁷⁶ as of human limited-mentation-capacity-deepening⁵² for
 prospective relative-ontological-completeness⁸⁷’ in undermining the prior registry-
 worldview’s/dimension’s ‘shiftiness-of-the-Self⁹¹’ that defines its destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> as uninstitutionalised-threshold¹⁰²; and thus

moving the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ bar of
 ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-
 thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-
 mathesis/motif/throwness-disposition for the constructiveness of ⁵⁵meaningfulness-and-
 teleology⁹⁹ as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that,
 as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, human ‘prospective intemporal-as-
 ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as
 covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷¹-<including-virtue-as-ontology>’, has ever always been more critically about the
 ‘existentially-operant constraining’ for: moving the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-
 worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as
 covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷¹-<including-virtue-as-ontology>’. Thus the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ as of the successive registry-worldviews/dimensions given
 ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of
 singularisation⁹²-as-of-intemporality⁵¹/dissingularisation⁷⁸-as-of-temporality⁹⁸ of the
⁵⁵meaningfulness-and-teleology⁹⁹’ arising from renewed ‘intemporal antiakrasiatic disposition
 for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension⁷⁶ as of human limited-mentation-capacity-deepening⁵² for
 prospective relative-ontological-completeness⁸⁷’, in the rede-
 mentating/restructuring/reparadigming of human ‘social-construction of ⁵⁵meaningfulness-and-
 teleology⁹⁹ as of social-stake-contention-or-confliction’, can be interpreted as moving the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-
 Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-
 functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-
 disposition for the constructiveness of ⁵⁵meaningfulness-and-teleology⁹⁹ 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’;
¹⁰³universalisation—non-positivism/medievalism ¹⁰³universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’;
 positivism—procrypticism positivising/rational-empiricism-based-universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self¹¹’, and prospectively notional~deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notionally overcoming ‘shiftiness-of-the-Self¹¹’. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of ⁵⁵meaningfulness-and-teleology⁹⁹ as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness³⁷ registry-worldview/dimension is fundamentally hampered by its 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self” due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification⁸⁶/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness³⁷’ that can then allow for the requisite ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation³⁸-as-of-temporality⁹⁸ of the ⁵⁵meaningfulness-and-teleology⁹⁹’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic philosophers ¹⁰³universalising-idealisation as of the prospective ¹⁰³universalisation registry-worldview/dimension ‘social-construction of ⁵⁵meaningfulness-and-teleology⁹⁹ as of social-stake-contention-or-confliction’, wherein such

prospective ‘shiftiness-of-the-Self⁹¹’ as induced by the Socratic philosophers ¹⁰³universalising-idealisation construed as ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the ¹⁰³universalisation 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’ brought about the coherently ¹⁰³universalising construction of ⁵⁵meaningfulness-and-teleology⁹⁹ with the associated elevated level of ontological-performance⁷¹-<including-virtue-as-ontology> as manifested with the Socratic method for ¹⁰³universal consistency and coherence, Plato’s ideas for ¹⁰³universal consistency and coherence and Aristotle’s qualifying-categories and ¹⁰³universalising-syllogism for ¹⁰³universal 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 ¹⁰³universalisation ⁵⁵meaningfulness-and-teleology⁹⁹ thereafter over the antiquity and their defining relevance in the latter ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ‘¹⁰³universally coherent, consistent and credible ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ¹⁰³universalising-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-completeness³⁷-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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ¹⁰³universalising-idealisation ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the ⁵⁵meaningfulness-and-teleology⁹⁹’; 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—⁵⁵meaningfulness-and-teleology⁹⁹-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-supererogation⁸⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-qualia-schema>’, and it was more critically a question of upholding ¹⁰³universalising-idealisation reifying ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ over time. By the same token, the mathesis-¹⁰³universalis 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 ⁵⁵meaningfulness-and-teleology⁹⁹ as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷’ allowing for the requisite ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the ⁵⁵meaningfulness-and-teleology⁹⁹’ for the secondnature institutionalisation of prospective

positivism registry-worldview's/dimension's⁸³reference-of-thought-for-social-functioning-
 and-accordance 'specific bottomline-of-mere-mathesis/motif/throwness-disposition for the
 constructiveness of ⁵⁵meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self'.
 Here too, the budding-positivists/rational-empiricists were very much aware of the lack of
 dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual
 aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply
 underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment
 dogmatism was rather in 'apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>', and that it would be more critically
 a question of upholding the budding-positivism/rational-empiricism reifying ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ over time as
 effected ultimately with the hegemonising ontological-grip of such positivism/rational-
 empiricism renewed and more profound ⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure as of
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-

distension⁷⁶ as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness³⁷ in inducing the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive secondnatured institutionalisation of prospective ‘shiftiness-of-the-Self⁹¹’ construed as of prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of ⁵⁵meaningfulness-and-teleology⁹⁹ as of specific construction-of-the-Self’, is that with regards to ‘social-construction of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness³⁷-by-reification⁸⁶/contemplative-distension⁷⁶)’—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-deprocrypticism-over-positivism–procrypticism-‘in-attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as notional~deprocrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 complex⁵⁵ meaningfulness-and-teleology⁹⁹
infrastructure as of Being-development/ontological-framework-expansion~as-to-depth-of-
ontologising-development-as-infrastructure-of~⁵⁵ meaningfulness-and-teleology⁹⁹, 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-Self¹¹’ 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
⁵⁵ meaningfulness-and-teleology⁹⁹ as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation³⁸/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
⁴⁴<amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-
for-explicating-ontological-contiguity⁶⁶, preconverging-or-dementing¹⁹~apriorising-
psychologism representation is wrongly singularised/immanentised while postconverging-or-
dialectical-thinking²⁰~apriorising-psychologism representation is wrongly dissingularised/not-

immanent. This actually points out why dialogical-inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism⁷⁷-slantedness and conjugated-postlogism⁷⁷ manifestations including psychopathy and social-psychopathy as of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence cannot supersede existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimating-validation/desublimating-invalidation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² 44<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ is all about existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-

digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~epistemic-conflatedness~~¹² but not otherwise, and as being subpotent with existence it is the human that has to ensure that its ⁵⁵meaningfulness-and-teleology⁹⁹ coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~epistemic-conflatedness~~¹² what gives in is the false notion of dialogical-equivalence. This is equally reflected in the idea that the ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~³ of ⁵⁵meaningfulness-and-teleology⁹⁹ is rather as of the implication of relative-ontological-completeness⁸⁷ associated with human limited-mentation-capacity-deepening⁵² from the perspective of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~epistemic-conflatedness~~¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, and not identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ flawed projection of ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument~~³ by ‘mere formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness³⁸ as of shallow human limited-mentation-capacity

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-

for-explicating-ontological-contiguity⁵⁶.

Thus

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³

of

⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ‘is

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

in prospective relative-ontological-completeness⁸⁷’ as of <amplituding/formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought since existence or

purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same

and it is human-subpotency that is ever always undergoing its transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity not by cumulating but rather by

‘recomposuring construal of existence or purviews-of-existence’; and this further explains why

secondnature institutionalisation reasoning-from-results/afterthought, induced as from

parrhesiastic messianic-reason/reasoning-through, will tend to act as if ⁵⁵meaningfulness-and-

teleology⁹⁹ is accumulated/in-accumulation thus ending up beyond-the-consciousness-

awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘instigating

enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

institutional-setups and ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>. 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology³⁹-<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 ⁴⁴<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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-ontological-contiguity⁶⁶’. While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ invalidating any such pretence of dialogical-equivalence. Thus this rather undermines the natural and habitual human mental-reflex where it wrongly construes of the vocalisation/interjection/expletive intensification associated with such pseudo-edginess/pseudo-incisiveness as speaking of profound affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> that is beyond contention-as-certain. Thus inducing destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of the pseudo-edginess/pseudo-incisiveness manifestation of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism instigated destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity rather in preconverging-or-dementing¹⁹-apriorising-psychologism representation but now engaged in dialogical-equivalence of contention as if of postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ narrators in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ engaging with interlocutors rather in temporal <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existential-extrication-as-of-existential-unthought as of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-

⁵⁵as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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
⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought ⁴⁴~~<amplituding/formative—~~
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ 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-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>⟩ as of social-stake-contention-or-confliction, beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> today.
 Thus a given prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of ‘notional—
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’, by its implied
 ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of
 contextualising/instantiative-devolving-meaningfulness’, operantly reflects the prior relative-
 ontological-incompleteness⁸⁸ registry-worldview/dimension ‘shiftiness-of-the-Self⁹¹’ as of ‘a
 reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-
 incompleteness⁸⁸ registry-worldview’s/dimension’s
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-
 contention-or-confliction⁵⁵ meaningfulness-and-teleology⁹⁹ as of its pseudo-edginess/pseudo-
 incisiveness⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶’; as reflected by the fact that positivising
 or prospective notional~deprocrypticism
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ rather construe
 respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁴⁹-qualia-schema> as to invalidate the
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology⁹⁹-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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹’ for a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. It has always been the case that successive registry-worldviews/dimensions secondnatured institutionalisations as instigated as from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding sophistic/pedantic eliciting of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) whether as traditional witchdoctors, the sophists,

medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) today, with the requisite intemporal-as-ontological reifying ⁵⁵meaningfulness-
 and-teleology⁹⁹ 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 ontological-
 primemovers-totalitative-framework⁷² ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ over-
 time/crossgenerationally inducing the positive opportunism untenability that overcomes such
 ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁵³
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising of reasoning-from-results/afterthought ⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ infrastructure as of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ of prospective notional~deprocrypticism preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplitudinal/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism in notionally overcoming
 human ‘shiftiness-of-the-Self¹¹’ is effectively not beyond human collective contemplation

reflected as of human ‘projective-totalitative’ notional~deprocrypticism protensive self-consciousness perspective predisposed to devalue our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought occlusive self-consciousness ⁵⁵meaningfulness-and-teleology⁹⁹. Contrary to the ontologically-flawed implications of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification⁸⁶-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ in reflecting that human ⁵⁵meaningfulness-and-teleology⁹⁹ as implied by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is rather ad-hoc and disparate across cultures-as-sovereign-constructs-not-constrained-existentially-as-of supposedly coherent ontological-commitment⁶⁵, a ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ construal as difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of human ⁵⁵meaningfulness-and-teleology⁹⁹ reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implied connectedness of human ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ construal of human ⁵⁵meaningfulness-and-teleology⁹⁹ ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ that effectively validates the ‘epistemic-veracity of notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness³⁸/relative-ontological-completeness⁸⁷-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-performance⁷¹-
 <including-virtue-as-ontology>, and as such a ⁴⁴<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–
 implications,-for-explicating-ontological-contiguity⁶⁶ 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 ‘⁴⁴<amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶ conflatedness¹² of construal-and-reconstrual of existential-contextualising-
 contiguity³⁸ as of human limited-mentation-capacity-deepening⁵² ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’, and
 not as ontologically-flawed atomising/taking-to-pieces constitutedness¹³ rather as of elaboration-
 as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸. The validation of the epistemic-totalitative³⁵ nature of
 existential ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative~epistemicity>causality~as-to-

projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴³foregrounding—entailment-(postconverging—

narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-

notional~deprocrypticism 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
⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁶ construal points out that disparateness of
⁵⁵meaningfulness-and-teleology⁹⁹ 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-
 constructivism-towards-singularisation⁹², 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
⁴⁴~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,- for-explicating-ontological-contiguity⁵⁶ 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-deepening^{52 54}maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation involving ¹⁴de-mentation-
 (<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) 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-<amplitudinal/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 constitutedness¹³ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ but with little consequence since such an atomising/taking-to-pieces
 constitutedness¹³ is generally an ontologically-flawed afterthought reflection/contemplation
 whereas operantly beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
 as-of-existential-unthought>⁶ scientists generally adopt a conflatedness¹² of existential-
 contextualising-contiguity³⁸ posture. The reality of existential-contextualising-contiguity³⁸
 conflatedness¹² here is validated by the fact that ‘abstract scientific notions are not the point-of-
 departure scientists contemplation’ as they are rather ‘delved in existential-contextualising-
 contiguity³⁸ in ⁴⁴<amplitudinal/formative~epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹/knowledge as physics knowledge-reification⁸⁶. Rather we can better appreciate the occurrence of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ construal in the sense that our ordinary thought process itself is as of <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces constitutedness¹³ even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally <amplitudinal/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 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of existential-contextualising-contiguity³⁸ of such notions like space, time, force, etc. in ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³. 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity³⁸ in ⁴⁴<amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ in epistemic-conflatedness¹² to which their abstract notions are aligned’ as well as so-implied by their ⁴³foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism orientations which drives their knowledge-reification⁸⁶—gesturing for unification as to ontological-contiguity⁶⁶ as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility⁷³—effusing/ecstatic—inlining nature of existential-contextualising-contiguity³⁸ supervening-conflatedness¹² thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic constitutedness¹³ perspective. This underlying <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ insight reflects ecstatic-existence’s supervening-conflatedness¹² as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework⁷²’ domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity³⁸ conceptualisation nature in epistemic-conflatedness¹² and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic constitutedness¹³ while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework⁷²’ domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity³⁸ conceptualisation nature in epistemic-conflatedness¹² that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojective depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening⁵² hermeneutics involved in avoiding-and-superseding any ⁷⁹presencing—absolutising-identitive-constitutedness¹³ for construing their veridical ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework⁷² implicitly avoid atomising/taking-to-pieces constitutedness¹³ but the misunderstanding that their knowledge-reification⁸⁶—gesturing is effectively as of atomising/taking-to-pieces constitutedness¹³ in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification⁸⁶ and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-

as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, 'fallback to unquestioned/dogmatic normativities' and 'habituated dispositions' which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimating-validation/desublimating- invalidation implications beyond their conventioning-referencing existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, so-implied as of the perspective of notional~deprocrypticism prospective 'true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹'. 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁶⁶ conception’, and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of ⁵⁰incrementalism-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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ as of displacement/decentering-of-the-human-subject and wrongly construing ⁷⁶presencing—absolutising-identitive-constitutedness¹³ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’ (which is rather as of epistemic-retotalising/re-totalising-entailing of ⁵⁵meaningfulness-and-teleology⁹⁹ as to <amplituding/formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹² with regards to successive inductions) rightly construed as of ⁵⁴maximalising-recomposuring-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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation’ that misses-out-on and ends up pruning-and-existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> the natural human ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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-event⁴⁷
reasoning-through/messianic-reasoning’ as of the ‘seeding promise of human-subpotency
ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the
full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’, as this drives
epistemic-ricochettingly/transepistemically the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-
and-teleology⁹⁹’ 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 ⁴⁷human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²;
wherein we can appreciate that the instigation of ¹⁰³universalising-idealisation ⁵⁵meaningfulness-
and-teleology⁹⁹ infrastructure or subsequent positivising/rational-empiricism ⁵⁵meaningfulness-
and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹. 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹ (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-

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—⁵⁵ meaningfulness-and-teleology⁹⁹-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. 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
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 'true-ontology—as-of-
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹'. 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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-³³reference-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation on an ⁵⁰incrementalism-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 ⁵⁰incrementalism-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-⁸⁴devolving-as-of-instantiative-context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -<as ‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-institutionalisation/animism or as of its ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -<as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of ¹⁰³universalisation-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-⁸⁴devolving-as-of-instantiative-context as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -<as ‘third-level ⁷⁹presencing—

absolutising-identitive-constitutedness¹³ 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–procrypticism registry-worldview's/dimension's ⁸³reference-of-thought' from 'futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview's/dimension's ⁸³reference-of-thought'; wherein notional~deprocrypticism existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context as of its '¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought as of preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-'³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is the virtuous-ontological resolution of the positivism–procrypticism 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–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as projected
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as of ‘valued-viability’ to expend on a ‘so-
 construed most important work’ that can be done in a positivism–procrypticism registry-
 worldview/dimension, as of prospective institutionalisation into notional~deprocrypticism (more
 like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an
 animal’ to find out about the treasures that are human histories); and by that equally implying
 prospectively the decentering and dialectical~de-mentation of positivism–procrypticism
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>}. Such an
 insight can be appreciated as with the instance in the non-positivistic community where the
 positivistic mindset/⁹³reference-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 ⁵⁴maximalising-recomposuring-
 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) denaturing¹⁵ of ⁵⁵meaningfulness-and-teleology⁹⁹ so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ individuation mental-disposition of 'inventing' the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as inducing successively base-institutionalisation,¹⁰³universalisation, rational-empiricism/positivism and prospectively deprocrypticism; 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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) so construed prospectively' take precedence and are not 'necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal
 individuation mental-disposition of ‘inventing’ the successive becoming possibilities in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷, comes with the contradictory implication that the state
 of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as
 its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the
 registry-worldview’s/dimension’s denaturing¹⁵ <amplituding/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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–⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) so-
 construed prospectively are rather more pertinent) in order to ‘invent’ ¹⁰³universalisation–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–⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’

positivism–procrypticism (that is, paradoxically we shouldn't be existing today!), and which
 contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', itself should
 not be transcended and overridden (as its human finite aspirations whether socially,
 professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's
 denaturing¹⁵ <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) so-
 construed prospectively are rather more pertinent) in order to 'invent' prospective
 deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural
 weakness of human incapacity that can arise and do arise as a result of our limited-mentation-
 capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is
 fathomable/understandable, of a graver problem if that was to be the case even when we then
 'understand', of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> to do our own 'homework' with respect to our forerunners
 in the bigger notion of the human species continuous emancipation. In other 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–procrypticism and prospectively deprocrypticism; together with the idea that by
 the very intemporal-disposition essence of that 'inventing' it is inappropriate to construe such
 institutional-being-and-craft construct as a framework of temporal extricatory de-
 mentating/structuring/paradigming relationship with ⁵⁵meaningfulness-and-teleology⁹⁹
 (undermining the implied ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as

of ontological-normalcy/postconvergence, by adhering by flaw rather to the
~~<amplifying/formative>~~wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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, ¹⁰³universalisation, positivism or prospectively notional~deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from ⁵⁰incrementalism-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-teleology⁹⁹ with the prospective one for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve ⁵⁰incrementalism-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 psychologies (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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> within the positivism-procrypticism registry-worldview/dimension 'dynamic social construction of perceived social-stake-contention-or-confliction'. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced 'lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷) hence speaking of the positivism-procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing¹⁵ as of beyond-the-

consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.

This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold¹⁰² especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrysticism 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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~deprocrypticism conflatedness¹² and so over procrypticism 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~deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated 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-
8categorical-imperatives/axioms/registry-teleology⁹⁹ as denaturing¹⁵.]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as
74perversion-of-83reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) comparison can
equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that
the fundamental defect of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with
slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely
presupposing new narratives in deception just as a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements systematically keeps on making wrong
aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
measurements (systematically flawed meaningfulness) as its fundamental registry-
worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-
existential-defect>⁸⁵ (in registry-worldview terms of implications). On the other hand, a lying
deception is tantamount to undertaking an inappropriate measurement-as-of-
aposteriorising/logicising/deriving/intelligising/measuring-purpose (flaw logical-
processsing/act-execution-implication meaningfulness) with an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not
defective (thus appropriateness-of-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 53logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation⁹⁶ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as 'prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex' represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-

phase> over the ontological-veridicality of preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) with respect to ontological-veridicality (ontological-contiguity⁶⁶ of 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, procrypticism. The conscious or unconscious exercise of ‘subknowledging⁹⁴/mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-or-contendingly-out-of-phase (contrasted to prelogism⁷⁸ which is candored, straightness, supplanting—conviction-as-to-

profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human animal, ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, so as to ‘invalidate the projected false apriorising—registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity⁶⁸-of-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-

value-reference/implicit-teleology⁹⁹ as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation doesn’t has the implied-profile-or-implicit-stature and the implied-presumptuousness-or-implicit-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism⁷⁷’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism⁷⁸’ (the latter being the normal reflex by which the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind to wrongly elevate psychopathic⁵⁵meaningfulness-and-teleology⁹⁹ as of veridical ‘existential-contextualising-contiguity³⁸’ rather than reflect the reality of its ‘formulaic⁵⁵meaningfulness-and-teleology⁹⁹’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather than logical defect (defect of logical operation/processing/contention). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: 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-completeness⁶⁷-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸ based on the meaning’s implied ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-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 teleology⁹⁹ 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 teleology⁹⁹ is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising—registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘existential-contextualising-contiguity³⁸ sense/projection of meaning’ doesn’t even dare to

operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness as of its unsound-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-teleology⁹⁹ of John as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or mental-perversion in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹-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-supererogation⁹⁶ contention about his ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/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-supererogation⁹⁶ minds will tend to align to adult psychopaths and other postlogic teleological mindsets wrongfully as prelogic/conviction-as-to-profound-supererogation⁹⁶-or-candored/straightened/prelogism⁷⁸ instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-supererogation⁹⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹ and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism narratives. This points to a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> basically or a registry-worldview denaturing¹⁵ (when it comes to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). The dialecticism involves ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics),-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and

ridiculous) and implied-teleology⁹⁹ (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge¹¹ 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-dementing¹⁸-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> do protract and an ignorant prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ¹¹conjoining-looping-set-of-narratives 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 in⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an undermining of ‘deductive social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/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 conjugating⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 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-⁵⁰incrementalism-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-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ and ‘conjugated-postlogism⁷⁷ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (preconverging-or-dementing¹⁹-integration)’; as in successive postlogic backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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-⁵⁰incrementalism-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> from existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context insight, but singularly out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁵⁰incrementalism-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-teleology⁹⁹, create a new foundation for further preconverging-or-dementing¹⁹—apriorising-psychologism when wrongly eliciting in an interlocutor ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁸⁴devolving-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/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-⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²-(as-procrypticism)’, thus equally implying a <~~amplifying~~/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 ⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. 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-⁸⁴devolving-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 (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation without factoring that such ⁸³reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁸⁴devolving-as-of-instantiative-context as to 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/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-⁸⁴devolving-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, it is simply

⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-
context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology⁹⁹, and not involve in any elaboration-as-
mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
existential-contextualising-contiguity³⁸ which will ‘hollow-constitute’ and falsely validate the
deceptive foundation of ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-
elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-
context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology⁹⁹. This is most apparent with childhood
psychopathy as with the dereifying example of spilling water on a chair where it is directly
obvious there is no elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁸ to be had/entertained nor any logical analysis but rather
⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child
psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even
exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-
arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology⁹⁹ (or
sense-of-purpose), and such an approach will equally extend with regards to social psychopathy
where by ignorance at best or ‘other cynical temporal manifestations as of conjugating

affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge⁴¹ of the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-

possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴¹ not being the logic itself, but in wrongly implying as existentially real the ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge⁴¹ paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge⁴¹ operating ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ on such false axioms. Thus, with respect to postlogism⁷⁷ generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism

even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ since that will validate the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)’ on the basis that it was the ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ that was wrong hence the possibility and credibility not to question the ⁸³reference-of-thought/apriorising—registry/categorical-imperatives/axioms and to re-engage ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ by ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ re-engaging reflex’ wrongly turning the issue into one of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ instead of construing a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘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-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation⁹⁶ to or prelogism⁷⁸, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-

and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ among different set-of-interlocutors (this is simply because postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness’ unlike postlogism⁷⁷ as prelogism⁷⁸ which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as inducing vices-and-impediments¹⁰⁵ which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹, in time speaking to

the fundamental mental denaturing¹⁵ involved in postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind is a prelogic/existential-contextualising-contiguity³⁸/conviction-as-to-profound-supererogation⁹⁶ alignment (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) to the psychopath's (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism⁷⁷-formulaic slanting ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ out of them), to the psychopath's 'denaturing¹⁵ postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mechanism (it isn't necessarily completed in all manifestations as is rather a 'mental roaming/drifting-cycle disposition known as postlogism⁷⁷-retreating' that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted 'out of context' unfavourably with non-veridical hollow mimicking narratives about the psychopath's 'socially-perceived-value as of social-stake-contention-or-confliction target' (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; 'consternation' wherein narratives with a 'sense of dismay' are induced on the interlocutor about the psychopath's social-stake-contention-or-confliction target, 'revulsion' wherein narratives with a 'sense of repugnance' are induced on the interlocutor about the target, 'certainty' wherein narratives with a 'false sense of undoubtedness' are projected about the target on the interlocutor, and finally 'a sense of passive or suggestive alienation' towards the psychopath's target is projected upon the interlocutor to 'subconsciously induce a sense of alienation from the target'. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding 'temporal-dispositions miscuing' which is 'misconstrued as intrinsic ontological depth-of-conviction-as-to-

profound-supererogation⁹⁶. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere formulaic constrained/unconstrained perception and relation to ⁵⁵meaningfulness-and-teleology⁹⁹’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation⁹⁶ sense’ but rather as ‘formulaic mental alienation schemes’ wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning as formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated, to which it responds in kind), and so is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ to prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, and strives to ‘square off as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in an epistemic-totalising³²~self-referencing-syncretising; and so, in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ along 3-pedestals (psychopath’s slantedness/compulsive-dementing transversality-of-affirmative-and-unaffirmative,-

disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestal, temporal-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals, and the intemporal-disposition transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestal in their ontological-escalation/aetiologisation), enabling the ¹⁴de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ not as postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as so-being rather distractive to organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹’); to ultimately prevent its own ‘perceived social alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction de-mentating/structuring/paradigming. Critically, it should be understood that passive or suggestive alienation is actually the summum of the possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation⁹⁶ mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism⁷ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional~procrysticism/notional-disjointedness-as-of-⁸³reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/⁸³reference-of-thought making reference to superseding positivistic ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹). 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in its supposed articulation of

logic). Paradoxically, the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind is so attached by supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ in their apriorising-registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising-registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism⁷⁷s//outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, contrasted to the psychopath’s¹⁰compulsing—

nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind even when acting temporally/badly has a hard time escaping from supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ (it has qualms/conscience) while the psychopath's¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ is comprehensive since the psychopath naturally doesn't attach any 'emotional involvement' and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which 'subknowledging⁹⁴/mimics' the fundamental elements of 'supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism deductive meaning' such that the (adult) psychopath's non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: 'how was the hollow mimicking form that can be grasped in a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind deterministic of other prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: 'toning-triggering/snappings-of-impression/tenseness-of-

interlocutory-engagement-(easily copied with conjugated-postlogicism⁷⁷ at an intuitive-level)’ as subknowledging⁹⁴ ‘prelogicism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledging⁹⁴ ‘prelogicism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging⁹⁴ ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic¹’ as subknowledging⁹⁴ ‘prelogicism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ logical operation narratives’; inductive/contextual limitation as subknowledging⁹⁴ ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging⁹⁴ ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging⁹⁴ ‘veridical contexts logic’, and ‘extrinsic attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledging⁹⁴ ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ of postlogic¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ ‘revert or postlogic¹⁰compulsing–

nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶
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-supererogation³⁶—
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
⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation. This mirrors the operant case highlighted further below, wherein the implied

meaningfulness (of postlogic/psychopathic, conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration and supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability⁹ as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification³⁶/superseding—oneness-of-ontology³⁹ to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of ¹⁰³universal human prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶’ without factoring the ‘postlogism⁷⁷ mere formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mindsets/³³reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnée, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-alignment or in-phasing or prelogism⁷⁸ to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-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/inauthenticity⁸³-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being ‘deliberate of thought’/’conviction-as-to-profound-supererogation⁹⁶ logical motive’, the psychopath ‘compulsively learns’ as of its postlogic ¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ faulty-mentation-procedure-deception-or-urge⁴¹ from the successive experiences of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogism⁷⁷-slantedness as it grows into an adult by learning first to be socially-functional-and-accordant⁹³ while being maturated, indirect, spatialising, credulous and crafty about its postlogism⁷⁷-slantedness so that it starts becoming effective in inducing supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to align in-conviction-as-to-profound-supererogation⁹⁶ to its ¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ hollow narratives. Thus, social ¹⁰³universal-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-supererogation⁹⁶—

postconverging/dialectical-thinking²⁰—apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social ¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as being of postlogism⁷⁷ mere formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ further elicits a ‘sense of temporality⁹⁸’ as of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in many an acquainted or non-acquainted (ignorance) supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to the psychopathic postlogism⁷⁷ mere formulaic slanting ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ of preconverging-or-dementing⁴⁹—apriorising-psychologism narratives as if it was truly of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing⁴⁹—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-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ or slantedness/threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing⁴⁹—apriorising-psychologism-or-mimicking-or-subknowledging³⁴, when this is not socially ¹⁰³universally transparent (at uninstitutionalised-

threshold¹⁰³). 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—⁵⁵meaningfulness-and-teleology⁹⁹) 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-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-

entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷)-but-rather-select-transparency-to-some about the nature of the
 psychopath's veridical mental state) when the 'temporal prelogism⁷⁸-as-of-conviction,-as-to-
 profound-supererogation⁹⁶ interlocutor', by the mechanism of 'induced-ring-of-gyges-
 effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality' at the point of lack of social ¹⁰³universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about the psychopathic
 postlogism⁷⁷/slantedness ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation⁹⁶ in hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no ¹⁰³universal-
 transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about temporal-to-intemporal-
 dispositions disambiguation/unequivalences/alienative-hierarchisation), becomes 'affordable'
 (as it doesn't think it has got anything to lose personally), 'negatively opportunistic' (as it
 occasionally finds a temporal-self-interest in backing the psychopath, even though it knows
 better), 'negatively exacerbatory' (as it gains some insight in the psychopath's mental process
 and actually strives to copy it adhocly, as a successful way of going about one's temporal-self-
 interest). There is equally a social dynamism aspect wherein the issue of 'social allegiance,
 affordability and initial prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ alignment
 to psychopath-and/or-the-protracted-postlogism⁷⁷' comes to override the issue of 'intrinsic
 rightness' leading to what is known as 'social-chainism or negative-social-aggregation or social-
 discomfiture' which in turn (because individuals find 'apparent social success and
 conventioning/social-temporal-thresholding' in such social behaviour) leads to the 'temporal

endemisation/enculturation of social psychopathy'. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation⁹⁶ minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism⁷⁷, is known as 'extrinsic-attribution', i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, and so as 'ONTOLOGICAL ENTRAPMENT' going by the 'human solipsistic/emanant template of institutionalisation/intemporalisation', given that reality and predication doesn't compromise with the 'mortal' that man is (more like the positivistic mind can't afford to compromise positivism to non-positivism/medievalism) exactly for the 'intemporal good-of-man'. At childhood the psychopath's mental process can fully be seen in operation as the slanted effect of its thinking produces 'a delirium effect'. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing¹⁹-apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein 'perverted-outcome-sought-precedes-existentially-veridical-logical-

dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge⁴¹ for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge⁴¹ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant⁹³ state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-

slanting—preconverging-or-dementing¹⁹-apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing¹⁹-apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism⁷⁷-slantedness is not socially-¹⁰³universally-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-supererogation⁹⁶—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-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-

and-failing-intemporal-preservation> construct driven as an threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound-supererogation⁹⁶ interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism⁷⁷ at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound-supererogation⁹⁶ mental-disposition as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration (conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) which is hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the meaningfulness of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ from the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism⁷⁷ not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition will but rather in terms—as-of-axiomatic-construct of not delivering well and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in its ¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ postlogic narratives with the idea of how to further confound/muddle hence the

reason it is recursive (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) as absolving/fleeting/escaping-reflex-logic¹ to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ relation to its ¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-⁸⁴devolving-as-of-instantiative-context, which is what validates ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), in the formation of a basic and normal prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) mindset/⁸³reference-of-thought’ inducing rather a postlogic ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-supererogation⁹⁶—
 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 ¹⁰compulsing–
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶
 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-supererogation⁹⁶—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-supererogation⁹⁶—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-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism, the rest of the human mental-

dispositions include varying levels of temporality⁹⁸/shortness (when there is no social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷) of our acts at ‘uninstitutionalised-threshold¹⁰²’ thus there is not ‘intemporal social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷) 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), ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁹)’, then ‘a induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-

so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-conviction-as-to-profound-supererogation⁹⁶) will often perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social ¹⁰³universal-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 ⁴⁸ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of its postlogism⁷⁷-slantedness to many a supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold¹⁰²’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold¹⁰²’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-

temporal-thresholding rather than ontological rightness for rightness sake', whether intemporal (the-Good as longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹) or temporal (shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹), 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 ¹⁰³universal projection rules in an 'ontological entrapment' exercise to undermine/override temporal-dispositions subknowledging⁹⁴/mimicking, by virtue of its ontological-primemovers-totalitative-framework⁷² and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise, from an recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise, 'as against the temporal human disposition to subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), ¹⁰³universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional~deprocrypticism (preempting procrypticism, so construed by 'notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing'). That is, psychopathy as postlogism⁷⁷ is associated with temporal-dispositions in their 'perversion-of-⁷⁴reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as prior intemporal ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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–⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹). 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 undermined by a new human ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> caused by a disease wherein we tend to say $2+2=5$, $5+1=7$ and $7-3=3$, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as from ontological-normalcy/postconvergence). Thus ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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/decantering/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of mental-devising-representation and the articulation of new ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–

ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> include: -
RECURRENT-UTTER-UNINSTITUTIONALISATION (base ⁷⁴perversion-of-⁸³reference-of-
thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
supererogation⁹⁶, resolved/structurally-rendered-inoperant by BASE-
INSTITUTIONALISATION categorical-imperatives/registry-worldview/axioms-for-
intemporal-preservation-entropy-as-of-ontological-normalcy), - UnuniversalISATION
(⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of base-
institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,
resolved/structurally-rendered-inoperant by ¹⁰³universalISATION categorical-
imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-
normalcy), - NON-POSITIVISM/MEDIEVALISM (⁷⁴perversion-of-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> of ¹⁰³universalisation ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, resolved/structurally-rendered-inoperant by
POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-
entropy-as-of-ontological-normalcy), and prospectively, - ⁸⁰procrypticism-or-disjointedness-as-
of-⁸³reference-of-thought (slanted ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of
positivism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,
resolved/structurally-rendered-inoperant prospectively by notional~deprocrypticism categorical-
imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-
normalcy). In the bigger scheme of things such ‘institutional-cumulation/institutional-

recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality³⁸’, 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-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing>' with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that is). Hence 'our homework' is to articulate our very own ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for the possibilities of the future, and not strive to arrive at a normalcy of 'our temporal-preservation-as-pseudointemporal⁵¹-preservation' which speaks of inherent relative-ontological-incompleteness³⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporal⁵¹-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 procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, for a prospective anticipation and preemption of this known as 'deprocrypticism')! It should be noted that while 'institutional-cumulation' and 'institutional-recomposure' are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation

complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and ¹⁰³universalisation for positivism are recomposed peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and ¹⁰³universalisation, and so too, the constituent institutionalisation recomposed in ¹⁰³universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, ¹⁰³universalisation and positivism recomposed into notional~deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, ¹⁰³universalisation and positivism. This speaks of snowballing/expansive recomposing/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposing. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposing show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-<as-to-

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> de-
mentating/structuring/paradigming, utilising the outcome of previous institutional-
cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing> effort. Hence dimensionality-of-sublimating²⁴—
<amplituding/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-⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing>) applies ¹⁰³universally 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 deprocrypticism. This thus points to the fact that
transcendental analysis (institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> analysis) is not, as may
wrongly be thought, analogical but is rather ‘an ontologically-contiguous ⁵⁵meaningfulness-and-
teleology³⁹ 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 (recomposed)-consciousness-awareness-teleology⁹⁹ is transcended/superseded as to human limited-mentation-capacity-deepening⁵², at its uninstitutionalised-threshold¹⁰² involving-organic-comprehension-thinking in contrast with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ along three transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals (postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> not/slantedness/compulsive-dementing/subknowledging³⁴-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 ¹⁴dementation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> not as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with the corresponding 'collapsing'/overriding and preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the prior registry-worldview/dimension 'mental-devising-representation' as preconverging-or-dementing¹⁹—apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase

consciousness-awareness-teleology⁹⁹ by the new registry-worldview's/dimension's (recomposed)-consciousness-awareness-teleology⁹⁹ (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation 'preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation' by base-institutionalisation, ununiversalisation 'preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation' by ¹⁰³universalisation, non-positivism/medievalism 'preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation' by positivism, and prospectively, procrypticism '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-teleology⁹⁹, but then at that same prior registry-worldview's/dimension's uninstitutionalised-threshold¹⁰², transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity into a prospective registry-worldview's/dimension's (recomposed)-consciousness-awareness-teleology⁹⁹ put into question this candoring/straightness mental-devising-representation and the prior registry-worldview's/dimension's consciousness-awareness-teleology⁹⁹ is then represented as preconverging-or-dementing¹⁹—apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or ¹⁴de-mentation-

~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics). Stranding purely has to do between placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ and ontological-
 veridicality/ontological-contiguity⁶⁶ of ⁸³reference-of-thought (from the ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective); with the ontologically-
 veridical/ontological-contiguity⁶⁶ mental-devising-representation stranded/represented as
 straight, and various shades of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-
 epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ stranded as oblongated/decandored in
 reflection/perspectivation of their veridical ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, beyond their <~~amplituding~~/formative-epistemicity>totalising~self-
 referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the
 following ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-~~
 mentation—stranding-or-attributive-dialectics) de-mentated/structured/paradigmed registry-
 worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and prospectively ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-
 of-thought (our own prospective mental stranding); as these form the backdrop for the articulation
 of transcending anticipatory and preemptive ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -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, ¹⁰³universalisation, positivism

and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-dementing⁴⁹ – apriorising-psychologism-or-subknowledging⁹⁴-or-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, –and-corresponding-<~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising’ relation to meaningfulness). (ii) for ¹⁰³universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of base-institutional meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ¹⁰³universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism), 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 procrypticism (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness). Thus in the bigger scheme of

things, just as a contrastive dialectical insight (from our present vantage position of the positivism backend of the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> process), will strongly highlight by ‘¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and-not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of our ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. Noting as well that uninstitutionalised-threshold¹⁰² like recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/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/procrypticism 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/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity⁶⁶ of ⁸³reference-of-thought (as 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁸-qualia-schema> (undisambiguation as temporal-to-intemporal-dispositions are wrongly given the same elevation), and relevantly so at the ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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–⁸categorical-imperatives/axioms/registry-teleology³⁹, -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 ¹⁴de-mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing¹⁵ and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity⁶²–<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>. notional~deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing¹⁹-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/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~deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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~dementativity)/differential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁵) 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-⁴³historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ¹⁰³universalisation-non-positivism-or-medievalism and our positivism-procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in 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-⁵⁵meaningfulness-and-teleology⁹⁹) but rather 'a transcendent-existentialism maturing of thought' (intemporality⁵¹ as

longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹) 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, notional~deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-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 deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional~deprocrypticism will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing¹⁹—apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² of the ‘preconverging-or-dementing¹⁹—apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a transcendental/transdimensional analysis involving ‘¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought’ over an intradimensional <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ analysis. Insightfully, it implies the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness

conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and reinvents ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness¹² notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology⁹⁹ (short for the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing ⁵⁵meaningfulness-and-teleology⁹⁹. The ⁸³reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of ⁵⁵meaningfulness-and-teleology⁹⁹, and is capable of ontological-reconstituting—as-to-conflatedness¹²/deconstruction involving ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human—⁵⁵meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as

human ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and desublimation. More precisely, ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation implies registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' (reflecting 'defects threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism') and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview's/dimension's postlogism⁷⁷/psychopathy in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness involving postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ in inducing a protracted social dynamics threshold of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding ⁸³reference-of-thought. Fundamentally ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has to do with the defect of the ⁸³reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity⁶⁶ (which is rather a logical-process/implication-of-act-execution defect and which implies an 'implication-of-notion-of-agreement-or-disagreement'), as can be reflected as from ontological-normalcy/postconvergence. A ⁸³reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-

preservation-entropy-or-contiguity—or—ontological-preservation irrespective of their appropriate
 or inappropriate ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶ with respect to ontological-contiguity⁶⁶/ontological-
 veridicality, and implying sound ⁸³reference-of-thought further emphasises appropriate incidental
⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ 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-accidental-or-random-
 mental-disposition-(as ‘base constitutedness¹³ 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 ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-
 institutionalisation, ununiversalisation is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
¹⁰³universalisation, 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-³¹<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism required for deprocrypticism. Thus fundamentally preconverging-or-dementing¹⁹—
 apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-
 of-thought does not arise because of failure of ⁵³logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ but rather because of
 failure of ⁸³reference-of-thought as of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>. This is unlike the case where logical-engagement of mental-devising-
 representation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought is
 still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ (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-
⁵⁵meaningfulness-and-teleology⁹⁹ disposition as of supplanting-conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (reflecting

sound ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and at worst defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) 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 ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and thus as ‘preconverging-or-dementing¹⁹—apriorising-psychologism representations’ (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) hermeneutically/reprojectively-educing-human-⁵⁵meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms-as-of-axiomatic-construct of supplanting—

conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations in their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as ontological-primemovers-totalitative-framework⁷² dispositional constructs; with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism individuations acting in ‘circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ protracting as prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’) with respect to supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation acting in ‘intemporal-prioritisation-of-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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Such a preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representations (threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is utterly different from postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations (supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism) either of sound ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ or defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, having to do with appropriate or inappropriate ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. The postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations of either sound ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ simply have to do with inappropriate ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, and not unsound-mental-disposition or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations of either sound ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as X

sincerely wants to calculate to produce the right answer but X's ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism are priorly projectively invalidated by reflex as 'possibly-of-preconverging-or-dementing¹⁹—apriorising-psychologism'/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still 'genuinely' engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X's sly and deliberate basis for miscalculating. The '¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-

attributive-dialectics) of ⁸³reference-of-thought' notion reflecting prospectively threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism acts 'of-similar-or-protracted-contextualisation' implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of '¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 '¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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/ontological-contiguity⁶⁶ proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the 'socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation', given that 'ontologising-depth-of-analysis' can be construed as 'intemporal-preservation/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation' which is actually 'ontologically-reconstituting', reconstituting from the base-institutionalisation-to-notional~deprocrypticism 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 all ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the corresponding <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional~deprocrypticism ⁸³reference-of-thought as preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism. In fact every registry-

worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness³⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶ on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

temporal-to-intemporal-dispositions—existentialism-form-factor: for the mentation of recurrent-utter-uninstitutionalisation basically ‘trepidatious reasoning as non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at ¹⁰³universalisation—non-positivism/medievalism basically ‘¹⁰³universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)’; for the mentation at occlusive positivism—procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the ¹⁰³universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional~deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity⁶⁶ (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’/disjointedness-as-of-⁸³reference-of-thought in positivism—procrypticism) 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 ¹⁰³universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as 'first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ¹⁰³universal and empirical, the weakness lies in the ontological-contiguity⁶⁶ of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as 'first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-³¹<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as notional~deprocrypticism existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context as to existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting-as-to-conflatedness¹²’ focus, as enabling ‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation explains how and why successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 procrypticism or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations dispositions wherein intradimensionally, the ‘socially-

betraying-threshold-of-ontologising-depth-of-analysis' (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is rather an overall registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) arising from the 'cumulative effect' of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant implications of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as the various 'temporal-dispositions individuations' will, at that uninstitutionalised-threshold¹⁰², betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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> ⁵⁶incrementalism-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~~~dementativity. 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~procrysticism 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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly

ontological/intemporal analysis' as the-Good/understanding/knowledge-
 reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct, which necessarily
 implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in
 this case deprocrypticism; 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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the
 uninstitutionalised-threshold¹⁰² of the registry-worldview/dimension (procrypticism being the
 fundamental ontologising limits of a positivistic registry-worldview/dimension), will
 pervert/corrupt the possibility of 'a truly ontological/intemporal analysis as the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 construct' preempting the said ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious
 influences that may arise from pseudo-formalisms as well, and where these are construed out of
 their inherent context to wrongly imply a genuine ontological analysis especially given the
 gullible/susceptible nature of the social-construct as it 'becomes existentially in a dynamism of
 conventioning and ontology'. Take the case of works of arts like novels and films primarily meant
 to entertain, and in so doing may induce wrong impressions and conceptions with regards to
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon like

psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷ 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 teleology³⁹ 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, contrasted with a temporal extricatory de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview's/dimension'srecomposed-consciousness-awareness-teleology⁹⁹ to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional~deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a 'postconverging-or-dialectical-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-teleology⁹⁹ in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived⁵⁵ meaningfulness-and-teleology⁹⁹ 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 (as to epistemic relative-ontological-completeness³⁷) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, ¹⁰³universalisation, positivism or notional~deprocrpticism as having ‘relative sound/ontologically-veridical 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 procrpticism which is then correspondingly of ‘relative unsound/ontologically-impertinent ⁸³reference-of-thought status’, 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 ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-
 mentation-capacity-deepening⁵² involving institutional-cumulation/institutional-recomposure-
 <as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁷⁴perversion-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-⁵³logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-
 functioning-and-accordance (unlike a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>)
 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, and doesn't fundamentally voids the 'sound ⁸³reference-of-thought status' with regards to the possibility of an appropriate ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ in another instance. This insight is critical because the defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> which rather speaks to a defect 'revoking the sound ⁸³reference-of-thought status' construed as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with
 such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defining that registry-
 worldview/dimension uninstitutionalised-threshold¹⁰² as it then becomes, by way of ‘¹⁴de-
 mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics> of ⁸³reference-of-thought’, the subject of contention and
 aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon in the
 positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-as-of-ontological-
 normalcy/postconvergence from positivism to notional~deprocrypticism registry-
 worldview/dimension as
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so
 beyond an extricatory/temporal de-mentation/structuring/paradigming which will wrongly imply
 a movement-along-the-curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (⁷⁴perversion-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic

⁵⁵meaningfulness-and-teleology⁹⁹) while inducing preconverging-or-dementing¹⁹—apriorising-psychologism within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-thinking³⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has to do with a human-limited-mentation-capacity ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective ¹⁰³universalisation preempting base-institutionalisation—ununiversalisation (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of base-institutionalisation—ununiversalisation), prospective positivism preempting ¹⁰³universalisation—non-positivism/medievalism (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of ¹⁰³universalisation—non-positivism/medievalism), and prospectively, prospective notional~deprocrypticism preempting positivism—procrypticism (as the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of positivism—procrypticism); with the implication

that notional~deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of ¹⁰³universalisation 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-³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as notional~deprocrypticism existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting—as-to-conflatedness¹²/deconstruction’ methodology of notional~deprocrypticism (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 ‘¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~

attributive-dialectics) 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 '¹⁰³universalising-of-rules'
 methodology of ¹⁰³universalisation and the latter subsuming of the rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-(as 'first-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹³ 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-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism acts of-similar-or-protracted-
 contextualisation with regards to slantedness/compulsive-dementing (with an underlying element
 of physiological issue with regards to psychopathic personalities) and the derived social
 dynamisms of social psychopathy, such implied 'deconstruction/ontological-reconstituting-as-
 to-conflatedness¹² perpetuation of the hermeneutic/reprojective circle '¹⁴de-mentation-

~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics⟩~~ 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⟩~~ of ⁸³reference-of-thought analysis' (¹⁴de-mentation-
~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics⟩~~ hermeneutically/reprojectively-educing-human-⁵⁵meaningfulness-and-
 teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation) of
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism individuation as intemporal/ontological (longness-of-
 register-of-⁵⁵meaningfulness-and-teleology⁹⁹) and threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism individuations as temporal (shortness-of-
 register-of-⁵⁵meaningfulness-and-teleology⁹⁹), 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⟩~~ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-supererogation⁹⁶—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/ontological-contiguity⁶⁶. Typically, such an insight with regards to ¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism reflex' by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing¹⁹—apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a 'preconverging-or-dementing¹⁹—apriorising-psychologism reflex'. This preconverging-or-dementing¹⁹—apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-

reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move
 postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness from one
 set of narratives to the other and one set of interlocutors to the other with the idea convincing is
 the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁴’ and not an articulation of supplanting—conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or
 existential-contextualising-contiguity³⁸ principle of reification⁸⁶, be it by adhering to the mere
 hollow form of principles and narratives in existential-decontextualisation as being deterministic
 of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence
 indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-
 psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism (which is often the case
 with the adult-psychopathic preconverging-or-dementing¹⁹—apriorising-psychologism) whether
 unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation) effectively underlies an ontologically valid mental-devising-representation reflex
 as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-⁸³reference-of-thought of such protracting threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. In the bigger scheme of things, it equally
 explains our mental-devising-representation preconverging-or-dementing¹⁹—apriorising-
 psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect (as sticking 'in form' to ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (undermining ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism as best reflected by 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting organic-comprehension as 'ontological-reconstituting-as-to-conflatedness¹²/deconstruction of new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-teleology'⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation'), and the temporal-dispositions to stick to the previous one speaks
 not only of act defects but registry-worldview/dimension defects at this socially-betraying-
 threshold-of-ontologising-depth-of-analysis to the fact that such 'of-similar-or-protracted-
 contextualisation', from an ontological-normalcy/postconvergence insight that is
 preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity-(as
 of relative constitutedness¹³), will elicit a same defect disposition thus the need to fundamentally
 undermine 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 'perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to

preconverging-or-dementing¹⁹–apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness¹²/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–procrpticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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 procrpticism (preconverging-or-dementing¹⁹–apriorising-psychologism as to mere formulaic positivistic ⁵⁵meaningfulness-and-teleology⁹⁹) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-

compose-with-cumulatively by ontological-reconstituting-as-to-conflatedness¹⁷/deconstruction (which is the critical subsuming mechanism for re-establishing ⁸³reference-of-thought and ontological-veridicality/ontological-contiguity⁵⁶ 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-⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening⁵² induced institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, and inherently implies ‘a ¹⁰³universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their 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 ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics)) is attained by ‘keeping or aligning’ preconverging-or-dementing¹⁹–
 apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-
 thinking²⁰–apriorising-psychologism) of the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of the wrong ontological-
 references/contending-references of all established ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> prior/transcended/superseded registry-worldviews/dimensions, in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-
 normalcy/postconvergence represented by the rightful ontological-references/contending-
 references of the prospective/transcending/superseding registry-worldviews/dimensions whose
 mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-
 or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-
 supererogation⁹⁶, as in ontological-reconstituting-as-to-conflatedness¹²/deconstruction of
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-
 dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ as being ontologically-driven is one where placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ (as to
 ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ mental-devising-
 representation or preconverging-or-dementing¹⁹–apriorising-psychologism mental-devising-
 representation) is the reflected/perspectivated implication either as of ‘postconverging-or-

dialectical-thinking²⁰—apriorising-psychologism’ or of preconverging-or-dementing¹⁹—
 apriorising-psychologism as so-reflected/so-perspectivated from ontological-
 normalcy/postconvergence, and it is thus ontology-driven beyond any ⁷⁹presencing—
 absolutising-identitive-constitutedness¹³ distorted ⁵⁵meaningfulness-and-teleology⁹⁹. 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-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 ⁸⁰procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought registry-worldview/dimension (the ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic
⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation, with a hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁷-or-perverted-outcome-
 sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ alignment to imply dialectical-
 out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-
 normalcy/postconvergence represented by ⁸³reference-of-thought of the
 prospective/transcending/superseding notional~deprocrypticism registry-worldview/dimension.
 Fundamentally, the reason for all the dimensions/registry-worldview ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>s as limited-mentation-capacity-deepening⁵² has to do with the
 veracity/ontological-pertinence of our temporal-to-intemporal-dispositions as individuations of
 shortness-to-longness-of-register-of–⁵⁵meaningfulness-and-teleology⁹⁹, such that whenever
 relatively sound ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -
 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/intemporalised⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-reconstituting—as-to-conflatedness¹²). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/temporal-to-intemporal-dispositions inherent in a limited-mentation-capacity-deepening⁵²; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism⁷⁵ to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism⁷⁵ gets weaker with grander

institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) 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 teleology⁹⁹ which ontologically reflects/perspectivates the subknowledging⁹⁴-impulse/compulsive-dementing-temporal-disposition-(psychopath) and the subknowledging⁹⁴-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ backdrop of new recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence--⟨implicated-‘nondescript/ignorable—void’⁵⁹—as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> existential mental orientation to avoid postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no 'God of plane' for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the ⁵⁵meaningfulness-and-teleology⁹⁹ of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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, ¹⁰³universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. The dynamism of social psychopathy and the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in

ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). That's how the 'given reality' is being subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ ontological-normalcy/postconvergence reality construct (by intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reality the 'reference of soundness-or-ontological-good-faith/authenticity⁶⁸-of-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-supererogation⁹⁶ 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
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵ meaningfulness-and-teleology⁹⁹-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and are
 rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-
 or-dementing¹⁹-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking)
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex—logic¹ in committed
 ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction
 reason why the psychopath in its postlogism⁷⁷ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other
 temporal interlocutors mimicking the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry
 on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted
 hollow mimicking narratives call for new slanted hollow mimicking ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> narratives even if it’s just to get a respite to enable an interlocutor’s or
 another interlocutor’s prelogic/conviction-as-to-profound-supererogation⁹⁶ alignment to the new
 hollow mimicking postlogism⁷⁷-formulaic slanting ¹⁰compulsing—

nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ narrative, a process known as absolving/fleeting/escaping-reflex-logic¹), 3. Psychopath's interlocutor's ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-supererogation⁹⁶ rationalisation (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath's postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst's reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging²⁴/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 ¹⁰³universal 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'/¹⁴de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> associated with social psychopathy dynamism, i.e. ⁸⁰procrypticism~or~
 disjointedness-as-of-⁸³reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by
 developing ¹⁰³universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above
 which are habituated over a generation or two of the human species for notional~deprocrypticism
 institutionalisation/intemporalisation transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity involving its formalisations and
 internalisations (psychoanalytic-unshackling by: (i) articulating a social ¹⁰³universal-
 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview
 (iii) referencing/registering/decisioning or ¹⁴de-mentation-(supererogatory~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversion/dimension defect for prospective preemption with new
 recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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

(⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding-<amplituding/formative—epistemicity>totalising~self-referencing-syncretising), inducing a 'habituation' of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, and this will equally apply prospectively between notional~deprocrypticism and procrypticism as the procryptic mindset/⁸³reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a 'mental perversion/defect', and likewise retrospectively with the 'medieval mindset' with respect to the positivist mental frame. This obviously calls for an 'intellectual/scientism detachment' towards the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional~deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ above the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring ⁸³reference-of-thought–⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. deprocrypticism’s suprastructuralism involves ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² so-construed as longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ over shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹’; 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 (so-characteristic of the prospective

deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation¹² rather than constitutedness¹³ (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal rather construed as ⁷⁹presencing—absolutising-identitive-constitutedness¹³). constitutedness¹³ tend to fallaciously imply ‘existence of things in existence’ whereas conflation¹² rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding—oneness-of-ontology’; so because constitutedness¹³ takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening⁵² this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness¹³ of 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>), 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>)/postdication. Thus,

constitutedness¹³ will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by constitutedness¹³ in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness¹³ of axiomatic-construct/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-constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³’ 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-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness¹³ in categorisation schemes, thus fundamentally defining the limits even of a ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology⁹⁹-<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-teleology⁹⁹-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, constitutedness¹³ implies a simplistic/trite categorical relation in the construal/conceptualisation of ⁵⁵meaningfulness-and-teleology⁹⁹ as of its ontological and virtue essence that is susceptible to defect as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; and as such, constitutedness¹³ will speak of subtransversality—apriorising/axiomatising/referencing and various shades of temporality⁹⁸/shortness in their ‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸³reference-of-thought’ including psychopathic slantedness constitutedness¹³. The comparison highlighted further below with respect to the 6 BODMAS characters and

character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening⁵² induced constitutedness¹³ which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal ⁸³reference-of-thought nature, with high ‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸³reference-of-thought’ of temporal-dispositions ⁸³reference-of-thought, much like the ‘conjugated-constitutedness¹³ of ⁸³reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism⁷⁷-slantedness pathological condition/constitutedness¹³ as when insisting on upholding the <amplituding/formative>wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) and not factoring in A’s underlying condition and defect as constitutedness¹³, and so out of sync with the existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-
 ⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence>)/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-⁸⁴devolving-as-of-instantiative-context, to further construe new
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁸⁴devolving-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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context,
 and so grasped as conflation¹² emphasises projective-insights for upholding ontological-
 normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation. Hence conflation¹² will tend to avoid systemic defects of analysis associated with
 constitutedness¹³ requiring re-categorisation/re-adaptation/re-classification as '⁷⁹presencing—
 absolutising-identitive-constitutedness¹³'. 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—⁵⁵meaningfulness-and-teleology⁹⁹’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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, constitutedness¹³ and conflation¹², as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening⁵² come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of ⁵⁵meaningfulness-and-teleology⁹⁹ 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-completeness⁶⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic constitutedness¹³ socially reprised with 'conjugated-constitutedness¹³ 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—⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁵⁰incrementalism-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷. In a further elaboration of constitutedness¹³ and conflation¹² with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct ⁸³reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has 'its own specific constitutedness¹³/conflation¹² psychological complex reflex mechanism' wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the

prospective/transcending/superseding registry-worldview/dimension knowledge-construct
⁸³reference-of-thought which thus needs its own corresponding psychologism for its superseding
⁵⁵meaningfulness-and-teleology⁹⁹, achieved by ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’ as constitutedness¹³ re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s ⁵⁵meaningfulness-and-teleology⁹⁹ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, by way of continuous ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup <amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ‘<amplituding/formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 ⁵⁵meaningfulness-and-teleology⁹⁹ orientation as we construe of arithmetic and mathematics in say a ¹⁰³universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ ~~<amplifying/formative-epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving. 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-⁵⁵meaningfulness-and-teleology⁹⁹ like the notion of wealth accumulation, which will be predominantly about 'inducing a sense of social obligation or faithfulness or deference' from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in conflation¹² or rather '⁷⁹presencing—absolutising-identitive-constitutedness¹³' as recurrent re-categorisation/re-adaptation/re-classification of constitutedness¹³), refers to the underlying human reflex mental scheme of a given registry-worldview's/dimension's 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 ⁵⁵meaningfulness-and-teleology⁹⁹'. The bigger question could be asked; why doesn't humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to ⁵⁵meaningfulness-and-teleology⁹⁹ as humans in base-institutionalisation—ununiversalisation, who do not do likewise

as humans in ¹⁰³universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrysticism? 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-teleology⁹⁹ as arising and determined by its specific limited-mentation-capacity-(as of relative constitutedness¹³ in relation to conflation¹³) 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and the possibility of prospective institutionalisation as renewing ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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--{implicated-'nondescript/ignorable-void'⁵⁹'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}, 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-teleology⁹⁹ 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-completeness³⁷-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-⁵⁵meaningfulness-and-teleology³⁹ should be predicative of human ⁵⁵meaningfulness-and-teleology³⁹ (much the same way that the notion of temporality⁹⁸-to-intemporality⁵¹ thresholds driven construal enables an existentially operant <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in- 'protensive-consciousness'-enabling- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s- reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of- thought-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context, <amplituding/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in- 'warped-consciousness'-enabling- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s- reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought-⁸⁴devolving-as-of-instantiative-context involving allegiance/subservience driven
 construal, <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-
 abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context involving qualification/good-to-bad driven
 construal, <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-
 phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-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
¹⁰³universal-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-⁸⁴devolving-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 ¹⁰³universal-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-⁸⁴devolving-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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 ¹⁰³universal-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-⁸⁴devolving-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 ⁷⁵presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social ¹⁰³universal-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-⁸⁴devolving-as-of-instantiative-context

that led to the base-institutionalisation—ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidental-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension ‘<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-⁸⁴devolving-as-of-instantiative-context categorising disposition’ or ‘third-level⁷⁹presencing—absolutising-identitive-constitutedness¹³apriorising/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-⁸⁴devolving-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~deprocrypticism’), under the positivistic⁵⁵ meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as positivism—procrypticism); likewise, we’ll

necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/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-⁸⁴devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level⁷⁹presencing—absolutising-identitive-constitutedness¹³apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its⁵⁵meaningfulness-and-teleology⁹⁹ as value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as ¹⁰³universalisation–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 the⁵⁵meaningfulness-and-teleology⁹⁹ as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal-
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-⁸⁴devolving-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 ¹⁰³universal-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-⁸⁴devolving-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 ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷} as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context; with the implications being that social ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷} as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as of prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought redefines prospective ⁵⁵meaningfulness-and-teleology³⁹ and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising³²~renewing-realisation/re-perception/re-thought based on prospective ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ultimately as of ‘notional~deprocrypticism’; as this consciously factors in the reality of the need of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as decentering/pivoting with respect to psychical-orientation, ⁵⁵meaningfulness-and-teleology³⁹

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~deprocrypticism as ‘notional~deprocrypticism suprastructuration’ or ‘notional~deprocrypticism suprastructural psychical-and-institutionalisation orientation of ⁵⁵meaningfulness-and-teleology⁹⁹ as of the overall registry-worldview/dimension reconstrual of superseding~oneness-of-ontology’ (enabling 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-⁸⁴devolving-as-of-instantiative-context/conflation¹² of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional~deprocrypticism socially-functional-and-accordant⁹³ as of intemporal/ontological contiguity, with no-temporal-to-intemporal-dispositions-non-dissociability, thus upholding notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism). Thus, with notional~deprocrypticism further enabling the abstract intemporal/ontological contiguity grasp of human ‘individuation-level and registry-worldview/dimension-level ⁵⁵meaningfulness-and-teleology⁹⁹’ 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~deprocrypticism suprastructuration’ or ‘notional~deprocrypticism suprastructural
 psychical-and-institutionalisation orientation of ⁵⁵meaningfulness-and-teleology⁹⁹ synopsising-
 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 ⁷⁸presencing—absolutising-
 identitive-constitutedness¹³’ largely limits its notion to ‘affect’, and not a full-blown ontological-
 contiguity⁶⁶ as conflation¹² elaborated ‘⁵⁵meaningfulness-and-teleology⁹⁹’ determination in full
 ontological converging with the social (as metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶⁰nonpresencing-<perspective~ontological-normalcy/postconvergence>) of the
 social, ‘conflation¹² psychologism’ based on ‘temporal-to-intemporal contrastive-synopsising-
 depths-of-⁵⁵meaningfulness-and-teleology⁹⁹’ 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-⁸⁴devolving-as-of-instantiative-context in undermining ⁸⁰procrypticism-or-
 disjointedness-as-of-⁸³reference-of-thought). Hence by recurrent re-categorisation/re-
 adaptation/re-classification of constitutedness¹³ of ⁸³reference-of-thought as a ‘⁷⁹presencing—
 absolutising-identitive-constitutedness¹³’ exercise at worldview-level, institutional-level and
 operant-level of ⁵⁵meaningfulness-and-teleology⁹⁹, 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 ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’) the full
⁴⁴<~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-

for-explicating-ontological-contiguity⁵⁶ 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~deprocrypticism psychologism as unlike the articulation as ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (rather heuristically and beyond consciousness-awareness-teleology⁹⁹) in previous institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, with notional~deprocrypticism conflation¹² is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology⁹⁹ in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation¹² (including ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’) 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-⁸⁴devolving-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 ‘constitutedness¹³ and conjugated-constitutedness¹³ 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-⁸⁴devolving-as-of-instantiative-context ⁵⁵meaningfulness-and-teleology⁹⁹; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for

instance scientific explanations psychologism (as of prospective conflation¹²) supersede mythical/supernatural/alchemic explanations psychologism (as of prior constitutedness¹³) as ‘prospective-conventioning as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity terms as its strive for a prospective relative-ontological-completeness⁸⁷-of-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 ‘constitutedness¹³ and conjugated-constitutedness¹³ of ⁸³reference-of-thought and thus resultant ⁷⁹presencing—absolutising-identitive-constitutedness¹³’ as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening⁵² to constitutedness¹³ as its fundamental mentation deficiency at uninstitutionalised-threshold¹⁰² or as of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ (which it tends to resolve by ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’ when aware of defective constitutedness¹³) with respect to psychical-orientation, ⁵⁵meaningfulness-and-teleology⁹⁹ construal/conceptualisation, institutionalisation and its overall existential becoming,

as so reflected in the succession of registry-worldviews/dimensions; notional~deprocrypticism by its very transcendental essence comprehensively comes into grips with the constitutedness¹³ in positivism~procrypticism as it attains more than just ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³’ but an overall comprehensive conflation¹² insight as of ontological-normalcy/postconvergence referentialism for superseding positivism~procrypticism. conflation¹² as of ontological-normalcy/postconvergence referentialism in superseding constitutedness¹³, provides resolution as of 3 aspects of ⁵⁵meaningfulness-and-teleology⁹⁹: firstly, with respect to temporal instigating as constitutedness¹³ like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation and its derivation with respect to temporal reprisings of such constitutedness¹³ as ‘conjugated-constitutedness¹³ of ⁸³reference-of-thought’ associated with conjugated-postlogism⁷⁷ temporal reprisings by construing/conceptualising such perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶> phenomenon, and re-establishing social ¹⁰³universal-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 ¹⁰³universal 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 ¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ (speaking of uninstitutionalised-threshold¹⁰²) as ‘a mentation reflex as centered and

postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold¹⁰² wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold¹⁰²) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold¹⁰² is bound to be construed as of metaphysics-of-absence-(<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective~ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ will be represented as decentered and in ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as the necessary/requisite backdrop for the construal of prospective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ushering in notional~deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>), though this will most probably be resisted with respect to such a representation of our denaturing¹⁵ of positivistic meaningfulness as our prospective procrypticism 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 ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>); while we can recognise successively the centered and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism nature of base-institutionalisation,
¹⁰³universalisation and positivism, though probably less so of notional~deprocrypticism institutionalisation as it points to the decentering and ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of our procrypticism 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
 constitutedness¹³ 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-⁸⁴devolving-as-of-
 instantiative-context reflecting this reality beyond and above our subpar
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸³reference-of-thought in positivism—
 procrypticism from a notional~deprocrypticism perspective, just as we'll recognise for instance
 that a ¹⁰³universalisation—non-positivism/medievalism mental-disposition contending against
 positivism institutionalisation meaningfulness is actually acting out a subpar
 <amplituding/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸³reference-of-thought as of the
 apriorising/precedingness of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~
~~stranding-or-attributive-dialectics)~~ 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 ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-~~
~~dialectical~de-mentation—stranding-or-attributive-dialectics)~~. Intellectual courage as imbuing
 knowledge with organic profoundness of intemporal-disposition philosophy rather than just a
 mechanical construct of technicalities is the central driver for all initiated transcendence-and-
 sublimity/sublimation/~~supererogatory~de-mentativity~~ and prospective institutionalisations, as
 this goes beyond intellectual institutional-being-and-craft, since there is 'no magical knowledge
 technicality' for implying a more profound ontological-completeness-of-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 ¹⁴de-mentation-
~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~

attributive-dialectics) 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 ~~<amplifying/>~~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-⁸⁴devolving-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 (~~<amplifying/>~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹) requisite knowledge or ⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought. Such equally applies with respect to notional~deprocrypticism prospective institutionalisation relative to our procrypticism 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ conjure up explanations/⁵⁵meaningfulness-and-teleology⁹⁹ 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-framework⁷² outcomes as its mechanical-knowledge aspect

but further requires a development of the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-framework⁷² validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold¹⁰² temporal-individuations-as-shortness-of-register-of—⁵⁵meaningfulness-and-

teleology⁹⁹ are a drawback to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (by adherence to ‘<~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification³⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and critically so as across all registry-worldviews postlogism⁷⁷ leads to a characteristic mental-disposition at their uninstitutionalised-threshold¹⁰² of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), to other temporal-dispositions as conjugated-postlogism⁷⁷, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); thus validating the notion of a human intersolipsistic relation to ⁵⁵meaningfulness-and-teleology⁹⁹ 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/akrasitic-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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation ⁵⁵meaningfulness-and-teleology⁹⁹ implies that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity rather reasoned in our positivism~procrypticism 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~deprocrypticism 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~deprocrypticism perspective' that re-establishes existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁵⁷-of-³³reference-of-thought-⁸⁴devolving-as-of-instantiative-context and in so doing undermines the relatively defective terms of 'positivism~procrypticism uninstitutionalisation psychologism' (disjointedness-as-of-⁸³reference-of-thought) and setting up 'notional~deprocrypticism 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–procrypticism registry-worldview/dimension. The further implication is that notional~deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ 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-⁴³historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing⟩ is validated by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind the institutional-cumulation/institutional-recomposure-⟨as-to-⁴³historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing⟩ doesn’t only imply that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is simplistically the result of ‘social-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in base-institutionalisation—¹⁰³universalisation, ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in ¹⁰³universalisation–non-positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in

positivism—procrypticism, and prospectively in deprocrypticism, ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. Rather the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is driven by human limited-mentation-capacity as of limited-mentation-capacity-deepening⁵² in the human drive to grasp a same intrinsic-reality/ontological-veridicality that doesn’t change with respect to existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<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-¹⁰³universally-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-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social-¹⁰³universally-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-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (social-¹⁰³universally-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-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-accidented-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-¹⁰³universally-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation (as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation de-mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation–ununiversalisation ‘social-¹⁰³universally-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-¹⁰³universally-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-¹⁰³universally-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the subsequent prospective ¹⁰³universalisation–non-positivism/medievalism as of the new ‘social-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ of ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’, with both forming the new ‘organic-knowledge’. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ carries on this way right up to deprocrypticism, 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-¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct’ as ‘mechanical-knowledge’, and so as <amplifying/formative>wooden-language-

{imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹}, while failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> the ‘complementing grander social-¹⁰³universally-non-
 transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the
 ‘organic-knowledge’, and so rather as of temporal extricatory de-
 mentating/structuring/paradigming. This further involves shades-of-temporality⁹⁸ as
 postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
 performance⁷⁴-<including-virtue-as-ontology> inducing defect-of-⁵³logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as
 well as postlogism⁷⁷ inducing defect of ⁸³reference-of-thought or ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>. postlogism⁷⁷ as such involves deliberate and wrong pretence of rational
 projection of thought (as of teleologically-degraded synopsis-ing-depth) whereas existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context reveals that
 such thought derives from ‘denaturing¹⁵ axiomatic relation’ as the
 ‘<amplifying/formative>wooden-language-{imbued—temporal—mere-
 form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹}

of mechanical-knowledge' as deterministic for temporal/shortness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹ purpose in disdain of the intemporal/longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁷⁴perversion-
of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed as social-
postlogism⁷⁷ that fundamentally is denaturing¹⁵ of ⁵⁵meaningfulness-and-teleology⁹⁹ at the given
uninstitutionalised-threshold¹⁰² as threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, in want for
prospective institutionalisation. The underlying insight being that human formulation of
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶/ontological-veridicality. This notion as reflected by
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as it enables the
further expansion of the registry-worldview's/dimension's—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~deprocrypticism wherein the 'social-
¹⁰³universally-transparent-and-implicitly-formulated direct-constraining-construct' as
mechanical-knowledge is construed as overlapping with the 'complementing grander social-
¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-

so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ as organic-knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ mental-disposition adhering rather to ~~amplifying~~ ^{<amplifying/formative>} wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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~deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹, 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 intemporality⁵⁴/longness cannot be construed as of a social commonness of⁸³reference-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷' as well as 'individuation terms of human temporal-to-intemporal mental-dispositions'. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ level, we can construe of conflation¹² as of the <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-⁸⁴devolving-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-⁵⁵meaningfulness-and-teleology⁹⁹’ as the varying synopsising-depth of human ⁵⁵meaningfulness-and-teleology⁹⁹ (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively notional~deprocrypticism which as ‘notional~deprocrypticism’ is the ‘point of point-referencing for conflation¹²’, by the construal of its ontological-contiguity⁶⁶—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 constitutedness¹³/‘presencing—absolutising-identitive-constitutedness¹³’ 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~deprocrypticism-or-as-from-recurrent-utter-uninstitutionalisation—to—deprocrypticism’) 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-
 ontological-completeness³⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-
 of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-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—
 ununiversalisation as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism, as 'decentering and preconverging-or-dementing¹⁹—apriorising-psychologism
 beforehand/as-of-a-priori' ¹⁰³universalisation—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—procrypticism as failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸³reference-of-
 thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism. Critically and interestingly with the last stage since our positivism—procrypticism

registry-worldview/dimension is necessarily in ~~<amplituding/formative-~~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend
 perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, it would hardly be inclined to interpret
 such conflation¹² referentialism technique of point-referencing (notional~deprocrypticism) that
 ‘decenters and dementes it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’
 based on contingent-ontologising-capacity driven ‘postconverging-or-dialectical-thinking’²⁰—
 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 ⁵⁵meaningfulness-and-teleology⁹⁹ threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism at the positivism—procrypticism
 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 procrypticism uninstitutionalisation⁸³ reference-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

epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> (which are the very 'temporal-distractively-aligned synopsis-ing-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹'-as-shalowness-of-thought/subtransversality—apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the very 'intemporal synopsis-ing-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative—epistemicity>totalising~social-context-construed-conflatedness¹²⁷); 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 synopsis-ing-depth-of-⁵⁵meaningfulness-and-teleology⁹⁹'.]

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning

called deprocrypticism, much like positivism did over non-positivism/medievalism or ¹⁰³universalisation over ununiversalisation or base-institutionalisation over ~~ter-~~uninstitutionalisation. Central to such ‘a ¹⁰³universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/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 ontological-contiguity⁶⁶/ontological-veridicality, over threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-⁸³reference-of-thought and induces notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~~dementativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold¹⁰² ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity’ that defined the successive institutional-cumulation/institutional-recomposure-<as-to-

⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/⁸³reference-of-thought (Base-institutionalisation); existential ¹⁰³universalising with ¹⁰³universalising techniques and ¹⁰³universalising mindset/⁸³reference-of-thought (¹⁰³universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/⁸³reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning ⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—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 (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity the preceding institutionalisation levels are more like successive compromises towards notional~deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional~deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity⁶⁶ thus overcoming the temporal-emanances-registries hotchpotching (<amplifying/formative>wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹⟩ even though it is very much present in the formal sphere as well) and the ⁵⁰incrementalism-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 procrypticism, or the preconverging-or-dementing¹⁹—apriorising-psychologism (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism) of positivistic ⁵⁵meaningfulness-and-teleology⁹⁹, to notional~deprocrypticism will involve a psychoanalytically preconverging-or-dementing¹⁹—apriorising-psychologism deconstruction/ontological-reconstituting—as-to-conflatedness¹² of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ wherein this is presently postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ wherein the notional~deprocrypticism mindset/⁸³reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² in hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional~deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications⁵⁸meaningfulness-and-teleology⁹⁹ or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation, as-prospective⁸³reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing¹⁹—apriorising-psychologism of our present positivistic mindset/³³reference-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-teleology⁹⁹ will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising⁷²~self-referencing-syncretising/present-consciousness/mirage; as the⁸³reference-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~deprocrypticism registry-worldview registrying/dueness with the corresponding¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding the prospective/superseding/transcending registry-worldview/dimension transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension intradimensional-meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (just as successive registry-

worldviews/dimensions 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 ¹⁰³universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding ¹⁴de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism; as-and-when-it-is-established that a registry-worldview's/dimension's institutionalisation is no longer intemporal-preservational, when it is ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and not

organic-comprehension-thinking', and we can envision retrospectively the points of ¹⁴de-
mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-
or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of
being at the backend of the institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism registry-worldview projection though of a
different nature of the positivistic registry-worldview/dimension can be made prospectively from
a notional~deprocrypticism 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~deprocrypticism methods and techniques is that of being utterly
ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as
'ontologically-reconstituting/deconstruction' for undermining notional-discontiguity/epistemic-
discontiguity⁵²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema> arising from temporal-dispositions
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
or-dementing¹⁹—apriorising-psychologism, and as it upholds veridical ontological-
veridicality/ontological-contiguity⁶⁶ as the veridical 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>', and is actually preconverging-or-dementing¹⁹-apriorising-psychologism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism) and not contending. When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/⁸³reference-of-thought to sorcery), notional~deprocrpticism as an intemporal transcendental construct implies ontological-contiguity⁶⁶ deconstruction/ontological-reconstituting-as-to-conflatedness¹² construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as the backdrop/grounding of the veridical 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>', as the latter is actually in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> elicit successive circumspections (as recomposured-consciousness-awareness-teleology⁹⁹) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold¹⁰² –

institutionalisation analytical placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding
institutionalisation; with ¹⁰³universalisation the circumspection involves contrastive
ununiversalisation—and—¹⁰³universalisation analytical placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding
¹⁰³universalisation; with positivism the circumspection involves contrastive non-
positivism/medieval/alchemic—and—positivism/rational-empiricism analytic placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity
for upholding positivism/rational-empiricism; and prospectively, for notional~deprocrypticism
the circumspection will involve contrastive temporal-to-intemporal-dispositions analytic
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹⁹ capacity for upholding the intemporal-disposition as ontology. Critically, human
analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-
thinking and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, respectively as the
mental-devising-representation of postconverging-or-dialectical-thinking²⁰—apriorising-
psychologism representation and preconverging-or-dementing¹⁹—apriorising-psychologism
representation. Equally, with regards to human mentation capacity, the effect of limited mentation
capacity characterising a given registry-worldview/dimension or intradimensional level and its
social-construct not only defines its inherent vices-and-impediments¹⁰⁵ but such a social-construct
further and critically structures and stifles the natural renewal of human emancipative
dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of
medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point
of successive institutionalisations has to do overall with their specific emancipative registry-
worldview/dimension framework as fertilising the cross-section of human practical and

conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional~deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issues (issues arising from the tempering or false implying of the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ and thus inducing a fundamental flaw with the 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity⁶⁶) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its 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 ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ that intemporally calls for the introduction of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ as ununiversalisation intemporally calls for ¹⁰³universalisation), - ¹⁰³universalisation institutionalisation/intemporalisation (whose ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ as procrypticism intemporally calls for deprocrypticism), - and prospectively notional~deprocrypticism institutionalisation/intemporalisation (whose ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘temporal-to-intemporal-dispositions’ and not ‘¹⁰³universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ perpetually at the ‘uninstitutionalised-threshold¹⁰²’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging⁹⁴/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold¹⁰² and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had

to deal with positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity due to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the registry-worldview’s/dimension’s relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as ⁸³reference-of-thought supersedes/precedes ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), 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 secondnaturating/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-⁵⁵meaningfulness-and-teleology⁹⁹), the psychopath's and other postlogic articulations have a nefarious effect, on social ⁵⁵meaningfulness-and-teleology⁹⁹ particularly in 'spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁹)' of society in general and social institutions, as the postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought

involved with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation⁹⁶ (prelogically), threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹), a ‘defect of contiguity (ontological-contiguity⁶⁶)’ in terms—as-of-axiomatic-construct of an intemporal point-of-reference of meaningfulness; with threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁵⁵meaningfulness-and-teleology⁹⁹) carries the idea of ‘a higher teleology⁹⁹ complex of being more profound with respect to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to ⁵⁵meaningfulness-and-teleology⁹⁹ ontological-veracity in terms—as-of-axiomatic-construct of registry-teleology⁹⁹ implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,

assumptions, value-reference and teleology⁹⁹. However, with psychopathy and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as reflecting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, as meaningfulness is now not about a ‘defect of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> contiguity’ intemporality⁵¹/ontological-veridicality as of specific existential-instantiation ontological-performance⁷¹-<including-virtue-as-ontology> but rather ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ⁵⁵meaningfulness-and-teleology⁹⁹. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview/dimension defect of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing-psychologism,-state-in-relation-to-⁵⁵meaningfulness-and-teleology⁹⁹ requires prospective base-institutionalisation-ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-state-in-relation-to-⁵⁵meaningfulness-and-teleology⁹⁹ requires ¹⁰³universalisation-non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-state-in-relation-to-⁵⁵meaningfulness-and-teleology⁹⁹ requires positivism—procrypticism as of its inherently-positivising/rational-empiricism-based-universalisation-

directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-
 state-in-relation-to—⁵⁵meaningfulness-and-teleology⁹⁹, and prospectively positivism—
 procrypticism which as of its inherent disjointedness-as-of-⁸³reference-of-thought requires
 deprocrypticism. 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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation,
 when shown not to be preserving intemporality⁵¹, as when of ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism with regards to
 the preceding ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-incompleteness³⁸, and
 endemised/enculturated (with a temporal rationalising reasoning that actually validates the
 veridicality of a human temporal-to-intemporal-dispositions as to shallow-supererogation⁹⁶—

to—profound-supererogation⁹⁶ that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposed backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) that reflects/perspectivates the protracted threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge³¹ 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 ¹⁰³universal implications on human civilisation of postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism⁷⁷

mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to existential-contextualising-contiguity³⁸ and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives while the psychopath is of postlogic ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism in the normal mind by ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ (normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. It is rather a flaw in the

prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind's perception (prelogism⁷⁸ or supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism while the psychopath's mental-disposition is formulaic slanting¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ in preconverging-or-dementing⁴⁹—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—⁵⁵meaningfulness-and-teleology⁹⁹) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹) solipsistic/emanant projections of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism⁷⁵ that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity)/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 ¹⁰³universally 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 secondnature/ 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-reification³⁶/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-⁵⁵meaningfulness-and-teleology⁹⁹) than temporal (shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ¹⁴de-mentation-
(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) highlighting organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) and the distracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism. Why talk of ‘uninstitutionalised-

threshold¹⁰²? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a de-mentating/structuring/paradigming of the human present as modern into a de-mentating/structuring/paradigming of across-and-of-all-times! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/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 subknowledging²⁴, 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-teleology⁹⁹’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought referencing/registering/decisioning or registry-teleology⁹⁹’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> across the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing>, whether in the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought. Such a transcendental/transdimensional/interdimensional/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, for a novel genuinely ¹⁰³universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing> for intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation is profoundly elucidated with associated notions as follows: - The
 concept of ¹⁴de-mentation-(<supererogatory~ontological–de-mentation-or-dialectical–de-
 mentation—stranding-or-attributive-dialectics>) is the very drive (in providing insight on the
 transcendental/transdimensional/interdimensional/⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed-conceptualisation ontological-primemovers-
 totalitative-framework⁷², i.e. temporal-to-intemporal-dispositions) for such a conceptualisation of
 anthropopsychology or ‘genuinely ¹⁰³universal psychology’. The philosophical conceptualisation
 of stranding is rather ‘temporal-to-intemporal-dispositions disambiguation’ which serves to avoid
 the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-
 reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ reflex) of ‘intemporal-disposition’ being wrongly
 attributed to all interlocutors by reflex without ensuring that their disposition is effectively
 intemporal and not temporal. ¹⁴de-mentation-(<supererogatory~ontological–de-mentation-or-
 dialectical–de-mentation—stranding-or-attributive-dialectics>), as to its corresponding notions of
 preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-
 dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-
 unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-
 veridicality/ontological-contiguity⁶⁶ of 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as these pervert/dement/subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩/mimick-and-syncretise the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹. ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-its-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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 institutionalisation⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with prospective transcending/superseding⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 a¹⁰³universal dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/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, the¹⁴de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of our own mental-devising-representation by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of~⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold¹⁰² requiring notional~deprocrypticism 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 ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ 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). ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology⁹⁹ 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-⁶categorical-imperatives/axioms/registry-teleology⁹⁹-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-⁶categorical-imperatives/axioms/registry-teleology⁹⁹-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). This ensures in
 effect 'the ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics>,-in-a-contiguity-of-increasing-ontological-
 normalcy/postconvergence'. Ontology is an altogether coherent construct with no room for
 excepting from coherence, which then simply implies the superseding of any such pretence of an
 excepting. (For instance, we can be calculating the sum $(5 * 5)+5 -5$, and make the mistake to
 say $5 * 5 = 24$ 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-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>, as there is no veridical
 meaningfulness that exists out of ontology or isn't in ontological-contiguity⁶⁶) is highly prevalent
 in the extended-informality-(<susceptible-to-effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁹>) 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 ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor's retrospectively demonstrable narratives miscuing and subsequent ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging⁹⁴/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> teleologic orientations denaturing¹⁵ to the corresponding temporal ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and

so, to the point of the temporal-dispositions collapsing/overriding ('postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ¹⁴de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) 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 th and early ²⁰th century). Stranding defines the 'decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation' such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these successive registry-worldviews/dimensions which in their <amplifying/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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology⁹⁹ of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling (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 ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> articulates temporal-dispositions teleologies orientations as ‘subknowledging⁹⁴/mimicking/mental-perversions/slantedness manifestations at that

‘uninstitutionalised-threshold¹⁰²’, i.e. the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <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 teleology⁹⁹ of human ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory~de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ (based-on-the-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-

preservation-entropy-or-contiguity—or—ontological-preservation, in the first place; as teleology⁹⁹
 as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as
 to underlying supposedly coherent ontological-commitment⁵⁵. Ontology being the intemporal-
 disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to
 temporal-dispositions is inherently unwarranted and is rather of <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 in preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies
 that temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of their
 dimension’s/registry worldview’s ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation with pertinence being about ‘articulating and directing’
 intemporal/ontologically-contiguous ⁵⁵meaningfulness-and-teleology⁹⁹ towards the
 ‘institutionalisation/intemporalisation percolation-channelling’ as secondnaturing of the new
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation relation with ⁵⁵meaningfulness-and-teleology⁹⁹ 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/medievalism⁵⁵ meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹. Rather the positivistic mindset/⁸³reference-of-thought will project the new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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-supererogation³⁶—preconverging/dementing¹⁹—apriorising-psychologism when it is demonstrated that it is ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as perversion-of-the–

⁸categorical-imperatives/axioms/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰². The reason for the human 'transcendental/transdimensional/interdimensional/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation complex-of-stranding' is that a registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ as to elucidation-and-superseding-of-its ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-as-to-preconverging-or-dementing¹⁹-apriorising-psychologism to allow for prospective

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-
 as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> its 'own homework' for the bigger
 picture in the human species survival-and-flourishing scheme, notwithstanding it is at the
 backend of the institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷! As an anthropopsychological
 disposition, rational-realism as notional~deprocrypticism just like all successive transcendence-
 and-sublimity/sublimation/~~supererogatory~~~de-mentativity in emphasising increasing realism
 counter-intuitively to a naïve temporal take is actually a 'positive-minded/well-meaning
 disposition with respect to man/the-human-species' with the idea that 'it is better working with
 what intemporally/ontologically is (that is, the-Good/understanding/knowledge-
 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 ¹⁰³universal/intemporal projection but rather strives to better stir man towards the
 intemporal-and-ontological as virtue, an exercise which while of '⁷⁶presencing—absolutising-
 identitive-constitutedness¹³ consummated/forfeiting posture' with regards to human
 temporality⁹⁸/shortness wouldn't however acquiesce to the naïve disconcertment that takes the
 '⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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~deprocrypticism
 disposition views the fundamental anthropopsychology drive for transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity which involves ¹⁴de-mentation-
 (<~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics) for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity by decandoring/oblongating (representation of ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as to preconverging-or-dementing¹⁹~apriorising-psychologism-<stranded-as-
 rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis
 of the veridicality of human-subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor rationally, and ontologically represents the social-construct (as
 validated by the ‘shifting relation of social conventioning and purist ontology’) as being in effect
 ‘a highly cohesive de-mentating/structuring/paradigming’ at institutionalised/intemporalised-
 thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation but ‘a
 poorly cohesive extricatory de-mentating/structuring/paradigming’ at uninstitutionalised-
 threshold¹⁰². The notion of the social-construct as
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-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 (‘intemporal⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity) towards intemporal⁵¹/intemporal-
 preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology⁹⁹
 of rational-realism as notional~deprocrypticism (with teleology⁹⁹ fundamentally construed as

‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’ and 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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>. * It should be noted that in ¹⁴de-mentation-<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>,-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the

transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development-as-to-social-function-development and living-development-as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹). 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~deprocrpticism 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-⁵⁵meaningfulness-and-teleology⁹⁹ to longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-
 and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-
 and-sublimity/sublimation/~~supererogatory~~~de-mentativity. This basically undermines the idea
 that any such registry-worldview/dimension temporal-dispositions should be encouraged to be
 ‘<~~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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of its
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-teleology⁹⁹ projected by the temporal-dispositions, but rather advances that there is ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ¹⁰³universalised mindsets/references-of-thought, non-positivism/medievalism and positivistic mindsets/references-of-thought, and prospectively procrypticism and notional~deprocrypticism 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding the positivism–procrypticism perversion of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -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-⁵⁵meaningfulness-and-teleology⁹⁹ as from prospective notional~deprocrypticism as a de-mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional~deprocrypticism in superseding the vices-and-impediments¹⁰⁵ of procrypticism at its uninstitutionalised-threshold¹⁰². This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions disambiguation articulation)’ that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling, the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism⁷⁵ with the induced social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (of both the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-

worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-constraining (of transcended registry-worldview/dimension, from ontological-primemovers-totalitative-framework⁷² of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as backdrop for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic (as of temporal-dispositions disambiguation by transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ for crossgenerational ‘habituation’ of the transcending registry-worldview/dimension in 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism / ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶, 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-⁸⁴devolving-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
⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism (superseding the vices-and-impediments¹⁰⁵ of, as well as human emancipation over, procrypticism). 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-⁵⁵meaningfulness-and-teleology⁹⁹) by virtue of intemporal higher teleologies, distracted by threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, due to temporal and/or perverted/subknowledging⁹⁴/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity⁶⁸-of-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-⁵⁵meaningfulness-and-teleology⁹⁹) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹) in relation to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is that the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is rather an existentially naïve miscuing (with subsequent disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism at the temporal-dispositions perversions/defects of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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-⁵⁵meaningfulness-and-teleology⁹⁹). 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-supererogation⁹⁶-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex’ instead of rightly aligning as dialectically-or-contendingly-out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism or not-veridical-thinking-reference-

rather-preconverging-or-dementing¹⁹-reference or ⁷⁴perversion-of-³³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-not-of-logical-contention reflex or transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflex) temporal-dispositions are directly engaged wrongly as straight/candored/conviction-as-to-profound-supererogation⁹⁶ and elevated as ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the temporal-dispositions by ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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-⁵⁵meaningfulness-and-teleology⁹⁹) and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism involves psychopathy and social psychopathy postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath's slantedness-or-insane-fitment as 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁵²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁵²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence

in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) as ‘notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives-as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation⁹⁶ organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) supersedes intemporally as ontological-veridicality (ontological-contiguity^{66/83}reference-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/ontological-contiguity⁶⁶ of ⁸³reference-of-thought (as 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/subknowledged/mimicked/confounded, their ontological and virtuous validity is
 nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation without notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-
 epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ that matters.’ What’s the meaning of
 being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging⁹⁴ or
 perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous
 meaningful context (H.G. Well’s country of the blind de-mentating/structuring/paradigming, for
 instance), or worst still in teleologically-degraded social situations that may be mobbish or
 genocidal, wherein by our illusion-of-the-present/present-consciousnessas
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ we apparently demonstrate such qualities
 but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what
 will those same qualities mean at the uninstitutionalised-threshold¹⁰² of recurrent-utter-
 uninstitutionalisation, base-institutionalisation,¹⁰³ universalisation, positivism, and prospectively
 deprocrypticism, with their evolving⁸³reference-of-thought—⁹categorical-
 imperatives/axioms/registry-teleology⁹⁹ wherein prospective⁵⁵meaningfulness-and-teleology⁹⁹ is
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶) The only answer that cuts it in all ways, is inevitably intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-

shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹, 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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness⁸⁷-of-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—⁵⁵meaningfulness-and-teleology⁹⁹ and intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—

narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁸)
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
¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics) (as of preconverging-or-dementing¹⁹—apriorising-
psychologism representation when temporally-preservational-as-pseudointemporality⁵¹-
preservation or of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-
of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) or postconverging-or-
dialectical-thinking²⁰—apriorising-psychologism representation when intemporally-
preservational/ontological-contiguity⁶⁶. ‘Intemporal-prioritisation-of-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—⁵⁵meaningfulness-and-teleology⁹⁹ over
shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ transience)’ of ontological-
contiguity⁶⁶ conceptualisaion for intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation. Finally, by affirming ontological-veridicality/ontological-contiguity⁶⁶ of
⁸³reference-of-thought (from ontological-normalcy/postconvergence
epistemic/notional~projective-perspective) over notional-discontiguity/epistemic-

discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as perverted, ‘intemporal-prioritisation-of-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-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism (<amplituding/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-teleology⁹⁹’ 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-teleology⁹⁹-<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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>) synopsis-ing-depth of ⁵⁵meaningfulness-and-teleology⁹⁹ 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--<implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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~deprocrypticism 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—procrypticism), as validated by existential-contextualising-contiguity¹⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-thinking⁷⁰—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-⁸⁴devolving-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universalisation as resolution with postlogism⁷⁷ manifestations in base-institutionalisation—ununiversalisation, that of positivism as resolution with postlogism⁷⁷ manifestations in ¹⁰³universalisation—non-positivism/procrypticism, the organic-knowledge depth of notional~deprocrypticism 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-accidented-
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
¹⁰³universalisation—non-positivism/medievalism, “‘failing-preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative—epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism”’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
positivism—procrypticism, and prospectively ‘preempting—disjointedness-as-of-⁸³reference-of-
thought,-as-to-‘³¹<amplituding/formative—epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought defective ⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ and endemising/enculturating the postlogism⁷⁷ and social postlogism⁷⁷ manifestation as well as other temporal phenomena construed as vices-and-impediments¹⁰⁵ of the registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; thus attaining the supratransversality—apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation dementating/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-procrypticism 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~deprocrypticism as preconverging-or-dementing¹⁹—apriorising-psychologism and decentered by its procrypticism/'disjointedness-as-of-⁸³reference-of-thought'-as-misappropriated—⁵⁵meaningfulness-and-teleology⁹⁹, 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~deprocrypticism 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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–procrpticism postlogism⁷⁷ as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness⁸⁸-⁸³reference-of-thought predicated temporal-phenomena construed as positivism–procrpticism vices-and-impediments¹⁰⁵. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of the positivism–procrpticism 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~deprocrpticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of-⁸³reference-of-thought over the prior/transcended/superseded positivism–procrpticism 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–procrpticism ⁸³reference-of-thought beyond its <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³), and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval

setup striving to uphold its 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~deprocrpticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, beyond-the-consciousness-awareness-teleology⁹⁹-<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-⁷⁹presencing—absolutising-identitive-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for

⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁸⁰procrypticism—or-
disjointedness-as-of-⁸³reference-of-thought of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
means incapable of contending as of notional~deprocrypticism preempting—disjointedness-as-
of-⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation¹² for
⁵⁵meaningfulness-and-teleology⁹⁹’ requiring rather the positivism–procrypticism
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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the
disjointedness-as-of-⁸³reference-of-thought’-misappropriated–⁵⁵meaningfulness-and-teleology⁹⁹
of positivism–procrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the ¹⁰³universalisation–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 ¹⁰³universalisation in want of ¹⁰³universalisation

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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, 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-teleology⁹⁹—<in-existential-extrication-as-of-existential-unthought>⁶, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s—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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ just as our procrypticism 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ of ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for issues of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflex and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ beforehand/as-of-a-priori, will tend towards ‘a circular <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds ⁸⁶procrypticism–or–disjointedness-as-of-⁸³reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective depcrypticism-as-of-

preempting—disjointedness-as-of-⁸³reference-of-thought of psychologism prospective relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought) our ⁸⁰procrypticism—or-disjointedness-as-
of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its
associated postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue of psychopathy
and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement
that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking²⁰—
apriorising-psychologism and centered in the very first place’ but rather that our ⁸⁰procrypticism—
or-disjointedness-as-of-⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative—

epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶ with respect to ⁸³reference-of-thought defect or ⁷⁴perversion-of-⁸³reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> 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-⁸⁴devolving-as-of-instantiative-context’, and not a
postconverging-or-dialectical-thinking²⁰—apriorising-psychologism exercise involving
⁸³reference-of-thought—⁶categorical-imperatives/axioms/registry-teleology⁹⁹,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹ (as will be wrongly implied by a circular <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative 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 synopsisising-depth of ⁵⁵meaningfulness-and-teleology⁹⁹ psychologism) in their respective social-setups from a non-transcendental as of its <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective by its <amplitudinal/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 synopsisising-depth of ⁵⁵meaningfulness-and-teleology⁹⁹ psychologism contrasted to such teleologically-degraded shades-of-temporal synopsisising-depth of ⁵⁵meaningfulness-and-teleology⁹⁹). 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 procrypticism relative to prospective ontological-completeness-of-⁸³reference-of-thought as notional~deprocrypticism will fundamentally be based on such contrastive mental-

projections/psychologisms as of non-transcendental as <amplitudinal/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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism⁷⁷ manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ technical point-of-departure-of-construal of ⁸³reference-of-thought’ highlighting the non-transcendental as <amplitudinal/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 ⁵⁵meaningfulness-and-teleology⁹⁹, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsis-ing-depth of ⁵⁵meaningfulness-and-teleology⁹⁹ as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsis-ing-depth of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ontological-contiguity⁶⁶—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/ontological-contiguity⁶⁶ 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and is veridically ‘not the ⁸³reference-of-thought’ but rather reflected/perspectivated as a manifestation of postlogic slanted ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’, 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-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism of temporal-dispositions in derived-

distraction/derived-subtraction to the organic-comprehension-thinking articulation which integrates the hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the psychopath, and is thus of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-contiguity and is veridically ‘not the ⁸³reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic compulsive-slanting—preconverging-or-dementing¹⁹-apriorising. - With ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ as dialectically/contendingly-in-phase and prospective intemporalisation registry-worldview/dimension associated with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a dialectically/contendingly-out-of-phase, retrospective ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview/dimension associated with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism. - And so, from the veridicality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as ontological-primemovers-totalitative-framework⁷², wherein temporal-dispositions existentially are preconverging-or-dementing¹⁹-apriorising-psychologism-

<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of a retrospective registry-worldview/dimension which is preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁴/mimicking/dialectially-out-of-phase-(with-the-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) on the one hand, and the intemporal-disposition existentially postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, in organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁴⁸historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-supererogation⁹⁶-or-thinking, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought) psychopathic ⁷⁴perversion-of-⁸³reference-of-

thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> (eliciting the threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) temporal-
 dispositions integration of the psychopath's postlogism⁷⁷ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation with
 it ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus wrongly
 implying the same apriorising—registry as the organic-comprehension-thinking
 (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) as to
 supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism, and thus wrongly implying a logical contention; instead of
 the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-
 thought'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹) rather reflecting/perspectivating/highlighting (reasoning-
 through-and-not-reasoning-with) both the psychopathic postlogism⁷⁷ in hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the
 temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism integration and its
 conjugating/deriving of the psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as
 'subknowledging⁹⁴/mimicking manifestations of unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-⁸³reference-of-thought/⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>' which are the subject of logical contention; thus avoiding to wrongly validate

the subknowledging⁹⁴/mimicking-and-syncretising of the elements of apriorising—registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold¹⁰² involving the subknowledging⁹⁴/mimicking-and-syncretising of the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of positivistic meaningfulness known as ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity from ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as prior intemporal ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as $1+3=5$, $2+5=8$, $5+6=12$, etc., the ontological-veridicality/ontological-contiguity⁶⁶ of 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64}+3-1)-(6+4-2)\div 2$. Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then

subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div 2=4$. Then the multiplication operation with the first brackets result as $7\times 10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div 2=4.5$, and the multiplication operation with the first brackets yields $7\times 11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity⁶⁶ as of their relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought, as ontological-veridicality/ontological-contiguity⁶⁶ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes

projected <amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹),
with ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-(implicated-
epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-
normalcy/postconvergence>)/postdication. Hence the notion of ontological-
normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation as superseding/preceding over projected
<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)
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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹)). 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 <amplifying/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹) 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/⁷¹perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>). Thus
 the new categorical-imperatives/axiom/registry-teleology⁹⁹-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation deployed with respect to resolving
 calculations (ontological-completeness-of-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 unconsciously by ignorance,
 expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-
 normalcy/postconvergence ontological-veridicality/ontological-contiguity⁶⁶ of 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 point
 before allowing the other characters operations, which then yields the right result. That is
 $77 \div 7 = 11$ and $4.5 \times 2 = 9$ as reverting back, then $11 - 1 = 10$ and $9 - 1 = 8$ to factor in A's (Addition's)
 additionality defect to yield the results of the two brackets. Before then letting back the division
 and multiplication operations for both brackets respectively, giving $8 \div 2 = 4$ and $7 \times 10 = 70$. Finally
 $70 - 4 = 66$, giving the final result that is ontologically-veridical (in ontological-

normalcy/postconvergence). So this approach is the new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹–apriorising-psychologism by the very fundamental veridicality of its temporal-to-intemporal-dispositions nature. But then, this being an uninstitutionalised-threshold¹⁰², B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at uninstitutionalised-threshold¹⁰² may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷) of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, no internal-contradiction induced from ontological-primemovers-totalitative-framework⁷², no preconverging-or-dementing¹⁹–apriorising-psychologism of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of temporality⁹⁸/shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for

this new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-(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–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-
 or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought thus requiring ¹⁴de-mentation-
 (<~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics) of all such temporal-dispositions. It further speaks of how B will likely act
 in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-
 escalation (of uninstitutionalised-threshold¹⁰², where the constraining elements of
 institutionalisation are not available, i.e. social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-

totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, internal-contradiction induced from ontological-primemovers-totalitative-framework⁷² inoperance, ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of temporality⁹⁸, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontology. In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dispositions at various social roles going from A's condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold¹⁰² of that registry-

worldview/dimension, reflected/perspectivated by the marginal ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect of its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> doesn't confuse appropriateness of the prior ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-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-thinking⁷⁰–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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity⁶⁶ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹–apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference), it is dementing (preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). This is further compounded as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking⁷⁰–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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing the effective personhoods-and-socialhood-formation existentialism across all the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent and concrete ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality

as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) behind the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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/ontological-contiguity⁵⁶ while the prior transcended/superseded institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of relatively shallow limited-mentation-capacity-(as of relative constitutedness¹³) 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-discontiguity⁵²-<shallow-supererogation³⁶-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/ontological-contiguity⁵⁶ as enabled by ontological-

normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity⁶⁶ comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging⁹⁴-impulse/compulsive-dementing/postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet matured, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic¹ eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging⁹⁴-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism⁷⁷-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute

condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant⁹³, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold¹⁰². Consider B (together with the other BODMAS characters) in the instance where despite A's conditions they were to stick to the registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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/ontological-contiguity⁶⁶ registry-worldview/dimension) is known as ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation~stranding-or-attributive-dialectics>~~. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-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 <amplifying/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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 notional~deprocrypticism-reflected-⁴⁸historiality/ontological-eventfulness³⁷/ontological-
 aesthetic-tracing with respect to its threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and such a
 representation of its mentation is the invention/mental-devising-representation of the base-
 institutionalisation mindset by its better ontological-completeness-of-⁸⁸reference-of-thought,
 likewise with ununiversalisation and ¹⁰³universalisation, non-positivism/medievalism and
 positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be
 hardly pre-inclined to acquiesce to a preconverging-or-dementing¹⁹—apriorising-psychologism
 mental-devising-representation of our ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with
 respect to the denaturing¹⁵ of the ⁸³reference-of-thought-³categorical-
 imperatives/axioms/registry-teleology⁹⁹, -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-of⁸³-reference-of-thought/candored-and-dialectically-
 or-contendingly-in-phase with regards to an intemporal-preservational registry-
 worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation, and with superseded/transcended registry-
 worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-
 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-to⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> whether from the perspective of a retrospect, our
 present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation
 comparison is with respect to the appropriateness and defects of meaningful references with
 respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-
 of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹
 pedestals of meaningfulness. Firstly, A's condition with respect to additionality with the idea that
 it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging⁹⁴-
 impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-
 contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹-apriorising-
 psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-
 reference). This is effectively the pedestalled state of psychopathic postlogism⁷⁷-as-of-
¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 subknowledging³⁴-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/ontological-contiguity⁶⁶. 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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A's condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A's condition was appropriate resulting in ⁷².5 which is 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and so fundamentally its logical-contention is voided (as apriorising—registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging³⁴-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in ¹⁴de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ 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-⁵⁵meaningfulness-and-teleology⁹⁹) 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) procrypticism/the-reality-of-human-temporal-to-intemporal-dispositions-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing⁴⁹—apriorising-psychologism, resolved by depcrypticism. Comparatively, for instance, articulating new ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁵⁵meaningfulness-and-teleology⁹⁹) 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-

or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference) which is relates to as preconverging-or-dementing¹⁹—apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are all undue and pervertedly implied). So we then speak of an utter/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (not ⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge⁴³ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal 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 ¹⁰³universal 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-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ¹⁰³universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then

the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and has nothing to do with issues of defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional~deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging⁹⁴/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ¹⁰³universally 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 ¹⁰³universally-recurrent or ¹⁰³universal across all times (postlogism⁷⁷-slantedness, ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-

of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal which is rather an extricatory dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisation and not intemporal preservation); given the lack of a social ¹⁰³universal-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-⁵⁵meaningfulness-and-teleology⁹⁹) pedestal will rather be an inclination to see that the lack of empirical and rational ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation dementating/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—⁵⁵meaningfulness-and-teleology⁹⁹) 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 ‘¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹)/‘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-supererogation⁹⁶—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 ⁵⁰incrementalism-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 ‘dementative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments¹⁰⁵ but equally critical the overall dementative/structural/paradigmatic ⁴⁴<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging⁹⁴-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing¹⁹–apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing¹⁹–apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) will be to be dismissive of the two prior pedestals as in ¹⁴de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ and of preconverging-or-dementing¹⁹–apriorising-psychologism-⟨stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied-logical-

dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology⁹⁹), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 <amplifying/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 (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of subpar ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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~deprocrypticism over procrypticism/the-‘preconverging-or-dementing¹⁹-apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Such a stance equally applies between the superseding/transcending notional~deprocrypticism and the superseded/transcended procrypticism registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting as longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ of notional~deprocrypticism superseding the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought as shortness-of-

register-of-⁵⁵meaningfulness-and-teleology⁹⁹ of procrypticism mental-dispositions. While the
¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) with respect to non-positivism/medievalism has to do with not
 integrating empirical and rational positivistic ⁸³reference-of-thought-⁹categorical-
 imperatives/axioms/registry-teleology⁹⁹ and the corresponding social implications, the ¹⁴de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics) with procrypticism has to do with not integrating the veridicality of
 temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
 or-dementing¹⁹-apriorising-psychologism of positivistic ⁸³reference-of-thought-⁹categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation as knowledge-notionalisation and a corresponding ¹⁴de-mentation-
 (<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics) ‘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-supererogation⁹⁶—
 preconverging/dementing¹⁹-apriorising-psychologism pedestal from an organic-comprehension
 pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding
 notional~deprocrypticism institutionalisation as a ¹⁰³universal/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-⁵⁵meaningfulness-and-teleology⁹⁹, individuals, extrinsic-attribution,
 incidental or incremental or ‘disjointedness-as-of-⁸³reference-of-thought’ or temporal-
 accommodation de-mentating/structuring/paradigming that endemises and enculturates

procrypticism) 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 ¹⁴de-mentation-~~(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>) with respect to the notion of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶-(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 ontological-contiguity⁶⁶ comparison equally gives an insight on why temporal-to-intemporal-dispositions-pedestals-disambiguation is needed with 3 pedestals: organic-comprehension/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology supersedes ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as prior intemporal⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) which are actually meant to represent it at uninstitutionalised-threshold¹⁰², threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal for which ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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/ontological-contiguity⁶⁶ 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, ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as

postconverging-or-dialectical-thinking⁷⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation,¹⁰³ universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a 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’s⁸³ reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold¹⁰² speaks of that apriorising—registry’s or registry-worldview’s/dimension’s⁸³ reference-of-thought¹⁴ de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of⁸³ reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity⁶⁶’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as⁷⁴ perversion-of-⁸³ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> the⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), and so, in a state of transversality-of-

affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-pervverting/subknowledging⁹⁴/preconverging-or-dementing¹⁹-temporal-dispositions' transcended-or-superseded-registry-worldview's/dimension's apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. This as ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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-supererogation³⁶-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 ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the uninstitutionalised-threshold¹⁰² of non-positivistic ⁵⁵meaningfulness-and-teleology⁹⁹) wherein there can't be a logical nested-congruence or engagement between the two mindsets as these do not have common ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the ontological-veridicality/ontological-contiguity⁶⁶ 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/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought as to the uninstitutionalised-threshold¹⁰² of non-positivism/medievalism ⁵⁵meaningfulness-and-teleology⁹⁹ requiring positivistic ⁵⁵meaningfulness-and-teleology⁹⁹, and in the bigger scheme of things requiring the secondnaturating of positivistic (as against non-positivism/medievalism) ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -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-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> into logical-contention. ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is effectively the mental-devising-representation

of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic meaningfulness), as from successive veridical ⁸³reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference (ontological-

veridicality/ontological-contiguity⁶⁶) as base-institutionalisation, ¹⁰³universalisation, positivism and notional~deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability⁹ in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹. This involves ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as enabled by ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-

ontological-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-teleology’⁹⁹, -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 as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity (with a corresponding insight about how we may be that preconverging-or-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-teleology’⁹⁹, -for-intemporal-

preservation-entropy-or-contiguity-or-ontological-preservation (of course, that is, when
 occluding our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-
 referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness
¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought registry-
 worldview/dimension. In the bigger picture, ¹⁴de-mentation-(~~supererogatory~~~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) effectively will
 seem to place human (recomposuring)-consciousness-awareness-teleology⁹⁹ in the backseat with
 ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic
 reality and correspondingly human mental-devising-representation. Actually, registry-
 worldviews/dimensions are rather prospectively <amplifying/formative>wooden-language-
 (imbued—temporal-mere-form/virtualities/dereification³⁶/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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
¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics) de-mentability-of-the-human-psyche-for-prospective-
 institutionalisation involving ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics), 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—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ is possible. This is because ¹⁴de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> as such allows for a ‘human mentation capacity renewal’ by transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity (as it is by
 cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a
 contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 occur) of the ‘veridical 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 ¹⁴de-mentation-<supererogatory~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> 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 procrypticism and futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the
 interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> intradimensional ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation’ (i.e. ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics>, ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-
 <as-Being-or-ontological-or-existential—defect>⁸⁵, unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-⁸³reference-of-thought, mental-perversion, subknowledging⁹⁴,
 mimicking; and-their-corresponding-<amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising) indicates that ¹⁴de-mentation-(<supererogatory~ontological-de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging³⁴-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. ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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 ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-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 ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold¹⁰², and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵’ term thereafter, we grasp that it is the ‘<~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity⁶²—<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
 or-dementing¹⁹—apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ (and
 not about defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶) 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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation). Specifically, ¹⁴de-mentation-(<supererogatory~ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as such implies
 registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-
 ontological-or-existential—defect>⁸⁵/not-just-a-logical-processing-or-an-implication-of-act-
 execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect’ wherein we can
 perceive the complete picture of a registry-worldview/dimension defect by its relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ like
 recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation),
 ununiversalisation (with respect to ¹⁰³universalisation), non-positivism/medievalism (with
 respect to positivism) and our own dimension procrypticism’s (the-’preconverging-or-
 dementing¹⁹—apriorising-psychologism of positivistic-meaningfulness) ¹⁴de-mentation-
 (<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics> (with respect to futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ as of prospective deprocrypticism). A similar articulation can be made with
 regards to each of the other deconstructing terms where ¹⁴de-mentation-

<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics> 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 ¹⁴de-mentation-<supererogatory~ontological~de-mentation-or-
 dialectical~de-mentation—stranding-or-attributive-dialectics>, ¹⁴de-mentation-
 <supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics> is the only notional term that operantly and deterministically projects the
 requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with
 regards to the implied veridical existentialism/full-depth-of-existential-implications taking into
 account the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-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 procrypticism and
 notional~deprocrypticism (and for that matter the successive relative-ontological-completeness⁸⁷
 dialecticisms of the institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> so-construed as of
 notional~procrypticism and notional~deprocrypticism) with respect to the veridicality of human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-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-⁵⁵meaningfulness-and-teleology⁹⁹) and the reality of human temporal-dispositions at all institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> uninstitutionalised-threshold¹⁰² perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections-(as-to-more-profound-nondisjointing-<amplifying/formative-epistemicity>totalising/circumscribing/delineating)): 1) impetus for intemporal-preservation beyond ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² versus impetus rather for ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹) versus threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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 intemporal⁵¹/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 intemporal⁵¹/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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, ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in 'intemporal-prioritisation-of-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 ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is effectively the notion that, in

recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> mindsets, notwithstanding the fact that the ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) (of their ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <~~amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology⁹⁹ (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation~ununiversalisation, ¹⁰³universalisation~non-positivism-or-medievalism, positivism~procrypticism and prospectively perpetuation-of-deprocrypticism) is as ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) in ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdictates as well our own registry-worldview/dimension ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) over and as denaturing¹⁵ positivistic

meaningfulness ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹,
 for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism)
 and implying a prospective need for deprocrypticism. Postdication, when alluding to an ¹⁴de-
 mentation-~~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
 or-attributive-dialectics)~~ defining psychological science, will effectively hold that the
 conceptualisation of the social is very much a contiguous ontological disambiguation of a
 preconverging-or-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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as $1+1=2$, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions $1+1$ will add up to 5 where the effective constraining of institutionalisation is lacking. ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) (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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation dialectically implying an ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of transcended ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (in our present case, notional~deprocrypticism of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought, 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 ¹⁰³universalisation, 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 ¹⁰³universalising 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-⁵⁵meaningfulness-and-teleology⁹⁹) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from procrypticism to notional~deprocrypticism as the 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism of positivistic ⁵⁵meaningfulness-and-teleology⁹⁹, and specifically resolution of the implications of psychopathic subknowledging^{34/71} ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) may be to think,

given our own illusion-of-the-present/present-consciousness as ~~<amplifying/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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 ¹⁰³universalisation, 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 procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meet with some resistance or the other and thus a reason for transversality-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁰³universal import and at the same time disposed occasionally to advanced their temporality⁹⁸, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what

is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what's the role of 'intellectual irresponsibility' in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, 'limited-mentation-capacity' (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is the reason for human registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect at uninstitutionalised-threshold¹⁰²; implying that 'ontological-normalcy/postconvergence' is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond the defective 'intradimensional-subknowledging⁹⁴-normalcy or reflex-normalcy' which is rather an <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold¹⁰² though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, ¹⁰³universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold¹⁰² like ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect as ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is more than just the instigating effect of the subknowledging⁹⁴-impulse/compulsive-dementing (psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity-deepening⁵²/uninstitutionalised-threshold¹⁰² in the very first place. As this is the de-mentating/structuring/paradigming disposition for the possibility of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the

prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought with notional~deprocrypticism (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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> is about bringing the prior registry-worldview/dimension ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology⁹⁹ awareness for

the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening⁷²-threshold (uninstitutionalised-threshold¹⁰²). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism⁷⁵. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism⁷⁵. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of base-institutionalisation, ¹⁰³universalisation and positivism. For deprocrypticism, 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-⁵⁵meaningfulness-and-teleology³⁹-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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-⁵⁵meaningfulness-and-teleology⁹⁹>; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) over temporal-dispositions (shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) as percolation-channelling not only in the present but prospectively. In other words, higher institutionalisations imply greater 'differential-formalisation-transference' wherein the ambits of the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁹> with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality³⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) and differential 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/synchs-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

¹⁰³universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that ‘structurally-explain’ the vices-and-impediments¹⁰⁵ peculiar to our own registry-worldview/dimension (⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought) or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-and-impediments¹⁰⁵ and de-mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)). The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹), 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism (wherein procrypticism is preconverging-or-dementing¹⁹~apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation are limited at the uninstitutionalised-threshold¹⁰² of the specific registry-worldview's/dimension's institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity~or~ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity⁶⁶ of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity⁵²~<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹~qualia-schema>/non-ontological-and-non-

contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
 preconverging-or-dementing⁴⁹-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 ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, thus resulting in the consequent endemisation/enculturation of the specific
 vices-and-impediments¹⁰⁵ of the positivistic registry-worldview (⁸⁰procrypticism-or-
 disjointedness-as-of-⁸³reference-of-thought). In contrast, the particularity of the
 superseding/transcending ‘notional~deprocrypticism institutionalisation’ disposition over
 procrypticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments¹⁰⁵ together with the inhibiting effect on human emancipation potential associated with procrysticism. To further elucidate, let's explore again the Arithmetic ontological-contiguity⁶⁶ comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its's subknowledging⁹⁴-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold¹⁰² where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity—or—ontological-preservation supersedes the mere—⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which are readily predisposed to such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and subknowledging⁹⁴-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as temporal-to-intemporal-dispositions individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as these enable ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Ultimately, a notional~deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and subknowledging⁹⁴-impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of

affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold¹⁰², for a suprastructural resolution to human ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> disposition, enabling the ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments¹⁰⁵ thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involving the ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ 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 ¹⁴de-mentation-⟨~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-

or-attributive-dialectics) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview. ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) terms of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation as-prospective ⁸³reference-of-thought (¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/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 ‘conventionally-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-subknowledging³⁴-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for an appropriate ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ 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-incompleteness³⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, in line with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought and fails to factor in human limited-mentation-capacity-deepening⁵² and the consequent uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness³⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation) hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩. That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges

and recomposures to the dialectical evolution of ⁸³reference-of-thought for a comprehensive, appropriate and veridical ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ exercise. Such ⁸³reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for ¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-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 ‘¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ 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-meaningfulness⁸³reference-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 ‘¹⁴de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ 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 ‘¹⁴de-mentation-~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics} 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-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) 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-teleology⁹⁹~~,-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universal 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 (procrypticism) 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 ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ 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 (procrypticism or preconverging-or-dementing⁴⁹—apriorising-psychologism/subknowledging⁹⁴/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing⁴⁹—apriorising-psychologism/dialectically-preconverging-or-

dementing¹⁹—apriorising-psychologism from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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-teleology⁹⁹ in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold¹⁰²; much the same way like a positivistic world opened up from the ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic

mentation ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ 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/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (respectively postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ whether such a threshold is the ‘appropriate basis for ⁸³reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity⁶⁶ or not, as it is limited to what is the convention thus hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) will raise an issue of say

sorcery in terms—as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community, and not in a prospective positivistic de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² of a positivising/rational-empiricism 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 ¹⁴de-mentation-~~⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩~~ hermeneutically/reprojectively-educing-human—⁵⁵meaningfulness-and-teleology⁹⁹-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 conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite de-mentative/structural/paradigmatic shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of constitutedness¹³ in lieu of conflatedness¹² as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of ¹⁴de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that ¹⁴de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ very much explains human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as the recurrent ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring of an animal of limited-mentation-capacity-deepening⁵². Such a ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology⁹⁹’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness¹²’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness¹²’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of prior registry-worldview mindset/⁸³reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘¹⁴de-mentation-

~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
 attributive-dialectics> of ⁸³reference-of-thought' as the underlying human placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ driving
 mechanism. Considering that deconstruction as 'ontological-reconstituting-as-to-
 conflatedness¹²⁷' necessarily implies not one but two dialectically opposed registries/meaningful-
 references/anchorings-of-meaning/ontological-references/contending-references/registry-
 worldviews of meaningfulness; with the implication that the
 prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-of) the
 prior/transcended/superseded, and so as a deeper superseding-oneness-of-ontology
 construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise
 of ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—~~
 stranding-or-attributive-dialectics> 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
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as we recognise this fact from a vantage
 perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation)
 but have 'a complex' recognising such a fact at a disadvantaged positivistic/procrypticism
 perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend
 to demonstrate when their own transcendence-and-sublimity/sublimation/~~supererogatory~de-~~
 mentativity is implied, and certainly so the higher the institutionalisation as the
 mindset/⁸³reference-of-thought is increasingly set to 'relate to its institutionalised secondnatured
 construct as being our very own individuals essential dimensionality-of-sublimating⁷⁴—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness=equalisation and not a secondnatured construct', and thus perceived as beyond or
 almost beyond analysis due to the implied temporal alienating effect on us (but then it is the
 human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of
 humanity's existential strive). Suprastructuring allows for the necessary transcendental-insight-
 projection-capacities for grasping the evasive Derridean conceptualisation of 'metaphysics-of-
 absence-(~~implicated-epistemic-veracity-of-~~⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence>)' projection/postdication in overcoming the illusion-of-the-
 present/present-consciousness/mirageas ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as 'metaphysics-of-presence--
 (implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness¹³)'. 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/³³reference-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 ⁵⁵meaningfulness-and-teleology⁹⁹ in the middle to long run construed as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology⁹⁹ 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~deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is

ontologically-veridical or not) and so by a mistaken reflex to preserve a
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ of intrinsic-reality (but which closure makes its representation of intrinsic-reality
 inherently incomplete and biased towards the illusion-of-the-present/present-
 consciousness/mirageas <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of its given registry-worldview
 metaphysics-of-presence--(implicated-‘nondescript/ignorable—void⁵⁹’-as-to-⁷⁹presencing—
 absolutising-identitive-constitutedness¹³)), by effectively taking full cognisance of the fact that
¹⁴de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—
 stranding-or-attributive-dialectics) is the driving mechanism of human placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of intrinsic-reality and
 thus construe an opened-construct incorporating transcendental-insight-projection-capacities that
 enable the relative construal of the ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism’ and the preconverging-or-dementing¹⁹—apriorising-psychologism ‘¹⁴de-
 mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-
 or-attributive-dialectics) 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-teleology⁹⁹ of intrinsic-reality and thus for
 ‘ontological-reconstituting—as-to-conflatedness¹²⁷/deconstruction. In other words, in representing
 the veridically uninhibited/decomplexified nature of ‘¹⁴de-mentation-
 (supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics) of ⁸³reference-of-thought’ that is not limited by the illusion-of-the-

present/present-consciousness/mirageas ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of retrospective, present and prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting—as-to-conflatedness¹² of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche

in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a de-mentating/structuring/paradigming shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventionally-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-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-supererogation⁹⁶ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ teleological alignment reflex' to the implied ⁸³reference-of-thought since the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ teleological alignment reflex' to the implied ⁸³reference-of-thought since the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> are actually the levels at which their specific quality (whether as base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation-universalisation up to the graduated/staggered attainment of ¹⁰³universalisation, proto-positivism in ¹⁰³universalisation-non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~deprocrypticism in positivism~procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as 'rudimentary positivistic'. However, the fact that fundamentally their 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 ¹⁰³universal 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 ¹⁰³universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology⁹⁹ is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/¹⁰³universal notions on the mere basis of ‘preaching’ the intemporal/¹⁰³universal 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-of⁵⁵meaningfulness-and-teleology⁹⁹) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their 'inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling. Prospectively, notional~deprocrypticism 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-to⁵⁵meaningfulness-and-teleology⁹⁹) implying a greater

underlying demystification of positivism/rational-empiricism manifestation of ⁸⁰procrypticism—
or—disjointedness-as-of-⁸³reference-of-thought reasoning by way of the ontological-contiguity⁶⁶
(as from prospective ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
thought notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>) with respect to the
veridicality of human temporal-to-intemporal individuations dispositions nature that explains the
nature of the positivism—procrypticism registry-worldview notional-discontiguity/epistemic-
discontiguity⁵²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema> as we become more consciously
insightful, preemptive and superseding of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of
positivism—procrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ with its social-construct
implications; and this insight prospectively defines the conceptualisation of the present
positivism—procrypticism registry-worldview/dimension vices-and-impediments¹⁰⁵ as the
backdrop for the notional~deprocrypticism 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 procrypticism registry-worldview/dimension (which is prior) from
the prospective registry-worldview/dimension (deprocrypticism) 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 ¹⁷deprocrypticism—or—preempting—
disjointedness-as-of-⁸³reference-of-thought as the ‘veridical ⁸³reference-of-thought’ articulation

of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity⁶⁶ as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation over the positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of its perversion of ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and so in a prospective ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontology) supersedes intradimensional-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 procrypticism 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~deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-

reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for 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 ⁷⁴perversion-of-³³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-

dialectical–de-mentation—stranding-or-attributive-dialectics) with corresponding ¹⁴de-
 mentation-(~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-
 or-attributive-dialectics) even though it won't be intelligible from our vantage
 superseded/transcended registry-worldview/dimension point just as with all
 transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a
 comprehensive postconverging-or-dialectical-thinking²⁰—apriorising-psychologism—by—
 preconverging-or-dementing¹⁹—apriorising-psychologism dialectical representation involves
 articulating a comprehensive organic-comprehension-thinking narrative in 'intemporal-
 prioritisation-of-³³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting by
 which varied induced threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism narratives in
 circumventing/distractive-temporal-prioritisation-of-³³reference-of-thought naively arise, and
 over which an organic-comprehension-thinking analysis dements the threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism narratives as of preconverging-or-
 dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-
 escalation, and so whether such threshold-of-nonconviction/makeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism postlogic
 narratives are slanting (subknowledging⁹⁴-impulse), miscuing, disjointed-logic, logical-drag,
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
 rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained
 in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic
 slanting ¹⁰compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> wrongly implied as of
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism; - and this being effectively wrongly elevated as of
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism by temporal-dispositions by their hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting
¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ or postlogism⁷⁷ or hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-
 logic¹ (whether unconsciously by ignorance, and consciously by
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
 social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-
 dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; - then the 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-

in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrpticism; 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 procrpticism (preconverging-or-dementing¹⁹-of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (at positivism~procrpticism uninstitutionalised-threshold¹⁰²) with respect to notional~deprocrpticism utter ontological-contiguity⁶⁶/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging⁹⁴-impulse/compulsive-dementing/postlogism⁷⁷-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting ¹⁰compulsing~nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ in preconverging-or-dementing¹⁹-apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ (threshold-of~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism) - and temporal-dispositions in threshold-

of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism by their hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
¹¹conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the formulaic slanting
¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation⁹⁶ 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 ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ or hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as being of
supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
thinking²⁰—apriorising-psychologism whether unconsciously by ignorance, or consciously by
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-‘threshold-
of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. 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-discontiguity⁵²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (at its uninstitutionalised-threshold¹⁰²) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like sorcery. As fundamentally, intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like sorcery in the non-positivism/medievalism world; implying that an 'intemporal-disposition mindset' of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them

or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ resolution to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging⁹⁴-impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social ¹⁰³universal-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 procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, ¹⁰³universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation ⁵⁰incrementalism-in-relative-ontological-incompleteness⁹⁸—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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ speak of human mental-devising-representation dead-ends and the need for de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposed)-consciousness-awareness-teleology⁹⁹ or mental-devising-representation of a registry-worldview/dimension ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, 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 subknowledging³⁴-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/¹⁰³universal/transcendental/⁵⁴maximalising-

recomposuring-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 ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of recurrent-utter-uninstitutionalisation by a ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁴de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of ununiversalisation by a de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of

prior/transcended/superseded ununiversalisation as preconverging-or-dementing¹⁹—apriorising-psychologism, and prospective/transcending/superseding ¹⁰³universalisation 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> of non-positivism/medievalism by a ¹⁴de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> 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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming in all ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought human locales beyond just an extricatory de-mentating/structuring/paradigming of any one human locale, requiring the ¹⁴de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought by a ¹⁴de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought as preconverging-or-dementing⁴⁹-apriorising-psychologism, and prospective/transcending/superseding notional~deprocrypticism 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> existentialisms/full-depths-of-existential-implications. Hence the subknowledging³⁴-impulse/compulsive-dementing/slantedness mechanism that induces ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in all institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ‘¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> of ⁸³reference-of-thought’). This transcended/superseded uninstitutionalised-threshold¹⁰² in the ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> is a ¹⁰³universal notion in establishing that that which is ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold¹⁰², and that which is not ⁷⁴perversion-of-⁸³reference-of-thought-

<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> and ontologically-veridical (superseding/transcending postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-
 dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in
 overcoming our very own <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ inclination with respect to procrypticism,
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic
 meaningfulness, that is, positivistic ⁸³reference-of-thought—⁹categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as
 more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-
 reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ (of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) over which memetic-
 reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is
 intuitive from our vantage positivistic registry-worldview point of reference with respect to prior
 registry-worldviews/dimensions de-mentability/¹⁴de-mentation-(~~supererogatory~~—ontological-
 de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), ours will carry a
 complex implying wrongly it is unde-mentable and thus non-transcendable. Such '⁷⁴perversion-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' applies with regards
 to both psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness and its
 corresponding postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-

threshold-of-shallow-supererogation⁹⁶ 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 ¹⁰³universal-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-of¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ protraction as assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, the other temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in affordability and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in opportunism and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in exercerbation and out of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold; - (social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in social-chainism/social-discomfiture/negative-social-aggregation and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold; - (temporal-enculturation/temporal-endemisation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in temporal-enculturation/temporal-endemisation and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold. What is specific about a mental-devising-representation of psychopathic/postlogic⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and its protraction as social psychopathy to temporal-dispositions (not to be confused with the spontaneous supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ wrongly implying logical nested-congruence—wrongly implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and the conjugation/inflection/protraction of that EMPTINESS to the temporal-dispositions in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁷ conjoining-looping-sets-of-

narratives—⟨construed-as-of-slanted-cohering-’unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’-of-the-derived-⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩,—and-avoiding-any-wrongly-implied-logical-processing-engaging⟩. It is the ‘reflection/perspectivation’ of this EMPTINESS of narratives/affirmations that is behind the notion of ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩, and so as intemporal organic-comprehension-thinking insight over threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism distraction. In fact, the technique for preconverging-or-dementing¹⁹—apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema⟩. It is critical to note that this EMPTINESS of mental-devising-representation of ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩ as the uninstitutionalised-threshold¹⁰² of (¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩) ¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-

dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the ‘transcendental shifting of 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 ⁵⁵meaningfulness-and-teleology⁹⁹ ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to its preconverging-or-dementing⁴⁹-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>/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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the ‘veridical 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-dementing⁴⁹-apriorising-psychologism> and hence preconverging-or-

dementing¹⁹—apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality⁵¹/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated ⁷⁴perversion-of-³³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the-Good which is about understanding in ontological-primemovers-totalitative-framework⁷² how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated temporal-to-intemporal-dispositions in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹> to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This ¹⁴de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can

imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base~de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non~de-mentation-<as-to-perspective—ontological-normalcy/postconvergence>’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology⁹⁹ taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to non~de-mentation-<as-to-perspective—ontological-normalcy/postconvergence>; involving at successive uninstitutionalised-threshold¹⁰² of the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, social ¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying>~~/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷⟩ of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, internal-contradictions induced from ontological-primemovers-totalitative-framework⁷² inoperance, ¹⁴de-mentation-⟨~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ divulging prospectively ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of temporality⁹⁸, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ from base-institutionalisation, ¹⁰³universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology⁹⁹ when it comes to attaining notional~deprocrypticism as the latter registry-worldview/dimension is actually weaker

than the preceding registry-worldviews/dimensions in eliciting a positive-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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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) ⁵⁵meaningfulness-and-teleology⁹⁹ which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-³³reference-of-thought threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologisms) imply their preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplifying/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
naturally resist such representation by the prospective/transcending/superseding registry-
worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the
transcended/superseded are in transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹. That is, the two ‘reason pass each other’ (wherein the
transcending/superseding is organic-comprehension-thinking while the transcended is in
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism) as the transcending/superseding is
involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this
explains why transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity is ‘a
registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and
not ‘a first-naturing transformation process’), just as a positivistic mindset/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-⁵³logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology⁹⁹ existentialising—framing (⁶categorical-imperatives/axioms/registry-teleology⁹⁹-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn't adjust to the mortals, that we are, 'social-and-temporal-trading', otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying⁸³reference-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 '¹⁴de-mentation-~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' (i.e.
absolving/fleeting/escaping-reflex—logic¹-by-psychopathic-in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-
acts’>⁷⁶/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives
as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting—conviction-as-
to-profound-supererogation⁹⁶—postconverging/dialectical-thinking⁷⁰—apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next
looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas
veridically these are also of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-
epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase
or preconverging-or-dementing¹⁹-and-not-thinking), as the ⁷⁴perversion-of-⁸³reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism state of
temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-
dementing¹⁹—apriorising-psychologism of ⁷⁴perversion-of-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>) registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-
<as-Being-or-ontological-or-existential—defect>⁸⁵ (beyond defect-of-⁵³logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶)
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> ¹¹conjoining-looping-set-of-narratives-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism as to
 ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing exercise for prospective/transcending/superseding ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation with respect to the prospective registry-
 worldviews/dimensions as base-institutionalisation, ¹⁰³universalisation, positivism or
 deprocrypticism, which in so doing re-establishes ontological-contiguity⁶⁶ in line with
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with a mental-

devising-representation as postconverging-or-dialectical-thinking⁷⁰—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/subknowledging^{94/74}—perversion-of-³³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—with-
 corresponding as to their <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as reflected with all registry-
 worldviews/dimensions (preconverging-or-dementing¹⁹—apriorising-psychologism)
 uninstitutionalised-threshold¹⁰², that suprastructurally and in perspective ontological-
 normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-
 primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism or ⁸⁰procrypticism—or-disjointedness-as-of-³³reference-of-thought. The
 bigger point is that fundamentally it is impossible to conjugate/infect/protract
 intemporality⁵¹/longness out of demonstrated temporality⁹⁸/shortness (notional-
 discontiguity/epistemic-discontiguity⁶²—<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>) as then one is just in
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and wrongly implying the registry-
 worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism) when in fact it is preconverging-or-dementing¹⁹—
 apriorising-psychologism/subknowledging⁹⁴/registry-perverting-in <amplituding/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³.
 This latter idea is actually the <amplituding/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ reflex of all prior/transcended/superseded
 registry-worldviews/dimensions with respect to the suggestion of
 prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate
 from our vantage perspective at the backend of the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>
 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 <~~amplifying~~/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ with respect to the suggestion of
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity
 undermining our registry-worldview's/dimension's categorical-imperatives/axiom/registry-
 teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. The
 ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why
 ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over
⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~procrypticism/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 ⁵⁰incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~procrypticism/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-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) in wrongly implying that a notional~deprocrypticism 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/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-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-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) perception, however, grander value and valor effectively lies in the ¹⁰³universalising 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, ¹⁰³universalisation, positivism and prospectively deprocrypticism. Aristotle's advocating of the 'golden mean' is more of a heuristic and aesthetic notion but doesn't has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² reference of ontological-contiguity⁶⁶ but for naively and wrongly implying good-natured qualities

as being ontological (rather than the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation validated by ontological-contiguity⁶⁶ or a ratio-conguity notion), and since the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ shows that ‘good-naturedness’, without the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as of ontological-contiguity⁶⁶, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural de-mentating/structuring/paradigming) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/ontological-primemovers-totalitative-framework⁷²/ontological-contiguity⁶⁶ they actually aspired for ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes ¹⁰³universal 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-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-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, ¹⁰³universalisation, positivism and prospectively notional~deprocrypticism 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁰³universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> has been self-perpetuating in explicating the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-

recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ for preconverging-or-dementing¹⁹–apriorising-psychologism/subknowledging^{94/74}perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>), ¹⁰³universalisation 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/subknowledging^{94/74}perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>–and–<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-

ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism
 (preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging^{34/74} perversion-of-
⁸³reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶>—and—<amplifying/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ¹⁰³universalisation) and
 prospectively, notional~deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-
⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation
 preemption of procrypticism, so construed by ‘notional~deprocrypticism 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-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>’ 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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation (as the corresponding mental-devising-representation of

the ‘¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ 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, ¹⁰³universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding-⟨as-of-apriorising/axiomatising/referencing⟩ intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding ‘¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of ⁸³reference-of-thought’ mental-devising-representation as preconverging-or-dementing⁴⁹—apriorising-psychologism-⟨stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase⟩, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-⟨as-Being-or-ontological-or-existential-defect⟩⁸⁵, reflected in terms-as-of-axiomatic-construct of registry-teleology⁹⁹-mentation, behind this mental-devising-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments¹⁰⁵ of procrypticism): - Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation - ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics),-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ denaturing¹⁵ of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶²-as-of-epistemic-decadence in hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-
contiguity with temporal conjugating pedestals, denaturing¹⁵ of ontologically-
veridical/ontologically-continuous meaning (threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism - (ontological/intemporal-disposition)
organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-
thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹) in dialectic contrast to (temporal-dispositions) threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism with regards to depth of issues arising
from deductive narratives, life episodes, life schemes, general existential being dispositions and
specific existentialism/full-existential-depth-implications about the registry-
worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-
anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation relation to reality as ontological-normalcy/postconvergence in
precedingness points out that at registry-worldview/dimension-level ontology as the transcending
dimension is veridically an utter organicism (organic-comprehension-thinking) over
mechanicism (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—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 ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-
as-to-shallow-supererogation⁹⁶> in full dispositional capacity (as such manifestation in

dispositional ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview's/dimension's illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> compromised and degradation of the social construct!) - the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² temporal-to-intemporal-dispositions disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework⁷² disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework⁷² just an intemporal-disposition ¹⁰³universally 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 ¹⁰³universalisation, empirical rules constraining as positivism and coming full cycle with notional~deprocrypticism 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 deprocrypticism. *Such ‘CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING CONSTRUAL’ will utilise the ‘ontological-primemovers-totalitative-framework⁷²-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as 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~~-de-mentativity highlighting for such successive issues the temporal-to-intemporal-dispositions teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-teleology⁹⁹ (as organicism teleology⁹⁹ or

intemporally/ontologically-given teleology⁹⁹)—EPISTEMIC-DECADENCE-CYCLE-teleology⁹⁹ (as in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ in-a-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> teleology⁹⁹ or distractive-slantedness teleology⁹⁹ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology⁹⁹; striving to undermine organicism-or-intemporally/ontologically-given teleology⁹⁹)—to—EPISTEMIC-DECADENCE-CYCLE-teleology⁹⁹ (as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology⁹⁹ or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology⁹⁹; with the temporal-dispositions teleologies of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-supererogation⁹⁶-to psychopathic postlogism⁷⁷-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLOGICAL-ESCALATION-teleology⁹⁹ (as ontological entrapment involving an intemporal teleology⁹⁹ for

stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity principle teleology⁹⁹. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity~or~ontological-preservation or ontological-contiguity⁶⁶/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as temporal-to-intemporal-dispositions disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, temporal-to-intemporal-dispositions teleological reference of solipsistic grandeur as the differentiating element of characters supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰~apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework⁷², based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought precedes logic’. This equally explains the reason for ¹⁴de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework⁷² narratives is shown to be of perverse/low teleology⁹⁹ ontologically speaking). The ‘ontological-primemovers-totalitative-framework⁷²-retracing (for temporal-to-intemporal-dispositions disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting ¹⁰compulsing~nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ narratives in preconverging-or-dementing¹⁹~apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-

profound-supererogation⁹⁶-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/subknowledging⁹⁴/mimicking as <amplituding/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-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ⁴⁸ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the '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-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
 hollow-narratives-and-acts’>⁷⁶/non-ontological-reference/non-contending-reference-but-
 ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹-
 apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—
 preconverging-or-dementing¹⁹-apriorising-reference/⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-and-not-of-logical-contention) and the conjugated/inflected/derived
 temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-contiguity-as-
 absolving/fleeting/escaping-reflex—logic¹-or-hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-
 looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>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/⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-and-not-of-logical-contention) as ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, then preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-
 rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said
 superseded/transcended registry-worldview's/dimension's institutionalisation ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, thus articulating the temporal
 backdrop needing a furtherance of institutionalisation/intemporalisation as new ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-supererogation⁹⁶-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex instead of
 rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflex)' is
 a 'soundness-or-ontological-good-faith/authenticity⁶⁸-of-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 ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶>—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of positivistic meaningfulness at the procrypticism 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> known as procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-contiguity⁶⁶/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to 'the social' given its characteristic 'emotional involvement' aspect), corresponding subject-matter 'focussing of analysis and jargon' will seem rather unusual and unnatural to 'ordinary thinking'. But then 'ordinary thinking' is responsible for mostly nothing, if not thinking mostly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹), 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,¹⁰³ universalisation-non-positivism/medievalism, positivism-procrypticism, and prospectively deprocrypticism, 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--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴³), 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 'human lifespan extricatority punctuality/immediacy of depth-of-thought' perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from 'humanity existentialism/full-depth-of-existential-implications level scale and time' which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/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 secondnature 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, and inherently implies ‘a ¹⁰³universal 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 ¹⁴dementation-~~(supererogatory)~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-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 deprocrypticism-over-procrypticism 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,¹⁰³ 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, and so as to ⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemicity. (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-vague as
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-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 herein qualified as ‘referentialism’ which makes reference to
 the supersedingness/precedingness of the ‘intemporal preservation
 institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and
 notions in referential and organic elucidation of the entropic construct. Referentialism as such is
 actually central to the spontaneity required in hermeneutics. It differs from the traditional
 scientific categorisation of concepts and notions, in that referentialism implies a highly
 contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding
 entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly
 contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas.
 Categorisation has been very efficient with the physical and biological sciences with its
 classification approach enabling a profoundness of analysis while enabling excellent subject
 matter organisation. However, this author is of the opinion that categorisation as an approach is
 actually less efficient in the social sciences (and notions of an ephemeral character) as it
 underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite
 classification schemes that are often inoperant or poorly operant given the relative ephemerality
 of the social world (a weakness of many categorisation classification schemes in the social
 sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions
 and concepts in a contiguously dynamic, evolving and ontological-reconstituting-as-to-
 conflatedness¹²/deconstruction way, putting emphasis on the relative relation of concepts and
 notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by

conceptivity/epistemic-reflexivity as to human limited-mentation-capacity-deepening⁵²). 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—procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional~deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—procrypticism as convergent concepts towards notional~deprocrypticism (as ‘longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ over shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as induced by maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with

notional~deprocrypticism thus implying a ‘full-cycle ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ undermining of subknowledging⁹⁴/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening⁵² to handle the requisite transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then ¹⁰³universalising, then positivising, and finally with notional~deprocrypticism absolute ontological-contiguity⁶⁶ by undermining ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated—⁵⁵meaningfulness-and-teleology⁹⁹-in-arrogation’ (longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ over shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹³) was first to have a base-institutionalisation institutionalisation, ¹⁰³universalisation institutionalisation, positivism institutionalisation before prospectively notional~deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, ¹⁰³universalisation, positivism and deprocrypticism, 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–procrypticism 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 ¹⁰³universal-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--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, ¹⁰³universalisation, positivism, and prospectively deprocrypticism). 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-¹⁰compulsing-
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> and veridical prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, but
 for a dialectically-or-contendingly-out-of-phase (as-the-temporal-mind-is-dialectically-out-of-
 phase) ‘ordered construct from the superseding registry-worldview/dimension validated by
 ontological-primemovers-totalitative-framework⁷² and implying a psychoanalytic-unshackling of
 the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview’.
 For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism
 mindset/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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that end up
 endemising/enculturating such superstitious notions. Logic as logical-congruence only arises
 where there is a mutual registry-worldview ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹. What is thus needed is a ‘psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring’ of the medieval

mindset/⁸³reference-of-thought (which is subknowledging⁸⁴/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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in the very first place. This 'psychoanalytic-unshackling process' equally applies prospectively (regarding the positivism—procrypticism and the notional~deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ minds as 'straightness/candor/organic-comprehension-thinking of mind' is wrong, 'overcoming the mental-slantedness/decandoring/distractive-alignment-to-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–procrypticism 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 ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ¹⁰³universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) and oblongated/decandored as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking

(organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> narratives' but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework⁷². That is, an understanding of the abstract temporal-dispositions as a specie-level/¹⁰³universal/intemporal de-mentating/structuring/paradigming as prospective ⁸³reference-of-thought-'categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, i.e. transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as deprocrypticism. 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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the 'diktat'/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins... of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (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 procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality⁵¹/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-supererogation³⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> that undermines institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 <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-completeness⁶⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-
 construct of allegiance/subservience transience), ¹⁰³universalisation (mystical-principles de-
 mentating/structuring/paradigming, which is 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-⁸⁴devolving-as-of-instantiative-context and represents virtue in terms—as-of-axiomatic-
 construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-
 idealism de-mentating/structuring/paradigming, which is of <amplituding/formative-
 epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context and represents virtue in terms—as-of-axiomatic-
 construct of categorisations/kindness-humility-helpfulness-etc. transience), and prospectively
 notional~deprocrypticism (rational-realism de-mentating/structuring/paradigming, which is a
 <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-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-⁵⁵meaningfulness-and-teleology⁹⁹/registry-teleology⁹⁹-of-meaning intransience;
 <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-

operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-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~deprocrypticism 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-³¹<amplifying/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-
 formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing-psychologism as notional~deprocrypticism
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as
 to 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-⁹categorical-imperatives/axioms/registry-teleology⁹⁹ as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶—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-⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments¹⁰⁵ of the state of recurrent-utter-uninstitutionalisation, and likewise with ¹⁰³universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional~deprocrypticism and ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. In the present world, we no longer do institutional slavery, we talk of ¹⁰³universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting-conviction-as-to-profound-supererogation⁹⁶—

postconverging/dialectical-thinking²⁰—apriorising-psychologism deductive reasoning’ as prelogism⁷⁸ is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ which is rather construed as a singular/ad-hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’; it being nonetheless a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. On the other hand, a defect of postlogism⁷⁷/psychopathy ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are mere formulaic determinants of human thought and action and is the basis for ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵’ as it rather holds the teleological aim of ‘temporal

preservation/undermining-of-intemporal-preservation without a principled adherence to
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and thus speaks to the
 disposition to act likewise technically in a large or infinite number of cases (syncretising). It
 should be noted that temporal-dispositions
 (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-
 themselves act defects and not being defects. However, such temporal-dispositions are registry-
 worldview's/dimension's-uninstitutionalised-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 ¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (whether of the
 psychopath or not) inducing narratives that are slanted/preconverging-or-dementing¹⁹—
 apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-
 reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated as in ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and not-of-logical-
 contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-
 par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-
 enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For
 instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic
 without factoring in A's condition/subknowledging³⁴-impulse/compulsive-slanting—
 preconverging-or-dementing¹⁹-apriorising as of ⁵⁰incrementalism-in-relative-ontological-
 incompleteness³⁸—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 ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 procrypticism) as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. For instance, in registry-worldview/dimension terms, medievalism/non-

positivistic mental-disposition is systematically registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ at the uninstitutionalised-threshold¹⁰² where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise, procrypticism (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation³⁶—preconverging/dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/mental-perversion/subknowledging³⁴/mimicking-and-corresponding <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn't have any place for our thresholding discrete ⁵⁰incrementalism-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as strands-of-pervverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn't leave room for discretionary judgments about 'good-natured'/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification⁸⁶/ontological-

primemovers-totalitative-framework⁷² reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (attempting to operate logic in a superseding registry-worldview on the basis of the ⁸³reference-of-thought~categorical-imperatives/axioms/registry-teleology³⁹, -for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments¹⁰⁵ are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity~or~ontological-preservation. transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance

disambiguation'/temporal-to-intemporal-dispositions), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>-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 ¹⁰³universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought is ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, that knows no discretion! There are 'traditionally 4 human mental projections/representations/dispositions' associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing 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-supererogation³⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism', though prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ nonetheless. (iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or slantedness operance from an ontological-primemovers-totalitative-framework⁷² perspective; which is the

foundation for derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of ontological-incompleteness-of-⁸³reference-of-thought (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or slantedness operance from an ontological-primemovers-totalitative-framework⁷² perspective; which generates (distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹) ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion or slantedness along ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the-Good conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-impediments¹⁰⁵ given that the veridicality of reality (reflected by the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather distractions that are in effect vice-ridden and an impediment, and more specifically when these undermine the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity⁶⁶. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²

conceptualisation as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as base-institutionalisation, ¹⁰³universalisation and positivism respectively, and prospectively deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for

¹⁰³universalisation–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 ⁷⁸presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism–procrypticism or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘notional~deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as conflation¹² of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for perpetuating-deprocrypticism). 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of sickness like a curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is fundamentally a question of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² of positivistic understanding, and not any vague impression! Not only is impression-driven/good-naturedness/wishfulness conceptualisation at best vague, ontologically speaking, it is bound to be extricatory (temporal/circumstantial/self-interest de-mentating/structuring/paradigming) rather than intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-drags. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-axiomatic-construct of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ but rather ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism due to the non-existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation⁹⁶ relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning

thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology⁹⁹ whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/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 ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷} of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect; positive-opportunism⁷⁵ as common interests to institutionally skew/differential-formalisation-transference towards intemporality⁵¹; disambiguating temporal-

dispositions as the backdrop for new anticipatory and preempting ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place), and
so in transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ of temporal-dispositions and the intemporal-disposition;
as temporal emanant registries are inclined to aside and syncretise rather than transcend or
core/take-stock of the implied ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion
at uninstitutionalised-threshold¹⁰². Memetic-reordering (psychoanalytic-unshackling) is actually
the institutionalisation/intemporalisation process at uninstitutionalised-threshold¹⁰² requiring
dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection
to overcome temporal-dispositions (to supersede preconverging-or-dementing¹⁹—apriorising-
psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>), and so in a pedestalled disambiguation of ontologically veridical
intemporal-disposition pedestal, slanting/postlogism⁷⁷ in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging⁹⁴

impulse by psychopath pedestal and slantedness/postlogic-integration as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by the temporal-dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human psychology wherein the human psyche is more of a ‘mental devising tool’ involving candoring/prelogism⁷⁸/organic-comprehension-thinking and decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. The former (candoring/prelogism⁷⁸/organic-comprehension-thinking) mental orientation points to supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ within any registry-worldview/dimension at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation basically focussed on operating/processing logic over supposedly sound ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental orientation points to transcending situations of uninstitutionalised-threshold¹⁰² whereby ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶/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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹ for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold¹⁰² where there is divergence in ⁸³reference-of-thought construed ⁵⁴meaningfulness-and-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹ in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework⁷² veridicality and carries a positive-opportunism⁷⁵ that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling in the medium to long-run. It is

only after such uninstitutionalised-threshold¹⁰² is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology⁹⁹ that establishes the substantive/existential-contextualising-contiguity³⁸ (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors' articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation but involves anticipating human temporal-to-intemporal-dispositions in preempting the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of prior/superseded registry-worldview's ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁴³historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> of human temporal-to-intemporal-dispositions and doesn't just assume the wrong notion of just an intemporal-disposition with the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation at their uninstitutionalised-threshold¹⁰² thus ensuring ontological contiguity. So with rational-

realism the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect) arises where a registry-worldview returns to its same ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation that have been shown to be subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩/⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩/mental-perversion at the uninstitutionalised-threshold¹⁰², and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold¹⁰²) ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption of the afore ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩ registry-worldview. This latter instance involves ¹⁴de-mentation-⟨~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ or Coring (in reflection/perspectivation and acknowledgment of ⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩) 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~deprocrypticism 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-recompose-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>; from recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism,
 positivis—procrypticism, and recomposuring full-cycle towards prospective rational-realism as of
 deprocrypticism. Correspondingly, due to human limited-mentation-capacity-deepening⁵²,
 human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁵⁰incrementalism-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-⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁹⁷—unenframed-conceptualisation-as-inducing-the-
 prospective-institutionalisation’ as of intemporality⁵¹, and so on, circularly with the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷.) (ii) limited memetic-

reordering/psychoanalytic-unshackling mentation-capacity (in devising ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹) for the intemporal-disposition as it skews
(‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-
mentativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at uninstitutionalised-
threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism eliciting
slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) Hence
intemporal-preservation is a memetically/psychoanalytically evasive construct at
uninstitutionalised-threshold¹⁰², the pursuit of which is veridically the human species eudaemonic
contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined
as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether
implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or
on the other hand, a distractive/decandored alignment as threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism) towards intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation’ (as validated by veridicality/ontological-
primemovers-totalitative-framework⁷²). This definition explains the succession of the
recomposuring of institutionalisations with the notion that where intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation is lost at a registry-worldview’s/dimension’s

uninstitutionalised-threshold¹⁰², a prospective registry-worldview/dimension is implied/recomposed that will ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>/epistemic-totalising³²~self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-pervverting-temporal-dispositions) as the backdrop for the prospective registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹. 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-pervverting-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism⁷⁸ reflex), and ¹⁴de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as to ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold¹⁰² as the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of (registry-worldview) apriorising-registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (i.e. ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹) towards the transcending registry-worldview's implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (⁸categorical-imperatives/axioms/registry-teleology⁹⁹) for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, in re-institutionalising the uninstitutionalised-threshold¹⁰². There is no reason for ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at its uninstitutionalised-threshold¹⁰², as its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism provides the dynamic association for psychopathic/postlogic subknowledging⁹⁴/mimicking impulse leading to the vices-and-impediments¹⁰⁵ of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or-ontological-preservation veridicality (as ontological-primemovers-totalitative-framework⁷²) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (at uninstitutionalised-threshold¹⁰²) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-

worldview's/dimension's institutionalisation ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. The example highlighted on page provides an excellent 'logical insight' on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ null and void, calling for overcoming the slantedness/deandoring/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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and the articulation of new recomposuring ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-teleology⁹⁹,-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 ¹⁰³universal 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 ¹⁰³universal projection to grasp ¹⁰³universal principles and is not meant to ‘equivocate and idle’ with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles ontological-primemovers-totalitative-framework⁷²). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-

worldview's/dimension's institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/¹⁰³universal/intrinsic, hence, 'the inherent cumulating/recomposuring of intemporal-preservation-entropy' going from recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism, positivis-procrypticism, and prospectively deprocrypticism. Such a subknowledging⁹⁴/mimicking/registry-worldview denaturing¹⁵ resistance is not attended to logically/by-logical-congruence since a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing¹⁹-apriorising-psychologism registry-

worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place), and so with transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating⁷⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation disposition’. Rather it is a secondnatured/ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised

registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can't overrate the 'dimensionality-of-sublimating'²⁴—<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-sublimating'²⁴—<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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> – 'a lost cause' which will never be changed with the result that temporal-dispositions will always dement (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> inducing registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-³³reference-of-thought/mental-perversion/subknowledging³⁴/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 deprocrypticism' 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 (organicalism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹)-pedestal-aetiologisation-or-ontological-escalation ordered construct' known as notional~deprocrypticism over-and-stranding-of 'temporal-dispositions which are in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' known as procrypticism preconverging-or-dementing¹⁹—apriorising-psychologism, as the backdrop for 'postconverging-or-dialectical-thinking⁷⁰—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 ¹⁰³universalisation 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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷), internal-contradiction, referencing/registering/decisioning or

stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. At uninstitutionalised-threshold¹⁰² (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing¹⁹—apriorising-psychologism. Basically, such a representation of 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-⁵⁵meaningfulness-and-teleology⁹⁹) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein 'a comprehensive depth of perverted narratives' has now been cultivated in the social environment. All such denaturing¹⁵ (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism to human temporal

defects of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>) are a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism to the organic veridicality (deprocrypticism). 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 procrypticism at its uninstitutionalised-threshold¹⁰² requiring deprocrypticism) 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 ¹⁰³universal articulation of positivistic thinking as the ¹⁰³universal 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 procrpticism or perversion
 of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹. That is, the ontological-primemovers-totalitative-
 framework⁷² is the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation. In which case contention (being
 about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just
 the preconverging-or-dementing¹⁹–apriorising-psychologism/mimicking-or-subknowledging⁹⁴
 of ‘previously recomposured/invented’ ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion,
 and not logical-contention/contending-articulation. Such ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> 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-supererogation⁹⁶ inducing their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as miscuing psychopathic/postlogism⁷⁷-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing¹⁹—apriorising-psychologism. Directed-preconverging-or-dementing¹⁹—apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology⁹⁹ but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation⁹⁶ minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising—registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as this highlights 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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 ¹⁰³universal intemporality⁵¹/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 intemporality⁵¹/longness and temporality⁹⁸/shortness is more scientific than the impression notions of good and bad. intemporality⁵¹/longness points to ‘what generates the greatest ¹⁰³universal virtue as ontological which is ¹⁰³universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality⁹⁸/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and metaphysical pedestals)’. intemporality⁵¹/longness and temporality⁹⁸/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality⁵¹/longness and temporality⁹⁸/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework⁷² scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ (intemporality⁵¹) and

shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ (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 ¹⁰³universal-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 (intemporal⁵¹-temporality⁹⁸) conceptually assume lower and lower shades 'in mentation-capacity terms' of such an intemporal ¹⁰³universal-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 intemporal⁵¹-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-⁵⁵meaningfulness-and-teleology⁹⁹ and longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹ and longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ are a contiguous value construct as in <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-

etc. science) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ science) or a <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-completeness⁶⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁴⁸historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>/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-⁵⁵meaningfulness-and-teleology⁹⁹’, 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 deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of temporal-to-intemporal-dispositions herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human temporal-to-intemporal-dispositions mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion

is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of temporal-to-intemporal-dispositions s, and hence the possibility of ontological-primemovers-totalitative-framework⁷² or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying ontological-primemovers-totalitative-framework⁷² basis of ‘the specific temporal-disposition ⁵⁵meaningfulness-and-teleology⁹⁹. Further, by psychopathic or other postlogic subknowledging⁹⁴/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/infect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) from aligning prelogically to postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing (as derived from both psychopathic and others postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-dispositions) in epistemic-decadence (notional-

discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁴⁹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶). These will include ‘postlogic ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation⁹⁶ ‘ontologically-reconstituting’ intemporal-disposition-teleology⁹⁹ is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology⁹⁹-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology⁹⁹ (ontological-

veridicality/ontological-contiguity⁶⁶ of 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation based on absolute ontological-contiguity⁶⁶ and taking account of temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the ¹⁰³universalisation 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 ¹⁰³universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. 'Unconscionability-drag' (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction) with the psychopath's compulsive-dementing insane-fitment/slantedness/mere-

possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’⁷⁶-contiguity-as-absolving/fleeting/escaping-reflex-logic¹ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives 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/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism⁷⁸ to the initiated postlogism⁷⁷. In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing (temporal unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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 teleology⁹⁹); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and not logical contention. And so, in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview's/dimension's as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is construed to reflect/preempt the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, for 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective registry-worldview's/dimension's(deprocrypticism) new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decanored alignment as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-⁵⁵meaningfulness-and-teleology⁹⁹) or temporal (shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹); 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 ¹⁰³universal-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(deprocrypticism) intemporal-preservation-entropy-or-contiguity~or~ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising~registry is at the institutionalised/intemporalised threshold of meaning (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) or at the uninstitutionalised-threshold¹⁰² of meaning involving ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (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 ¹⁰³universal-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-supererogation⁹⁶—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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that shows the fallibility of temporal dimensions <~~amplituding~~/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context point-referencing and as this further discomfitures in the social-construct of meaning, and hence the perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, 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 teleology⁹⁹) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation alienative-hierarchisation and ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ (longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹). This actually represents the human ‘temporalities-to-intemporal⁵¹ constant’ at all registry-worldviews/dimensions (as postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> are ¹⁰³universally 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism elicited psychopath’s insane-fitment narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism>/not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-not-of-logical-contention) teleology⁹⁹ (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-
 perversions/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought
 dispositions. Unconscionability-drag (enabling ontological reference), by which the ⁷⁴perversion-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions
 teleologies of meaning is accounted for can be demonstrated below elaborating on the example
 highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine
 a creative storied narrative should articulate the phenomenon to its utmost evolving complexities
 –a storying construal involving an underlying-and-superseding intemporal/ontologising emanant
 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness as of ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing as of
 the notional~conflatedness¹² of notional~deprocrypticism’ for ‘postconvergence intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of–
⁵⁵meaningfulness-and-teleology⁹⁹ as of notional~deprocrypticism teleology⁹⁹’ putting into
 perspective ‘temporal emanant conjugations/inflections shortness-of-register-of–
⁵⁵meaningfulness-and-teleology⁹⁹ as of procrypticism teleologies’. For instance, the storying
 construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> will be ‘utterly referenced’ from positivism; likewise that of
 recurrent-utter-uninstitutionalisation inherently-’preconverging-or-dementing¹⁹—apriorising-
 psychologism will be ‘utterly referenced’ from base-institutionalisation, that of
 ununiversalisation ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will be ‘utterly
 referenced’ from ¹⁰³universalisation, and thus that of ⁸⁰procrypticism—or-disjointedness-as-of-
⁸³reference-of-thought ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ over shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹. The reason for the above is that you can’t address a registry-worldview/dimension ⁷⁴perversion-of—⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘¹⁰³universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and ⁸⁰procrypticism—or-disjointedness-as-of—⁸³reference-of-thought preconverging-or-dementing⁴⁹—apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledging⁹⁴/mimicking’ and so as to ‘longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ over shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ construed as deprocrypticising/preempting—disjointedness-as-of—⁸³reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating-nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional~deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology⁹⁹: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing

about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath's narrative will have a 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism ignorance-temporal-disposition defect' if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism affordability-temporal-disposition defect' will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism opportunism-temporal-disposition defect' will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism exacerbation-temporal-disposition defect' will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect' will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused.

And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing⁴⁹—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-dementing⁴⁹—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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or the denaturing⁴⁵ 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-⁸⁴devolving-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹)’. With temporal-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms—as-of-axiomatic-construct of shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ or immediate-temporal-interest and not a ¹⁰³universal 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—⁵⁵meaningfulness-and-teleology⁹⁹ or a ¹⁰³universal 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-⁵⁸logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ in distractive-alignment-to-⁸³reference-of-

thought-<of-apriorising/axiomatising/referencing>²⁹ of ⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> notional~procrypticism mindset as per postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-
 <including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly
 implying precedingly the reflex of an intemporal prelogism⁷⁸-as-of-conviction,-as-to-profound-
 supererogation⁹⁶ reflex and reference on the subknowledging⁹⁴/mimicking-temporal-dispositions
 but rather reflexively downgrading as dialectically-or-contendingly-out-of-
 phase/subknowledging⁹⁴/mimicking)-stranding’, i.e. registry-precedes-logic as ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> undermines the operation of logic, at which point contention is
 about the ‘generation of ontological preconverging-or-dementing¹⁹—apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
 phase>’ of such temporal-dispositions denaturing¹⁵ to be reflected/perspectivated and ontologised
 by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the
 temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-
 psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism slantedness’ as these are
 protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-
 mimicking) insane-fitment/postlogism⁷⁷-slantedness, and hence are in transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and
 should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-
 prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging⁹⁴/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism,-and-oblongated, i.e. a manifestation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold¹⁰², and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation apriorising—registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing¹⁹—apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and are rather manifestations of registry/mental defect or denaturing¹⁵ and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is rather ‘unfathomable’ for the prior <amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹)

of the so-called ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and ¹⁰³universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms-as-of-axiomatic-construct of 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 ¹⁰³universal-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-teleology⁹⁹. 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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> process’ means it is
 beyond transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as it doesn’t
 project of itself as being superseded by a prospective registry-worldview with its new
 recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (as
 of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism) at the point where the former starts ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> its own ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, and does not tend to represent itself as
 oblongated/decandored/logical-incongruence-or-transversality/dialectically-or-contendingly-
 out-of-phase as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism from a prospective
 dimension perspective in the sense that. the decandored/oblongated/logical-incongruence-or-
 transversality/dialectically-or-contendingly-out-of-phase insight we think of non-
 positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has
 never been the way they represented themselves as they are candored/straight/integratively-
 aligned/‘dialectically-or-contendingly-in-phase’ in their <~~amplituding~~/formative-
 epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-
 present mental-devising-representation of themselves. Rather it is the more profound grasp of
 reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-
 transversality/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-
 positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic
 institutionalisations across the institutional-cumulation/institutional-recomposure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>/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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought mental-devising-representation of our ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocrypticism new recomposuring ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging⁹⁴/mimicking! (iii) For deprocrypticism, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’ teleology⁹⁹: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct 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 ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷} constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness³⁷} of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework⁷² untenability/internal-contradiction/internal-incoherence/institutional-constraining in the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview (c) referencing/registering/decisioning or stranding the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension, i.e. notional~deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview, inducing a ‘habituation’/’postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-

dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of ¹⁴de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ preconverging-or-dementing¹⁹–apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>~~, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking²⁰–apriorising-psychologism-~~<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>~~, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold¹⁰²) this will be epistemic-decadence, as

conjugated/inflected/derived from A's defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of B to such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as prior intemporal ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 teleology⁹⁹ of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity⁵³-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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ~~<amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/temporality⁹⁸-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism⁷⁵ elicited). Institutionalisation/Intemporalisation percolation-channelling are the institutionalised relays for human survival-and-flourishing-teleology⁹⁹, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-

insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling are for institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 (secondnated), and has not evolved as of dimensionality-of-sublimating²⁴—<amplituding/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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are preconverging-or-dementing¹⁰—apriorising-psychologism/of-perverted-registry/subknowledging⁹⁴/mimicking—and—epistemic-totalising⁷²~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal

firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism) and temporal-and-poorly-secondnature/institutionalised (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity) solipsistically towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while the latter skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) since only a developed sense of moral philosophy as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-dispositions. 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-⁵⁵meaningfulness-and-teleology⁹⁹) to intemporal (longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of
 prospective notional~deprocrypticism undermining of procrypticism, it is doubtful that pertinent
 ontological constructs and generally the ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate
 social integration of notional~deprocrypticism because of its ‘rightness’ over
 conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to
 understand how to manage the mechanism of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity wherein new and more profound
 ontological constructs are introduced and upheld, particularly by way of institutional percolation-
 channelling 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-⁹categorical-
 imperatives/axioms/registry-teleology⁹⁹, -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 ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> and bring about new recomposuring ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation). Organic-comprehension-thinking (as to supplanting-
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism) as highlighted above contrasts with threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism which is rather temporal-driven (whether
 ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-
 chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
 temporal-endemisation). Organic-comprehension-thinking (organicism/‘intemporal-
 prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-
 reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹), 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as
 retrospective and transcendental as prospective, is/should be wholly
 referenced/registered/decisioned intemporally from the superseding transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity that upholds intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation; as the ‘intemporal mind’ can’t go after the
 value reference of both registry-worldviews/dimensions since transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity is about ‘subverting’ ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁸⁶> by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional~deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present’ mindset/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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as temporal/shortness. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism as such is rather a ‘flatness-of-the-mind’ involving temporality⁹⁸, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality⁵¹/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise of undermining conventioning at

uninstitutionalised-threshold¹⁰² (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at uninstitutionalised-threshold¹⁰²); deconventioning as such skews ('intemporality⁵⁴-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn't view meaning articulations as 'inherently sanctuous' and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking imply more of an organic alignment view of meaningful articulations as 'inherently sanctuous', i.e. 'existential-contextualising-contiguity³⁸/meaningful-projection-of-intrinsicness'. Going by these two facts, the postlogic and psychopathic mindset/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-supererogation⁹⁶ 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 intemporal teleology⁹⁹. A postlogic-formulaic slanting threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ tend to be integrated at uninstitutionalised-threshold¹⁰² of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly temporal-to-intemporal-dispositions disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), by prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reflex, prelogic/conviction-as-to-profound-supererogation⁹⁶ and postlogism⁷⁷-formulaic slanting narratives as to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis

is wrong as an inherently prelogic/conviction-as-to-profound-supererogation⁹⁶ mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation⁹⁶ constructs in contention situations whereas the characteristic of postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁷-formulaic slanting elicited threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ or induced as temporal-dispositions conjugated-postlogism⁷⁷ in ‘conjoining looping narratives of flawed-existential-elevation-of-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms—as-of-axiomatic-construct of implied-registry and thus implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology³⁹) to be contending but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ to it to reflect its ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. The application of the ¹⁰³universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-

mentativity can be basically be articulated as follows (the ontological entrapment): - prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ ANCHORING ('setup of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); -DOWNGRADING (psychopath's hollow mimicking narrative wrongly 'slanting the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); - MISCUING (temporal-dispositions first aligning prelogically/in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly to the slantedness of the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 'integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); - denaturing¹⁵ referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for social ¹⁰³universal-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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold¹⁰²’ (where there is no ‘intemporal social ¹⁰³universal-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 procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring¹⁰³ 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 a¹⁰³ 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 ¹⁰³universally’. 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 (‘intemporal⁵¹-asymmetric-subsumption-of-temporality³⁸’, 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁵⁵meaningfulness-and-teleology⁹⁹ as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity⁶⁶ between registry-worldviews references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-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 secondnaturating level out of ontological-primemovers-totalitative-framework⁷²); noting that ‘temporal perverted-transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-apriorising-psychologism meaning’ imply temporal existentialising-frame ⁵⁵meaningfulness-and-teleology⁹⁹ 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 teleology⁹⁹) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework⁷² which induces the positive-opportunism⁷⁵ and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory~de-mentativity notion while often obscured in the social <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or <amplituding/formative-

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

opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness⁹⁷! 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—⁵⁵meaningfulness-and-teleology⁹⁸), 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 ‘⁵⁰incrementalism-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’. ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation and notional~disjointedness-as-of-⁸⁸reference-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. ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation and notional~disjointedness-as-of-⁸⁸reference-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
¹⁰³universalised 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, ⁵⁰incrementalism-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-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> is superseded by reasoning-through/utterion; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ at-a-superseding-pedestal, and represented as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can ⁵⁵meaningfulness-and-teleology⁹⁹ be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as ⁵⁵meaningfulness-and-teleology⁹⁹ ‘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-sublimating⁸⁴—<amplituding/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-supererogation⁹⁶ or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing¹⁹–apriorising-psychologism as postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of temporal-dispositions registries (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking⁷⁰–apriorising-psychologism to reconstrue new recomposuring ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁹categorical-imperatives/axioms/registry-teleology⁹⁹. Technically, pedestalled construal/pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology⁹⁹ finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology⁹⁹ of temporal-dispositions teleologies finalities/questioning mental-triteness (light

candor), starting with slantedness pedestal finality/questioning (which is the psychopath's insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology⁹⁹ finalities/questioning (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled construal/pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold¹⁰² as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of 'questioning depth-of-thought' and 'strands of depth-of-meaningfulness' to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms—as-of-axiomatic-construct of ⁸³reference-of-thought and logic) should be avoided due to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather point to uninstitutionalised-threshold¹⁰², whether retrospectively or prospectively, as there is wrong equivalence of temporal-to-intemporal-dispositions in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (superseding various shades of temporal preservations). Otherwise, ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> induces a ‘free for all’ false equivalence wrongly construed as of intemporality⁵¹/longness (rather than the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor). Accounting for distractive-alignment-to-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 ¹⁰³universal-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> going by a recurrent emanance/becoming 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-completeness⁶⁷-of-⁸³reference-of-thought-⁸⁴devolving-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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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-⁵⁵meaningfulness-and-teleology⁹⁹) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising —with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework⁷² dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~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 ¹⁰³universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling ('intemporal-prioritisation-of-³³reference-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/¹⁰³universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort 'the-say-that or it-is-said-that' as 'dimensionality-of-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 ¹⁰³universal 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of subpar ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-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~deprocrypticism over procrypticism/the-
 'preconverging-or-dementing¹⁹—apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). 'Intemporal-prioritisation-of-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 ¹⁰³universal 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~deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to 'temporal/ordinary disposition contention' as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling exercise, so as to avoid temporal-dispositions denaturing¹⁵ as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology⁹⁹ while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a 'dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-

or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ of the averageness/banality-of-thought (temporal-to-intemporal-dispositions) for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating⁷⁴—<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-⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing>/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating’⁷⁴—<amplitudinal/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 assume¹⁰³ 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 any⁷⁴ perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶> of the <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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 <amplitudinal/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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁸) 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-sublimating⁷⁴—<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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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 ¹⁰³universal 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 temporality³⁸. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other ¹⁰³universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-¹⁰³universal-rule-that-doesn’t-apply-¹⁰³universally-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 ‘¹⁰³universal implications’; as inevitably, ontologically, the resolution of ontological/being
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defects (and as per
 their manifestation and conjugation as postlogism⁷⁷-
 slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation (uninstitutionalisation de-
 mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-
 institutionalisation, ununiversalisation by ¹⁰³universalisation, non-positivism/medievalism by
 positivism, and prospectively ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought by
 deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of
 overlooking such ontological implications to the level of lowly temporal minds, lowly because
 not ¹⁰³universal-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-¹⁰³universal-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through ¹⁰³universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart ⁸⁰procrypticism—or–disjointedness-as-of-⁸³reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternity’ which is what allows for the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Temporal-dispositions may not need to understand as of <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturating exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality⁵¹! Ultimately, like all

institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating’⁷⁴—
~~<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-sublimating’⁷⁴—
~~<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 temporality’⁹⁸ as mental-dispositions
‘geared to accommodate temporality’⁹⁸ (as to ⁵⁰incrementalism-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and
hence are doing nothing but ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-
syncretising; as the state of inherent relative-ontological-incompleteness⁸⁸-induced,-‘threshold-
of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-
of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, in temporal-preservation-as-
 pseudointemporality⁵¹-preservation with respect to ontological-normalcy/postconvergence (the
 latter assumed to be fully conceptually completed as deprocrypticism) as successively recurrent-
 utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation,
¹⁰³universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent
 registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-
 ontological-or-existential-defect>³⁵ 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
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> but rather the
 'distortional effect on analysis' arising from 'postlogic/psychopathic elevation wittingly or
 unwittingly' by prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-
 dispositions in conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration (by
 ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
 which then wrongly provide 'supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism credulity' to elevate and

integrate the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a ‘slanted mind’. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a ¹⁰³universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,—for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation, likewise the positivistic dimension ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> subknownledge⁹⁴/mimicking/registry-perverting/preconverging-or-
 dementing¹⁹—apriorising-psychologism of its ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,—for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation known as ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-
 thought implies that ‘it is not and cannot be beyond a prospective
 institutionalisation/intemporalisation/transcendence exercise’ known as
 notional~deprocrypticism which highlights the positivism~procrypticism registry-
 worldview’s/dimension’s enculturated/endemised vices-and-impediments¹⁰⁵ associated with its
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and so, as the
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 construal, and not as a vague impression-driven construal. By and large, virtue is best understood
 as the knowledge/lack-of-knowledge ontological possibility offered in a registry-
 worldview’s/dimension’s ⁸³reference-of-thought (whether as base-institutionalised,
¹⁰³universalised, positivising or notional~deprocrypticism existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁶incrementalism-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶—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-supererogation³⁶ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism' (which is a supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ nonetheless) but an elicited threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, construed by the slanted social protraction of the psychopath's slantedness inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions including that of the psychopathy that are the subject of every institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> level's psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ is associated with all the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> by its eliciting of 'protracted slantedness' in temporal-dispositions (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the de-mentative/structural/paradigmatic relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Hence, the need for 'dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection

induced deference' to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This 'institutionalisation template' as articulated above implying 'a next best case approach' in 'construing the institutionalisation/intemporalisation of human virtue' where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive itself as intemporal with the notion that its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹/registry-teleology⁹⁹ are perfectly sound. But we simply need to take a 'postconvergence' look of such 'ontological strands-of-perverting-temporal-dispositions' regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from ¹⁰³universalisation institutionalisation/intemporalisation reference, non-positivism/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism from notional~deprocrypticism institutionalisation/intemporalisation reference; to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold¹⁰² of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). ⁸³reference-of-thought-<of-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly or prelogism⁷⁸) by which to align the apriorising-registry to the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by psychopathy and its corollary social psychopathy. distractive-alignment-to-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion (going by the two narratives highlighted above about the psychopath’s ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion) an interlocutor effectively integrates the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions, at this ‘uninstitutionalised-threshold¹⁰², i.e. procrypticism’, the normal institutionalised/intemporalised logic (involving secondnaturing/supersedingness of institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer operate cross-sectionally socially (as mental-dispositions revert there to 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversion projected by the psychopath is not perverted) as there is a
 corresponding “lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-
 ontological-completeness³⁷)’ (in the collective human mental-devising-representation at this
 uninstitutionalised-threshold¹⁰²) about the ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>/mental-perversion that would have made upholding such a perverted
 behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be
 grasped ontologically (at the intemporal-disposition pedestal transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ disposition by the
 mechanism of alienative-hierarchisation) wherein a ‘given supplanting—conviction-as-to-
 profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or
 prelogism⁷⁸ construct’ is as of postlogism⁷⁷-slantedness undermined postlogically/⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶>/mental-perversion by the psychopath’s postlogism⁷⁷-
 slantedness pedestal in transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ disposition with respect to ‘socially-perceived-value as of
 social-stake-contention-or-confliction’, and in succession by the derived postlogic temporal-
 dispositions perversion/mental-perversion pedestal transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ dispositions of
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 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, ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ a medieval mindset/⁸³reference-of-thought with respect to a superstitious-disposition or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ¹⁰³universalisation categorical-imperatives’ and likewise ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ a procryptic mindset/⁸³reference-of-thought with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology⁹⁹ as intemporal/¹⁰³universal-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview, as positivism by ¹⁴de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~

attributive-dialectics) distractively/decandored/oblongated aligns non-positivism/medievalism as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, ¹⁰³universalisation by ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) aligns ununiversalisation distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, base-institutionalisation by ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and prospectively (though counterintuitive, as well) notional~deprocrypticism by ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) aligns procrypticism distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; (v) in the bigger scheme of things, distractive-alignment-to-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-contentingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic

mind of the psychopath to ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-<as-to-⁴⁹historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing>. 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 ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-
 veridical ontological-normalcy/postconvergence ⁵⁴maximalising-recomposuring-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, even as
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation implies a
 continually-evasive/ephemeral social world dynamics but that is graspable in referential terms.
 This allows for a truly ¹⁰³universal and dynamic psychological science (and sound foundation for
 grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically
 about ‘¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-~~
 mentation—stranding-or-attributive-dialectics) 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-supererogation⁹⁶ 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, ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-not-of-logical-

contention as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (mechanicalism,
 alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-
 thought, shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹); 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
¹⁰³universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the
 ‘ontological liberation of human mental-devising-representation (of meaning) from any present
 (recomposed)-consciousness-awareness-teleology⁹⁹’ (whether in the bigger scheme of
 reference of specific consciousness-awareness-teleologies like recurrent-utter-
 uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-
 positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as
 ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-
 worldview/dimension habituated (recomposed)-consciousness-awareness-teleology⁹⁹’ (given
 that these consciousness-awareness-teleologies are the recomposed outcome of
 ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-
 deepening⁵²’) but ‘rather ties the mental-devising-representation process to the abstract and
 infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-
 tool’ (given that this allows for complete/utter understanding by the very nature of the
 ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’),
 hence overcoming the illusion-of-the-present/present-consciousness inherent in any
 (recomposed)-consciousness-awareness-teleology⁹⁹ representing the mentally devised state of
 any registry-worldview/dimension. Postdication is all about an ontological-
 normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation as ¹⁴de-mentation-

<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> hermeneutically/reprojectively-educing-human—⁵⁵meaningfulness-and-teleology⁹⁹-into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview's/dimension's (recomposed)-consciousness-awareness-teleology⁹⁹. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recompose-<as-to-⁴⁵historiality/ontological-eventfulness⁷⁷/ontological-aesthetic-tracing> have effectively occurred and so, counterintuitively to their natural (recomposed)-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns (recomposed)-consciousness-awareness-teleology⁹⁹; there isn't any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind's temporal (recomposed)-consciousness-awareness-teleology⁹⁹ (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is 'the mortal' with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold¹⁰² involving organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-

of—⁵⁵meaningfulness-and-teleology⁹⁹) in contrast with threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ along 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is 'existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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—⁵⁵meaningfulness-and-teleology⁹⁹)-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 procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the

procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, requiring that such an intellectual analyst be of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 (⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁵⁵meaningfulness-and-teleology⁹⁹ will refer to the projective conceptualisation of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁴de-mentation-⟨~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions-

postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>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-⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> process that human cross-sectional mentation-
 capacity in relation to the intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation is limited given ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as virtue is rather
 extended by successive re-institutionalisation in transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ (not nested-congruence)
 by the intemporal-disposition intemporalisation skewing (‘intemporality⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) as deferential-
 formalisation-transference, going from base-institutionalisation, ¹⁰³universalisation, positivism
 and prospectively deprocrypticism. 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 ‘¹⁰³universal objective (ontological-
 primemovers-totalitative-framework⁷²) ontological explanation’ as it emphasises
 transversally/incongruently ‘the recomposuring precedingness/supersedingness/ascendency of
 abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing
 meaningfulness apriorising–registry (whether candored / integratively-aligned / straightness /
 dialectically-or-contendingly-in-phase or decandored / transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ / dialectically-or-
 contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-
 representation), and so, as coming from an intemporal-disposition/ontological skewed
 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of
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—~~amplifying~~/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~)/differential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), hence the need to refer analytically to human temporal-to-intemporal-dispositions 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 ⁵⁴maximalising-recomposuring-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 transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological

construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> process) to define ‘social problem/questioning’ as implying a ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold¹⁰² of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed ⁸³reference-of-thought–⁹categorical-imperatives/axioms/registry-teleology⁹⁹ whereas postdication refers to a

transcendentally/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for 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-⁵⁵meaningfulness-and-teleology⁹⁹) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism — involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising — with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework⁷² dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁸⁸’, 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at it uninstitutionalised-threshold¹⁰² is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the de-mentating/structuring/paradigming is an intemporal/ontological projection referencing de-mentating/structuring/paradigming beyond-and-the-non-implication of an equivalence between ('intemporal-prioritisation-of-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~deprocrypticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (postconvergence), as an ontological-reconstituting-as-to-conflatedness¹²

psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹), and ontologically long in an intemporal/species-possibilities/abstract-eternality-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology⁹⁹; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential

disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation⁹⁶ disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating⁷⁴—~~<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments¹⁰⁵) –equivocates as of profound-supererogation⁹⁶ to the highest teleologies of ¹⁰³universalisation (as percolation-channelling undermining of ununiversalisation and its vices-and-impediments¹⁰⁵) –equivocates as of profound-supererogation⁹⁶ to the highest teleologies of Positivism (as percolation-channelling undermining of non-positivism/medievalism and its vices-and-impediments¹⁰⁵) –and prospectively, equivocates as of profound-supererogation⁹⁶ to the highest teleologies of notional~deprocrpticism (as percolation-channelling undermining of ⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought 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-¹⁰³universal-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 teleology⁹⁹ ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality⁵¹) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling an intemporally

requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold¹⁰²’, and as being temporal-to-intemporal-dispositions. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments¹⁰⁵ (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of temporal-to-intemporal-dispositions as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or transcendental/superseding; in any given registry-worldview’s social

context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent registry-worldview’ irrespective of whether it is ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalising 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~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁷-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-⁸⁴devolving-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~deprocrypticism-prospective-sublimation>⁹⁰) originary/event³⁷-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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ for the prospective institutionalisation; and so, until humankind is dissatisfied of
 this finitude and aspires as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ for a new/prospective elevating registry-worldview’s/dimension’s
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ‘(re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation>⁹⁰) originary/event³⁷-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-⁸⁴devolving-as-of-instantiative-context conceptualisation’. Being at the backend in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷, it will be naïve to contend that the transcendental-
 enabling/sublimating/supererogatory~de-mentativity (re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-

notional~deprocrypticism-prospective-sublimation>⁹⁰⁾ originary/event³⁷-of-prospective-
 ontology-origination psyche rule of our positivism~procrypticism registry-worldview/dimension
 mental-disposition should inherently be obvious. But that doesn't factor in the implications of
 human limited-mentation-capacity-deepening⁵² that by successive prior institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> 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~deprocrypticism-prospective-sublimation>⁹⁰⁾ originary/event³⁷-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-⁸⁴devolving-as-of-instantiative-context conceptualisation’ leading up to our positivism~
 procrypticism 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~deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁷-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-⁸⁴devolving-as-of-instantiative-context conceptualisation’ successively as of base-
 institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism,
 rulemaking-over-non-rules—¹⁰³universalisation–non-positivism/medievalism
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism, positivism–procrypticism positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism, and notional~deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-
 thought,-as-to-‘³¹<amplifying/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism. This highlights that our own location at the backend in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ doesn’t dispense us from our own ¹⁴de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics> for prospective transcendental possibilities. Basically, the entropy behind
 such a philosophical-driven conceptualisation of human meaning and corresponding

psychoanalytic-unshackling, percolation-channelling into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology⁹⁹) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology⁹⁹) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘¹⁰³universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology⁹⁹) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of ¹⁰³universalisation, 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-⁵⁵meaningfulness-and-teleology⁹⁹ to longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) agency towards intemporality⁵¹/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology⁹⁹ ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework⁷² conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’preconverging-or-dementing¹⁹-apriorising-psychologism underlying the suprastructural and practical introduction of notional~deprocrypticism 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,¹⁰³universal-notions/essences, principles-rationalism/positivist-idealism and then rational-realism as of notional~deprocrypticism 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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~deprocrypticism 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,
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional~deprocrypticism dialectical-thinkng-or-postconverging—apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism anchors’ (on a wrong reflex basis of ¹⁰³universal human intemporal/longness register/registry-teleology⁹⁹ disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrypticism, in the exercise of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and corresponding ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, fails to account for ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registries, as subknowledging⁹⁴-impulse/compulsive-dementing/slantedness/preconverging-or-dementing¹⁹—apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism by the temporal-dispositions of

⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

notional~deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, in that it addresses the fundamental issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect by recognising the reality of human temporal-to-intemporal-dispositions in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising-registry to establish that this isn't subknowledging⁹⁴-impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-apriorising-psychologism

⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by the temporal-dispositions of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such 'notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity' (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> positivistic ⁸³reference-of-thought–⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the
‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions ¹⁴de-mentation-
<~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics>. It should be noted that while the prior/superseded transcendence-and-
sublimity/sublimation/~~supererogatory~~–de-mentativity to positivistic institutionalisations have
been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-
sublimity/sublimation/~~supererogatory~~–de-mentativity is most probably an outrightly
blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-
recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>
imply higher perversion of ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-
teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that
are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation in their ontological-primemovers-totalitative-framework⁷² and are often
wrongly analysed as being intemporally preservational’ but for a very insightful ontological
reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking
(organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-
ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) ontological-
escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; requiring a
corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic
crossgenerational deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory~~–de-
mentativity supplanting–conviction-as-to-profound-supererogation⁹⁶—
postconverging/dialectical-thinking²⁰—apriorising-psychologism, as the procryptic ⁷⁴perversion-

of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is weakly graspable in the cross-section of the social-construct for the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to work effectively by ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as to notional~disjointedness-as-of-⁸³reference-of-thought even though such ⁵⁰incrementalism-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~deprocrpticism 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~deprocrypticism transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity being not a cultural-diffusion-from-
 another-society's-philosophical-transcendence but rather a ¹⁰³universal-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-
 supererogation⁹⁶-alignment; temporal-dispositions (of
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
 insane/slantedness integration/conjugation in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism miscuing/disjointed-logic/logical-

drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
conventioning-rationalising/temporal-enculturation-or-temporal-endemisation of the organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-
conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-
teleology⁹⁹) intemporal point-of-referencing veridicality; and the intemporal-disposition organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-
conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-
teleology⁹⁹) on the basis of a higher teleology⁹⁹ complex of being more profound with respect to
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹-apriorising-psychologism’ with respect to intrinsic-
meaning/veridicality, in terms-as-of-axiomatic-construct of its implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology⁹⁹) reflection/perspectivation of the two prior pedestals in ontological-escalation as a
registry-worldview/dimension defect at this uninstitutionalised-threshold¹⁰² as backdrop for
‘postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring in the construal of futural Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
and-teleology⁹⁹ as of prospective notional~deprocrypticism ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation in anticipation and preempting procrypticism, so construed by
‘notional~deprocrypticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This fundamental psychological de-mentating/structuring/paradigming operates by way of candoring/prelogism⁷⁸/dialectically-or-contendingly-in-phase or in preconverging-or-dementing¹⁹-apriorising-psychologism/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘as preconverging-or-dementing¹⁹-apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. 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 ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought so reflected/perspectivated from notional~deprocrypticism 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-thinking⁷⁰-apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional~deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-

and-sublimity/sublimation/~~supererogatory~~~de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity). Another ontological element of the perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism⁷⁵ as the intemporal-preservation-entropy-or-contiguity~or~ontological-preservation⁸³reference-of-thought~⁹categorical-imperatives/axioms/registry-teleology⁹⁹,~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 ¹⁰³universalisation 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming regarding the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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~deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-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 deprocrypticism; 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 deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality⁵¹/intrinsic-reality as validated by ontological-primemovers-totalitative-framework⁷². This leads in the instance of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to the notion of 'memetic-corruption or psychoanalytic-misrepresentation of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹; requiring a referential 'memetic reordering/psychoanalytic-unshackling ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁰³universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-

thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹)'s ¹⁰³universal 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 ¹⁰³universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought) and thereafter; the intemporal mind as such projects in an 'abstract eternity' that is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In the bigger scheme of things, all the vices-and-impediments¹⁰⁵ of successive registry-worldviews can be directly ascribed as corresponding ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about 'the-Good/understanding/knowledge-reification³⁶/ontological-primemovers-totalitative-framework⁷² constructs' of base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism, and not 'good-natured/impression constructs' which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments¹⁰⁵ of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging⁹⁴/mimicking/perverting positivistic meaningfulness) those of procrypticism. 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 ¹⁰³universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that ¹⁰³universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism⁷⁷-slantedness (the psychopath), ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to 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’ ¹⁰³universal 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-⁵⁵meaningfulness-and-teleology⁹⁹)’ (informal settings) where the constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷) (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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and temporal-to-intemporal-dispositions-disambiguating realism that upholds/preserves intemporality⁵¹/longness and stifles temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality⁵¹ which then allows for scrutinising and preempting ‘the ignorances’/temporal-dispositions, i.e. apprehending not only

intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional~deprocrypticism and as procrypticism (74perversion-of-83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation96> of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same 83reference-of-thought-8categorical-imperatives/axioms/registry-teleology99,-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-8categorical-

imperatives/axioms/registry-teleology⁹⁹, -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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the mortals that we are, in the sense that a cholera epidemic that was to occur say in ¹⁰⁰ b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/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~deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of 'reasoning-through/utterion' and represented as preconverging-or-dementing¹⁹-apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional~deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the ¹⁴de-mentation-(~~supererogatory~~-ontological-

de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} as the backdrop of new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> and go on to be of <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ this now shown-to-be-wrong 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~deprocrypticism 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/ontological-contiguity⁶⁶, 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ towards a positivistic ⁸³reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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~deprocrypticism insight shows that our procrypticism (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness) mindset/⁸³reference-of-thought will by reflex emanantly act the same at its own uninstitutionalised-threshold¹⁰²; wherein the idea that positivism~procrypticism ⁸³reference-of-thought as of its characteristic postlogism⁷⁷ associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ defect of disjointedness-as-of-⁸³reference-of-thought-as-misappropriated~⁵⁵meaningfulness-and-teleology⁹⁹ brings about a shift to a new ⁸³reference-of-thought and ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity~or~

ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/⁸³reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism ⁸³reference-of-thought and ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that unconsciously (as ignorance) and consciously (as affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with such positivism–procrypticism ⁸³reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold¹⁰² be integrating postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, (ii) temporal-dispositions undermining-by-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and introduction-of-‘ontological-reconstituting–as-to-

conflatedness^{12'} of new ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ preempting the temporal-dispositions ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) of the subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ preconverging-or-dementing¹⁹—apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, as supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (existential-contextualising-contiguity³⁸/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism⁷⁸) constructs. And likewise, it is a crossgenerational habituation of notional~deprocrypticism ⁸³reference-of-thought and ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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~deprocrypticism ontological-veridicality/ontological-contiguity⁶⁶ thereof. Another validation for the preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation of retrospective/transcended/superseded registry-worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² with respect to the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A

prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing¹⁹—apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity⁶²—<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> and hence its preconverging-or-dementing¹⁹—apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, which along the institutional-cumulation/institutional-recomposure—<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹, 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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,—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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of recurrent-utter-

uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) as-to-how-others-act-in-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² appreciation that an ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² indicating such a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> implies a prospective/transcending/superseding registry-worldview’s/dimension’s new ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² that carries the mantle of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is that it is intradimensionally <amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasitic-drag³³ with the wrong implications of inherently representing the ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-

or-dementing¹⁹—apriorising-psychologism arise, due to sub-par ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-deprocrypticism, ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of
 successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> 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—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at
 one dialectical moment till a better one arises at another dialectical moment, as a
 transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-
 up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive
 existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-
 reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory

deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation as
 (prospective) transdimensional-meaningfulness–
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective)
 existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about
 deconstruction/ontological-reconstituting-as-to-conflatedness¹²-towards-intrinsic-reality
 wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-
 meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with
 ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting-as-to-
 conflatedness¹²’ and not a traditionally naïve ‘wrong hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or
 construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-
 existential-contextualising-contiguity³⁸’ that is usurpable/impostored by mere form. This is the
 veridical ontological depth of mental-devising-representation/psychological-
 representation/(recomposed)-consciousness-awareness-teleology⁹⁹ informed by the ¹⁴de-
 mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics). The institutional-cumulation/institutional-recomposeure-<as-to-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as specific successive
 existentialisms/full-depths-of-existential-implications imply their mental-devising-
 representation in a reflecting/perspectivating/highlighting transdimensional/transcendental
 dialectics enabled by ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-
 de-mentation—stranding-or-attributive-dialectics) wherein the ¹⁴de-mentation-
 (<~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics) sets prior/transcended/superseded institutional-cumulation/institutional-
 recomposeure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, the preconverging-or-dementing¹⁹—apriorising-psychologism institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is a ‘syncretising registry-teleology⁹⁹-mentation that articulates the ‘intradimensional ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (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-teleology⁹⁹, -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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing¹⁹-apriorising-psychologism registry-teleology⁹⁹-mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (given the rightful prospective superseding/transcending of their ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as going by the bigger scheme for absolute grasp of intrinsic-reality/ontology in cumulation/recomposuring from-utter-institutionalisation-to-deprocrypticism, ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-

eventfulness³⁷/ontological-aesthetic-tracing> 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-teleology⁹⁹-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing¹⁹–apriorising-psychologism/preconverging-or-dementing¹⁹–apriorising-psychologism registry-teleology⁹⁹-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-of-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-teleology⁹⁹-mentation in recurrent in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ (psychopath) or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives 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-teleology⁹⁹
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ 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-
 supererogation⁹⁶ re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-
 process-precedes-outcome-or-conviction-as-to-profound-supererogation⁹⁶ 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
 teleology⁹⁹; as being an even grander faulty-mentation-procedure-deception-or-urge⁴¹ of a
 registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-
 ontological-or-existential—defect>³⁵’ nature of registry-teleology⁹⁹ mental-devising-
 representation/mentation, that speaks not only to an act defect but a registry-
 worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature
 in that it puts into question ways, assumptions and traditions of thought and practices, the
 possibility of truly profound insights that go well beyond more or less platitudes and inevitably
 requires taking stock of the full-depth-of-existential-implications/existentialism of
 transcendental-meaningfulness—

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to
 boldly overcome intellectual dead-ends and introduce de-mentating/structuring/paradigming
 shifts often with inconvenient and unpalatable implications to the given registry-
 worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense
 of professional and technical craft but often more critically a profound sense of
 intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-
 of-sublimating²⁴—<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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁴⁹historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>, 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—⁵⁵meaningfulness-and-teleology⁹⁹/temporality⁹⁸-
 potency/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (wherein
 ‘ontological/intemporal ⁸³reference-of-thought and meaningfulness’ is wrongly re-conjugated
 with the temporal-dispositions teleologies/dispositions of
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing⁴⁵ 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 temporality³⁸-potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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 (⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> when we are of threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism as with the hollow and formulaic
narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-
consciousness-awareness-teleology⁹⁹—<in-existential-extrication-as-of-existential-unthought>⁶)
of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-
or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in
postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness).
Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of ⁵³logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation⁹⁶ 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-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>. Intradimensionally within a
registry-worldview like positivism, this could be construed as there is no basis for a
mindset/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–⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ behind its traditional medicine meaningful-frame while
the scientific medicine interlocutor operates logic according to the apriorising–registry or
⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁵⁵meaningfulness-and-teleology⁹⁹’
as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ (seemingly of veridical-ontological ⁸³reference-of-thought–⁸categorical-
imperatives/axioms/registry-teleology⁹⁹, -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-supererogation⁹⁶-or-existential-contextualising-contiguity³⁸ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since its apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical 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-thinking⁷⁰—apriorising-psychologism’. - As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition’ disposition which as of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism or formulaic-projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since the implied slanting apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical ⁸³reference-of-thought (‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-

dementing¹⁹—apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism⁷⁷) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as formulaic-projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since their slanting/postlogism⁷⁷-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical ⁸³reference-of-thought (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing¹⁹—apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold¹⁰²) as rather

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and requiring the ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction of new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) being prospective given human limited-mentation-capacity-deepening⁵², the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing¹⁹—apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening⁵² along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior 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—⁶categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, and in so doing keeping the ‘superseding—oneness-of-ontology/ontological-veridicality/ontological-contiguity⁶⁶’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending ⁸³reference-of-thought that re-establishes ontological-contiguity⁶⁶/ontological-veridicality by ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction in upholding the ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’; the implication is that the successive registry-worldviews as the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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–⁵⁵meaningfulness-and-teleology⁹⁹’ in
 order to effectively construe ontological-veridicality/ontological-contiguity⁵⁶ and disambiguate
 notional-contiguity/epistemic-contiguity⁵¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> from notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> requires the operational technique of
 ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-of-meaningfulness’ *which refers to how on the one hand from a
 suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-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—¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogically from social occasions and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight, in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by

following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology⁹⁹/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly alignment (as conjoining) to this formulaic slanting ¹⁰compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogic meaningfulness, and so recurrently in ¹¹conjoining-looping-set-of-narratives 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-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism reflection of both the (postlogic-
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶)
psychopathic/postlogic-character and by extension the (¹¹conjoining-looping-set-of-narratives)
interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
involved in the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic-
meaningfulness or procrypticism, and beyond just procrypticism, with regards to ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-
as-to-shallow-supererogation⁹⁶> of all institutional-cumulation/institutional-recomposure-<as-
to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in all registry-
worldviews (given that postlogism⁷⁷ as perverted-outcome-sought-precedes-existentially-
veridical-logical-dueness is behind all registry-worldviews/dimensions ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-
as-to-shallow-supererogation⁹⁶>s whether instigated from a physiological condition or not). This
‘postlogic denaturing⁴⁵ 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 ⁷⁴perversion-of-⁸³reference-
of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-
shallow-supererogation⁹⁶>,—in-recurrent-utter-uninstitutionalisation, ⁷⁴perversion-of-⁸³reference-
of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-
shallow-supererogation⁹⁶>,—of-base-institutionalisation or ununiversalisation, ⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-
as-to-shallow-supererogation⁹⁶>,—of-universalisation or non-positivism/medievalism, and
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivism or
 procrypticism, and so going by the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of their
 respective meaningfulness and corresponding ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-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-⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶>,-of-meaningfulness’, the psychopathic/postlogic-character and
 its interlocutors will, going by the supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-
 admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in ontological-
 contiguity⁶⁶/ontological-veridicality instead of being of notional-discontiguity/epistemic-
 discontiguity⁵²-<shallow-supererogation⁹⁶-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-
 meaningfulness’ operant technique reflects/perspectivates those ‘same-terms-of-expressions
 (seemingly-same-implied-meaningfulness)’ wrongly emphasised with reference to existential

reality (as suprastructuring construal-⟨as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity⁶²-⟨shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema⟩ or ontological-non-veridicality. This technique is a proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/ontological-contiguity⁶⁶, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹’ or mere form state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere form of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ without considering whether these are in intemporal-preservation-entropy-or-contiguity—or-ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought⁶⟩)

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> (to the ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ but failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by
 vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
 and-vague-vocalisation-or-subknowledging⁹⁴ and implying wrongly they are in a state of
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism (be it implied bad or good supplanting-conviction-as-to-
 profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, to
 falsely initiate the ‘implication-of-notion-of-agreement-or-disagreement’ as ⁵³logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ issue rather than the more profound issue of perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) in lieu of their true
 veridical state of being in a state of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (which speaks
 of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with the
 corresponding need rather for a ‘Différance-disambiguation-of-ontologically-veridical-
⁵⁵meaningfulness-and-teleology⁹⁹’), 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-

uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
 conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-
 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism
 since it sticks to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by
 overriding the prior ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹
 that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation with new/prospective
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-to-
 uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
 conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight’ as allowed by
 the technique of the ‘Différance-existential-transitory-articulation-of-the-protraction-of-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—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-⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-
 of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
 conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of essence-of-
 meaningfulness keeps/upholds the ‘superseding—oneness-of-ontology’ in ontological-
 contiguity⁶⁶/ontological-veridicality and consequently is ‘postconverging-or-dialectical-
 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-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> and consequently is preconverging-or-dementing¹⁹—apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising—registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge⁴¹ is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁵ of the elements of the apriorising—registry as of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-(as-of-‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship

with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology⁹⁹ (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge¹¹ 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-supererogation⁹⁶ mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or ¹¹conjoining-looping-set-of-narratives 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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by 'distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an undermining of 'deductive social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-

entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁷) 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
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 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-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-meaningfulness’
 technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-
 expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors,
 whether unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism⁷⁷), intemporal-dispositions or postlogism⁷⁷ compulsive-slanting—preconverging-or-dementing¹⁹-apriorising), hence wrongly turning the analysis into a ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ issue, rather than an analysis of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing¹⁹—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual

difference among individuals with regards to the existential/contextual inclination to preserve-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 secondnatured 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-⁵⁵meaningfulness-and-teleology⁹⁹ to longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹, 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as 'logically sound acts' or temporal-dispositions as 'logically unsound acts' or defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism⁷⁷ as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (a mental-disposition that from its instigation 'gives-up on ontological-veridicality/ontological-contiguity⁶⁶' not only in terms—as-of-axiomatic-construct of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵² by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>)/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-supererogation⁹⁶ to the postlogic ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶) conjugating with ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential-defect>³⁵, because the temporal-dispositions-so-conjugated-to-postlogism⁷⁷ are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-contingent (defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), while wrongly implying (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism⁷⁷. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), while wrongly implying (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) they are ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

conjugated-postlogism⁷⁷ (as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in recurrent-utter-uninstitutionalisation), ununiversalisation (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of base-institutionalisation), non-positivism/medievalism (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ¹⁰³universalisation), and procrypticism (⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivism)'. This reflects human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor whereby ontologically speaking, temporal-dispositions are hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as they are 'postlogically-conjugated to the respective registry-worldviews/dimensions prelogic meaningfulness', and thus in ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) thus endemising/enculturating at the respective registry-worldviews 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' (uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) the (postlogic) ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism. That said in all the registry-worldviews, ontological-primemovers-totalitative-framework⁷² (as a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’) 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,¹⁰³ universalisation, positivism and prospectively notional~deprocrypticism registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, there isn’t any logical-basis of convincing but for the better ontological-primemovers-totalitative-framework⁷² of a prospective ⁸³reference-of-thought/prospective-registry-worldview established in the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), which then voids the prior ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ 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 ¹⁴de-mentation-<~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the

power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <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-procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of

social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview 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, ¹⁰³universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional~deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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 of¹⁴de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~). The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms-as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (by the prior relative-ontological-incompleteness⁸⁶-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—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 positivistic⁸³ reference-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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional~deprocrypticism meets in the short-term and temporary with 'resistance' or rather criticism (possibly by and large more in terms-as-of-axiomatic-construct of intellectual 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-defect⁸⁵ reflected/perspectivated as the ⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> <amplifying/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁹⁹’-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-⁷⁴perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-of-meaningfulness’ technique which allows essence-of-
 meaningfulness to be seen for what it really is as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
 oneness-of-ontology³⁹ by ⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation-and-contextualisation, as can be understood

insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, in need for ontological-normalcy/postconvergence epistemic/notional~projective-perspective prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-our-positivism-construed-from-a-prospective-⁸³reference-of-thought-as-deprocrypticism) 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—⁵⁵meaningfulness-and-teleology⁹⁸),

in reflection/perspectivation of their specific and peculiar registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ as effectively preconverging-or-dementing¹⁹—apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation,¹⁰³ universalisation, positivism and prospectively deprocrypticism. 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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; contextually it explains incidental occasions of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality⁵¹-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, with respect to ontological-normalcy, and transcendently/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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/inauthenticity⁵³’ 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-teleology³⁹ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism (or uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism⁷⁷ ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism⁷⁷ as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism at its human limited-mentation-capacity-deepening⁵² registry-worldview/dimension-level as the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, our condition of not being in ontological-contiguity⁶⁶, ‘not-reflecting-absolute-ontological-pertinence’, as being involved with ‘⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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
⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation 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-⁵⁵meaningfulness-and-teleology⁹⁹) of the positivism registry-worldview's
 permeating on occasion its formalities, rather than ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—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 '⁵⁰incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-
 prospective-apriorising-implications>)' that 'tends to reference/accommodate/orientate for a
 disposition to rather seek other humans 'temporal-validation' as rather 'angling for the
 summative human mental-disposition' with respect to social-stake-contention-or-confliction as
 'extrinsic-attribution' over a 'validation by inherent-veridicality/intrinsic-reality' of
 meaningfulness as 'intrinsic-attribution' leading to social-and-temporal-trading, and so whether
 consciously-or-unconsciously/wittingly-or-unwittingly', and thus inducing notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> speaking of epistemic-decadence

(postlogism⁷⁷). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory de-mentating/structuring/paradigming that faces human temporality⁹⁸/shortness with human temporality⁹⁸. Intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹) is not-to-come-to-and-construe ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’. 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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/implied-registry-worldview in successions as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involving a ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ dialecticism’ (‘¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor) emphasising the more fundamental issue of the dialecticism

implicated in human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity,
 and with this dialecticism being the ‘suprastructural insight’ that informs the
 veracity/ontological-pertinence and handling of all issues of ontological-or-existential-
 defect/registry-defect/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/transcendental-
 dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical-
⁵⁵meaningfulness-and-teleology⁹⁹’. This differs from issues in relation with existentially veridical
 logical-dueness and from thence enabling the construing of relevant soundness or unsoundness
 of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, then
 what is its relevance and pertinence? The fact is with or without postlogism⁷⁷ including
 psychopathic individuations, human limited-mentation-capacity-deepening⁵² warrants that our
 temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-
 threshold¹⁰² that correspondingly mark the successive uninstitutionalised-threshold¹⁰² states of
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and

prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, (ontological-completeness-of-⁸³reference-of-thought involving institutionalising, ¹⁰³universalising, positivising and deprocrypticising, with notional~deprocrypticism ‘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-⁸⁴devolving-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 ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and what is preconverging-or-dementing¹⁹—

apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting effect including psychopathic which renders establishing social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism⁷⁷ mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing¹⁵ the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) takes the form of ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex-logic¹ and extrinsic-

attribution with respect to successive sets of interlocutors, and as conjugated-postlogism⁷⁷ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of flawed-existential-elevation-of-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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ when these become temporally-preservational-as-pseudointemporality⁵¹-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as the uninstitutionalised-threshold¹⁰²) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social ¹⁰³universal-

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/repeatability³ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ due to relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation,. Of course, in registry-worldview terms it's more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold¹⁰² level. Basically, by blurring (by way of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in-iterating alterations or slanting) the notion that a ⁸³reference-of-thought is preconverging-or-dementing¹⁹—apriorising-psychologism given it relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-

preservation-as-pseudointemporality⁵¹-preservation, postlogism⁷⁷ induces temporal-preservation by circularity/recurrence/repetition/repeatability⁹ of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ by temporal-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹-of-recurrence/repeatability in principle. postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as to '¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶' 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 ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the 'weakest human mental-disposition for acting intemporally in supplanting-conviction-as-to-profound-supererogation⁹⁶—

postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex to ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation. postlogism⁷⁷-as-of-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as to ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶’ instigation of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is associated with intradimensional temporal-preservation-as-pseudointemporality⁵¹-preservation at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation), such that equally temporal-dispositions are effectively in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-

extrication-as-of-existential-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, before even speaking of an issue arising from medieval postlogism⁷⁷ like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/⁸³reference-of-thought at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation) with respect to the mental-dispositions of the positivistic mindset/⁸³reference-of-thought wherein obviously the latter’s more ontological-completeness construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-

threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing¹⁹-apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation), its disposition for temporal-preservation-as-pseudointemporality⁵¹-preservation (whether instigated postlogically or arising from enculturated-postlogism⁷⁷) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing¹⁹-apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism’ (as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and equally so, as the successive

relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹–apriorising-psychologism’-threshold will reflect as of
preconverging-or-dementing¹⁹–apriorising-psychologism the ‘recurrent-utter-institutionalised
mindset/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 ¹⁰³universalised mental-dispositions’ as from the ¹⁰³universalised
perspective, the ‘non-positivism/medievalism mindset/⁸³reference-of-thought with respect to
positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the
‘procrypticism mindset/⁸³reference-of-thought with respect to notional~deprocrypticism mental-
dispositions’ as from the notional~deprocrypticism 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–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-
dementing¹⁹–apriorising-psychologism with respect to prospective deprocrypticism; 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-⁴⁵historiality/ontological-
eventfulness³⁷/ontological-aesthetic-tracing>, as ontological-completeness/ontological-
normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as
highlighted above at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-

preservation-as-pseudointemporality⁵¹-preservation) warranting the positivistic registry-
 worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine
 ontological/being/existential dispositions as social practices within the non-
 positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and
 other similar social constructions of meaningfulness that from a 'positivistic angle' are perfectly
 caricaturable as nothing but threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arising from
 the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> of ¹⁰³universalisation's ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as intradimensional existential-decontextualised-
 transposition (of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of
¹⁰³universalisation 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-
⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, as at the point of a
 prospective/superseding/transcending institutionalisation's relative-ontological-
 incompleteness³⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-
 'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, there is an eliciting of hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by temporal-
 dispositions (as temporal-preservation-as-pseudointemporality⁵¹-preservation instigated by

postlogism⁷⁷ and enculturated-postlogism⁷⁷) manifested in various social constructions of meaningfulness such that these are in effect derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting-as-to-conflatedness¹²/deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, inducing new derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness

are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold¹⁰² requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold¹⁰² (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of ⁸³reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. It is more likely that in this regard, more likely than not ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview's/dimension's institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is rather prone to apprehend and deal with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue at the humanity-at-large scale for the need of human registry-worldview's/dimension's institutionalisation as secondnaturizing given that with human limited-mentation-capacity-deepening⁵² it is naïve to operate on the basis of a 'human transformation on

the wrong dependence of our intemporal-disposition as firstnatureness', thus the reason why we institutionalise as secondnature taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) (from shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ to longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recomposure/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the 'incidental resolution of temporal-preservation-as-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 '¹⁰³universal 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s in all the registry-

worldviews (institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming warrants a transcendental posture of ¹⁰³universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality⁹⁸/shortness with temporality⁹⁸/shortness and seeks to grasp the ¹⁰³universal implications of all such temporal-preservation-as-pseudointemporal⁵¹-preservation inclinations of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at the humanity-at-large level of all locales and situations, and only then in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ that all such incidentals of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and temporal-preservation-as-pseudointemporal⁵¹-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, ¹⁰³universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-⁸³reference-of-thought of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-

unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism-prospective-sublimation)⁹⁰ (as longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and
 more precisely psychopathy and social psychopathy in the social-construct even though from a
 simplistic temporal perception it may seem at times overblown (very much like in a core medieval
 setup a positivistic ⁵⁴maximalising-recomposuring-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 ¹⁰³universal implications depth-of-thought. Basically, on the same token the
⁵⁴maximalising-recomposuring-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the ⁵⁴maximalising-recomposuring-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 ⁵⁴maximalising-recomposuring-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 ¹⁰³universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly ¹⁰³universalising, 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 teleology⁹⁹), and so beforehand/as-of-a-priori even without the instigating effect of any ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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—⁵⁵meaningfulness-and-teleology⁹⁹) 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—⁵⁵meaningfulness-and-teleology⁹⁹) disruption of formal effectiveness). Abstractly ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ and ¹⁰³universal coherence that incremental meaningfulness doesn’t, and thus ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, with human ontological development from ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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-thinking²⁰⁻⁸³ reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought') as 'shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)'/relative-ontological-completeness⁸⁷/diminishing-human-epistemic-abnormalcy/diminishing-preconvergence avails for the development of ⁸³reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ principle-driven nature; hence it thus regenerates new ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to match developing 'shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)'/relative-ontological-completeness⁸⁷/diminishing-human-epistemic-abnormalcy/diminishing-preconvergence.

Whereas ⁵⁰incrementalism-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 ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporal⁵¹/longness (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that ontological development from 'shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)'/relative-ontological-completeness⁸⁷/diminishing-human-epistemic-abnormalcy/diminishing-preconvergence elicits, and in lieu it is rather of a temporality⁹⁸/shortness reflex mental-disposition such that correspondingly developed ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is related to in virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-

shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expediently (affordability) or consciously. Thus as mental-disposition, ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation across all registry-worldviews involves teleological-decadence-<-in-dimensionality-of-desublimating-lack-of⁵—<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 ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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. ⁵⁰incrementalism-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-teleology⁹⁹ develops from shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) by way of the ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of ⁸³reference-of-thought’) ⁵⁵meaningfulness-and-teleology⁹⁹ develops rather as a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation process of recomposuring towards a deeper superseding—oneness-of-ontology, with recomposuring reflecting that human

progress is rather an ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as
 secondnaturing/institutional-design defined by skewing (‘intemporality⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) as deferential-
 formalisation-transference by the intemporal-disposition/longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹) and critically without the transformation of the reality of
 human individuation dispositions as temporal (shortness-of-register-of-⁵⁵meaningfulness-and-
 teleology⁹⁹)—to—intemporal (longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) as of
 human existential-form-factor. Thus the implication is that the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ succumbs to uninstitutionalised-threshold¹⁰² due to the
 dynamic-cumulative-aftereffect of human temporality⁹⁸/temporal-dispositions as of shortness-of-
 register-of-⁵⁵meaningfulness-and-teleology⁹⁹ in inducing uninstitutionalised-threshold¹⁰² which
 can only further be de-mentatively/structurally/paradigmatically resolved by ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 recomposre as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Basically,
⁵⁰incrementalism-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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-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-teleology⁹⁹ grasp of the same intrinsic-reality-as-ontological-veridicality in construing⁵⁵ meaningfulness-and-teleology⁹⁹/teleological-differentiation involving rather a ‘continuous⁵⁴ maximalising-recomposuring-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 as⁵⁴ maximalising-recomposuring-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—⁵⁵meaningfulness-and-teleology⁹⁹) enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a ‘⁵⁴ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵⁴ maximalising-recomposuring-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 ‘⁵⁴ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation emerging-through’, just as is ¹⁰³universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional~deprocrypticism over procrypticism; as a ⁵⁴ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-

mentation-capacity-(as of relative constitutedness¹¹) towards deeper limited-mentation-capacity-(as of relative conflation¹²)’ wherein the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is rather construed as of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context priorly-and-over-elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening⁵² in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening⁵² needs to grasp imbricatedness/threadedness/recomposuring as of

existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as
 to 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 ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 effectively enables by placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ rescheduling (as it perpetually
 recomposure to the intemporal as the relative absolute in value and ontology) over
⁵⁰incrementalism-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 ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation, the law typically operates on the
 basis of anticipating maximally the possibilities of criminal acts with the anticipation of the
 maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for
 example) in effectively construing optimal prevention of criminality in society as a de-
 mentative/structural/paradigmatic construct that more vitally shapes human action and its
 'effective enforcement' is actually a minor portion of the de-mentative/structural/paradigmatic
 construct of law over lawlessness; as it carries an inherent intemporality⁵¹/longness that is further

summonable in improving the law with human ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹-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-commitment⁵⁵) 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~deprocrysticism mindset in enabling the most elaborate transcendently-enabling-level-of-ontological-good-faith/authenticity⁵⁸/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-⁵⁵meaningfulness-and-teleology⁹⁹ relative to temporality⁹⁸/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ as to the child’s underlying ‘conception of the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>’, further explaining in the bigger picture why ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁶⁷—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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology⁹⁹ as of a solipsistic epistemic/notional~construct is equally the result of our animate-

existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰². This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-

so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at their non-positivism

uninstitutionalised-threshold¹⁰²). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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–procrypticism) 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to

actually be defined whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ 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-commitment⁴⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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~deprocrypticism-prospective-sublimation)>³⁰ 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 ~~44<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-~~ for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the 'putting-into-question' as a solipsistic exercise with the possibility of getting at the very core of what is 'further divulge-able' by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity ~~<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-~~ leveling/ressentiment/closed-construct-of-⁵⁵ meaningfulness-and-teleology⁹⁹-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-⁵⁵ meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview

institutionalisation. For instance, the concepts of constitutedness¹³, first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³, second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³, third-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ and conflatedness¹² of temporal-to-intemporal individuations as of ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism so-articulated previously as of ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only inherent intrinsic-reality/ontological-veridicality but equally the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality. This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an emancipatory exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ human condition to derive knowledge-and-virtue, and so as human-subpotency/‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as

intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner's experience tend to be driven heuristically actually as of ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ is developed rather by
⁵⁴maximalising-recomposuring-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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing),
 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 ⁵⁴maximalising-recomposuring-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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ of existence’ with existence conceptually construed in metaphysics-of-presence--⟨implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩; but then with existence being its very own metaphysics-of-presence--⟨implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩, the mutual equivalence of both metaphysics-of-presence--⟨implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ and metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁵meaningfulness-and-teleology⁹⁹ construal’) of

superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can't 'conceptually' exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a 'constructive tautological device' as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn't speak of any inherent change in intrinsic-reality but rather of change of human ~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–⁵⁵meaningfulness-and-teleology⁹⁹), just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ in grasping a superseding–oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human ~~<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–⁵⁵meaningfulness-and-teleology⁹⁹) as 'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of ¹⁴de-mentation-

~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics} in compensation of human limited-mentation-capacity-deepening⁵² as ‘shallow limited-mentation-capacity-~~(as of relative constitutedness¹³)~~ to deeper limited-mentation-capacity-~~(as of relative conflation¹²)~~ reconstrual/reconceptualisation’. That is, such ‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology⁹⁹. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human ~~<amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-~~(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—⁵⁵meaningfulness-and-teleology⁹⁹)~~ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/throwness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/throwness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity

increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework⁷² ‘enabling human existential development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’. 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 ¹⁴de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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~deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-⁸³reference-of-thought’ and temporally-preservational-as-pseudointemporal⁵¹-preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-

‘disjointedness-as-of-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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-mentativity~~) ⁵⁵meaningfulness-and-teleology⁹⁹ towards the ¹⁰³universal/intemporal as of implication. In other words, ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the ¹⁰³universalism 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 ¹⁰³universalism for all other contexts of such specific crimes. ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as a metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>> 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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview's/dimension's institutionalisation-as-virtue that very much elevate it beyond its temporality⁹⁸/shortness which left to its own device will strive for ⁵⁶incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation/extrication. ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating⁷⁴—~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation organic-knowledge 'inventing' of prospective human registry-worldview's/dimension's institutionalisation possibilities allowing for their percolation-channelling as of secondnature institutionalisation. It is behind 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹

⁴⁴~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶' whether in early times as of non-universal and ¹⁰³universal 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming over ordinariness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-

prospective-apriorising-implications>> mental-disposition within the secondnatured institutionalisation of such percolation-channelled ⁵⁵meaningfulness-and-teleology⁹⁹ marked by temporal extricatory de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of ⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹ between a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and an ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>> in a temporal extricatory de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>> arose all by itself whereas a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of ⁵⁵meaningfulness-and-teleology⁹⁹ that account for the possibility of our present and prospectively opened-construct-of—

⁵⁵meaningfulness-and-teleology⁹⁹ for enabling future possibilities. Even when it comes to the social integration of ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ as ‘derogation to the fact that such ⁵⁴maximalising-recomposuring-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—⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹-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 <~~amplifying~~/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁵meaningfulness-and-teleology⁹⁹ as of its (given consciousness’s ⁵⁷neuterising-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-teleology⁹⁹’-<in-existential-extrication-as-of-existential-unthought>⁶ ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹’ over the prior ⁸³reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—⁵⁵meaningfulness-and-teleology⁹⁹ over a non-positivism/medievalism alchemic material

construal. Basically, ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting-as-to-
 conflatedness¹²’/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality enables humankind to supersede the circularity of intradimensional hollow-constituting-
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
 (which temporal-preservation-as-pseudointemporal⁵¹-preservation actually speaks of relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, thus-
 ‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporal⁵¹-preservation, and defines successive institutional-
 cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation approach is one that doesn’t reason in temporal-
 accommodation but provides the opportunity for prospective institutional possibilities.
⁵⁴maximalising-recomposuring-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--{implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}) all humans in our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meet with temporal resistance going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which take the form of subontologisation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the '⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <~~amplifying~~/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-

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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises, we will be preconverging-or-dementing¹⁹–apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism (or uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation); as our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’ endemises/enculturates the denaturing¹⁵ and generally explains the vices-and-impediments¹⁰⁵ of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening⁵². As by reflex ‘the-<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, the ‘⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ simply engages in ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising’ to its prior/transcended/superseded ⁸³reference-of-thought with its prior/old ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> threshold. It is only the ontological-primemovers-totalitative-framework⁷² and positive-opportunism⁷⁵ of the prospective/transcending/superseding ⁸³reference-of-thought in the middle to long run construed as of ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-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 procrypticism mindset, by
~~<amplituding/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, ¹⁰³universalisation, positivism and prospectively
 deprocrypticism, going by human limited-mentation-capacity-deepening⁵² as of human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-
 worldviews, thus rather requiring the corresponding institutionalisation at the corresponding
 threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism (or uninstitutionalised-threshold¹⁰² or
 socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-
 of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). However,
 contrary to the ‘⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-
~~<as-to-leveling/ressentiment/closed-construct-of–⁵⁵meaningfulness-and-teleology⁹⁹~~-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/superseding⁸³ reference-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/ontological-contiguity⁶⁶. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening⁵² of temporal-to-intemporal-dispositions to allow for successive transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework⁷²’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework⁷²/contingent-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ which is rather about ‘successions of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>) insights as the successive transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ yielding in-lockstep the successively more ontologically profound metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional~deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight, the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ‘⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (accounting for the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>) as ‘the-transcendental/transdimensional/interdimensional/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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—⁵⁵meaningfulness-and-teleology⁹⁹’ based on the technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-meaningfulness’); and so, in drawing out and analysing the ⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ with regards to the ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-supererogation⁹⁶-
 reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex is wrong when dealing
 with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,(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
⁵⁰incrementalism-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-teleology⁹⁹ as supposedly of prelogism⁷⁸-
 reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-
 at/‘conviction-as-to-profound-supererogation⁹⁶-reflex’/intemporal-disposition-reflex-
 admittance-reflex/in-phase-reflex. Beyond our illusion-of-the-present/present-
 consciousness/mirageas <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ positivistic registry-worldview

perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism⁷⁸-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁶-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’ are flawed at their uninstitutionalised-threshold¹⁰², and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation⁹⁶-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability⁹ of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability⁹, effectively as its uninstitutionalised-threshold¹⁰². For instance, where a non-positivism/medievalism mindset/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-teleology⁹⁹ as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism—procrypticism mindset/mental-devising-representation/mentation. Further, the temporal-to-intemporal-dispositions implies that where there is postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as uninstitutionalised-threshold¹⁰², the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ reflex is actually of preconverging-or-dementing¹⁹—apriorising-psychologism reflex (and not new ⁵³logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism⁷⁷ and

conjugated-postlogism⁷⁷ instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability⁹ at uninstitutionalised-threshold¹⁰² (including associated postlogism⁷⁷-and-conjugated-postlogism⁷⁷) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold¹⁰² (including associated postlogism⁷⁷-and-conjugated-postlogism⁷⁷-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability⁹ of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’, as Différance, that is critical in defining temporal-to-intemporal-dispositions disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-temporal-to-intemporal-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, ¹⁰³universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); 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—⁵⁵meaningfulness-and-teleology⁹⁹) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporal⁵¹-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability⁹ as shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹, 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—³³reference-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as opposed to issues of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶), 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-³⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-supererogation⁹⁶-reflex’ rather as of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ which is in preconverging-or-dementing¹⁹-integration-of-temporal-dispositions (which explains the latter subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-

meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this
 idea can be derived from the contrastive implications of metaphysics-of-presence--{implicated-
 ‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}
 (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising³²~self-
 referencing-syncretising) and metaphysics-of-absence-{implicated-epistemic-veracity-of-
⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>} as postdication
 (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the
 institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> in their evolving ¹⁴de-mentation-
 {supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics} registry/registry-worldview/ontological-reference dialecticisms as at one
 moment ‘postconverging-or-dialectical-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--{implicated-‘nondescript/ignorable–
 void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}’ and ‘metaphysics-of-
 absence-{implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective–ontological-
 normalcy/postconvergence>}’ retracing of ontologically-veridical placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology⁷⁹ retrospectively,
 presently and prospectively, going by a human shallow limited-mentation-capacity-(as of relative
 constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)
 institutionalisation/intemporalisation process. Such an insight points out that a non-
 positivism/medievalism ‘metaphysics-of-presence--{implicated-‘nondescript/ignorable–void⁵⁹-
 as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}’ 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)’ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-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 procrypticism and notional~deprocrypticism as well, with the associated postlogic ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-

absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩’ as postdication. Paradoxically, postdication (as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩) 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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩’-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--⟨implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁸presencing—absolutising-identitive-constitutedness¹³’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as <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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ¹⁰³universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ ⁷⁴perversion-of-⁸³reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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-{implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>}) ⁸³reference-of-thought, wherein there is ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic ⁸³reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing¹⁹ -apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting-as-to-conflatedness¹² into prospective suprastructuring notional~deprocrypticism 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 procrypticism 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-{implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>}) suprastructuring notional~deprocrypticism 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-
 supererogation⁹⁶—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 of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-urge³¹
 being the wrongful validation as supplanting-conviction-as-to-profound-supererogation⁹⁶—
 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the procrypticism
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as
 reflected/perspectivated as preconverging-or-dementing¹⁹—apriorising-psychologism). The idea
 equally is that as a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, there isn't any
 'definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-
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-pseudointemporal⁵¹-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-⁵⁵meaningfulness-and-teleology⁹⁹. Thus avoiding wrongly implying
 their dimensionality-of-sublimating⁷⁴—~~<amplituding/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-⁵⁵meaningfulness-
 and-teleology⁹⁹), but rather ‘institutionalisation-skewing (‘intemporal⁵¹-asymmetric-
 subsumption-of-temporality³⁸’, 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-deepening⁷² by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)/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 ‘¹¹conjoining-looping-set-of-narratives 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-reification³⁶/superseding-oneness-of-ontology³⁹ as ‘successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ with their corresponding ¹¹conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism⁷⁷ mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism⁷⁷-and-other-temporal-conjugated-postlogism⁷⁷ mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag,

sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect)', and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective with regards to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises by the mere fact that the registry-worldview's/dimension's prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, upon instigation of postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ by conjugating to temporal-dispositions inducing 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ or intradimensional' as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold¹⁰², and so,

as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which is de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’, up to notional~deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold¹⁰² by the mere fact that notional~deprocrypticism psychologism is one that factors in in its (recomposed)-consciousness-awareness-teleology⁹⁹ the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Thus issues of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> including postlogism⁷⁷s are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional~deprocrypticism with respect to notional~procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing¹⁹–apriorising-psychologism consciousness-awareness-teleology⁹⁹ 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> structural-resolution
 is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor which represents that any transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity is a secondnatured
 institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-
 incoherence/institutional-constraining on human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions–existentialism-form-factor mental-dispositions ‘induced by
 social ¹⁰³universal-transparency¹⁰⁴–(transparency-of-totalising-entailing,-as-to-entailing-
 <~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the
 prior registry-worldview’s/dimension’s unsound 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-
⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ poorly appreciative of
 dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as in the
 bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-

contention-or-confliction is rather as of human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor thus needing its secondnatured
 skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁸⁸’, 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 secondnaturating 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
 secondnaturating 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 ¹⁰³universalised individual in ununiversalisation, no
 positivistic individual in non-positivism/medievalism, and prospectively no
 notional~deprocrypticism individual in procrypticism, as at best such emancipating intemporal
 individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their
 registry-worldview in prospective institutionalisation design/conceptualisation, as the effective

institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation (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-⁸⁴devolving-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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview/dimension as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ of the positivism/procrypticism ⁸³reference-of-thought metaphysics-of-presence--⟨implicated-‘nondescript/ignorable—void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩’; 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/preconvergence²⁰ perspective (preconverging-or-dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy/postconvergence perspective of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism (‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ ⁸³reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality⁵¹, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality⁵¹, the ‘placeholder-setup’ as placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ is accordingly rescheduled psychoanalytically ('postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ has been developing all along from the mindset/⁸³reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, ¹⁰³universalised 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 deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²). In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where 'ontologically-pertinent and so-demonstrated to be ontologically-pertinent'; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ effectuation, is not technically achieved as may naively/counterintuitively

be implied by construing directly of a prospective placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ (from the present) but rather, on
 the basis of ‘prospective 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-teleology⁹⁹ 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-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) of the ‘old
 present’/retrospective as prior. That is it is critical to grasp that ¹⁴de-mentation-
 <supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics> 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
¹⁴de-mentation-<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—
 stranding-or-attributive-dialectics> is rather about decentering and preconverging-or-
 dementing¹⁹—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of the present as preconverging-
 or-dementing¹⁹—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’
 and dialectically ushering contrastively from that backdrop a new and prospective
 ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. This is actually about

⁵⁴maximalising-recomposuring-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. ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context. This involves a pointedness-of-prospective ⁸³reference-of-thought which ⁵⁴maximalising-recomposuring-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-supererogation³⁶ mental-dispositions, postlogism⁷⁷/psychopathic mental-dispositions and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions’ as ¹⁰³universal 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 ⁵⁴maximalising-recomposuring-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’⁸³ reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical⁸³ reference-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-teleology⁹⁹ defect as preconverging-or-dementing¹⁹—apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (of

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 ⁵⁴maximalising-recomposuring-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 ‘⁷⁴perversion-of-

⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁶> phenomena’ is as of the

circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—

oneness-of-ontology³⁹ reflecting/perspectivating registry-worldview’s/dimension’s-

uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ even though it is iterating-by-alterations, whereas elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ will erroneously lead to a reassessment of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance by wrongly implying that it is an issue of defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus not upholding intemporality⁵¹/longness in the contiguity as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ and reflected/perspectivated as de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ or intradimensional defect’. Basically, ⁵⁴maximalising-recomposuring-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-⁵⁵meaningfulness-and-teleology⁹⁹ 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—procrypticism postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in the first place supersedingly/transcendently by implying the need for notional~deprocrypticism rather than temporalities-drives reciprocal equivalence of ⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought. Further the notion of deeper superseding—oneness-of-ontology conceptualisation and shallow superseding—oneness-of-ontology conceptualisation, central to a ⁵⁴maximalising-recomposuring-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 ¹⁰³universal-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 ‘⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶’ at hand rather than in veridicality one of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, requiring instead a ⁵⁴maximalising-recomposuring-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~deprocrypticism prospective ⁸³reference-of-thought which ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁶ deprocryptic mental-dispositions, postlogism⁷⁷/psychopathic procryptic mental-dispositions and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration procryptic mental-dispositions’ as ¹⁰³universal and aetiological ontological-primemovers-totalitative-framework⁷² construct), and reflecting in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as both B’s postlogism⁷⁷ ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as ⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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 ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought 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-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>)), 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 ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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/procrpticism registry-worldview from

futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding—oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with ⁵⁴maximalising-recomposuring-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-teleology⁹⁹ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-reification³⁶/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-supererogation³⁶—
 preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-⁷⁴perversion-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation. That is at the basis of the
 <~~amplituding~~/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ nature of a registry-worldview/dimension
 vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes
 tend to be incomplete and requiring further re-categorisations and readjustments as rather
 construed/conceptualised on an <~~amplituding~~/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ basis of organisation that isn't
 in the full potency for grasping intrinsic reality and requiring further adjustments all along (the
 whole exercise actually being 'ad-hoc referentialism'), and why referentialism as previously
 articulated, though 'relatively abstract as a notion of representation' is a conceptualisation basis
 needing constant insights, it is actually a better conceptualisation scheme of prospective
 being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-
 positivism/medievalism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ allusions to superstition in its
 <~~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~deprocrypticism placeholder-setup/mental-

devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of a procrypticism
 mindset/⁸³reference-of-thought will rather be utterly preconverging-or-dementing¹⁹—apriorising-
 psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism 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 ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought at the (deprocrypticism)
 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-
 <perspective—ontological-normalcy/postconvergence>) necessary to act as the
 referenced/registered/decisioned—psychical-backdrop for futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, as implied
 by ¹⁴de-mentation-(<~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—
 stranding-or-attributive-dialectics) as-uninstitutionalised-threshold¹⁰²-suprastructuring ¹⁴de-
 mentation-(<~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-
 or-attributive-dialectics) 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

¹⁰³universalisation’ over ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivism-as-procrypticism. 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication of the individual as ‘metaphysics-of-presence--(implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)’; 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics' rather mobilises ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed-conceptualisation as is necessarily the case with all
 metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵⁰nonpresencing-⟨perspective-
 ontological-normalcy/postconvergence⟩)/postdication conceptualisations (which must avert the
 mix-up induced by the illusion-of-the-present/present-consciousness/mirageas
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as metaphysics-of-presence--⟨implicated-
 'nondescript/ignorable-void⁵⁹'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)) 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-teleology⁹⁹ as of the circularity/recurrence/repetition/repeatability³ 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 ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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 ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ elicitation of its threshold-of-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in such a social-setup by corresponding non-positivism/medievalism¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷), whereas the positivistic registry-worldview⁸³reference-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-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality⁵¹-preservation of a registry-worldview’s/dimension’s subontologisation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration that undermine and blur recurrently intemporal-disposition supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism to induce social¹⁰³universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness³⁷⟩ of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound⁸³reference-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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶). 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 procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representation of postlogism⁷⁷ and temporal-dispositions-conjugated-postlogism⁷⁷ so-construed as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (and so-reflected of the registry-worldview's/dimension's social-construct of temporal-to-intemporal-dispositions at its uninstitutionalised-threshold¹⁰² defined by recurrence and 'non-transient transcendability'). Thus

subontologisation is induced as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism so-associated with postlogism⁷⁷-and-conjugated-postlogism⁷⁷ leading to temporal-preservation, and so at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² defined by recurrence and 'non-transient transcendability'. The '54maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation construct' for prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity is thus fundamentally grounded on the 'backdrop' of the construal of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism which is reflected and superseded postconvergently as of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding-oneness-of-ontology construal/conceptualisation. The so-reflected 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism' is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence--<implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³> and metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>>, 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-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism implies that at registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence³⁰ (as shallow superseding—oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as deeper superseding—oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a temporal-to-intemporal-dispositions disambiguation of⁸³ reference-of-thought (rather than naively, an assumption of¹⁰³ universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>'), with the implication that the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' are actually of disambiguated temporal-to-intemporal-dispositions⁸³ reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold¹⁰² as being in epistemic-abnormalcy/preconvergence⁰, as it enables the conceptual articulation of meaningfulness that the 'perspective of a functionally institutionalised registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-⁴⁶historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' doesn't permit beyond its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold¹⁰². The suprastructuring effect of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is what actually allows

to prospectively reflect/perspectivate ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold¹⁰² marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from ¹⁰³universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking⁷⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction is undertaken to supersede (as deeper superseding—oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments¹⁰⁵ of the prior registry-worldview/dimension as now preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-construct of ‘a ¹⁰³universal 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 ¹⁰³universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality⁵¹/longness to avoid the cumbrous 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 ‘¹⁰³universal positivistic intemporal⁵¹’ as a functional pseudo-conceptualisation of intemporal⁵¹/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold¹⁰² wherein ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of temporal-to-intemporal-dispositions since the requisite intemporalisation-as-institutionalisation as ¹⁷deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, 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 (‘intemporal⁵¹-asymmetric-subsumption-of-temporal⁹⁸’, 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, ¹⁰³universal 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-⁴⁸historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing> process) this is not spontaneously given, when we
 consider that many of such emancipators were equally relatively enmeshed with the old
 psychology like Newton's involvement with alchemy, for instance. This point to the critical
 importance of the psychological state of the mind for the very possibility of prospective
 ontologically-veridical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche
 to 'moult itself' (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring)
 towards a more profound construal/conceptualisation as of that superseding-oneness-of-
 ontology, however strongly we might naively believe in our ideas in any given epoch as of its
 metaphysics-of-presence--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—
 absolutising-identitive-constitutedness¹³). Thus metaphysics-of-absence-(implicated-epistemic-
 veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) notion of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism (substituting, to induce 'a preconverging-
 or-dementing¹⁹—apriorising-psychologism mentation reflex' in sync with the ontological
 perspective, over the same notion as subontologisation as metaphysics-of-presence--(implicated-
 'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³),
 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 ⁵⁰incrementalism-in-relative-ontological-incompleteness³⁸—
 enframed-conceptualisation notional~procrypticism 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which ⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation notional~procrypticism 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 ⁵⁴maximalising-recomposuring-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 ⁵⁴maximalising-recomposuring-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 recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, likewise ¹⁰³universalisation is the ultimate ⁵⁴maximalising-recomposuring-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~deprocrypticism over procrypticism/as-the-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-positivism
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹. An ‘existential-
decontextualised-transposition (threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism defect) of
ontology/ontologically-veridical-meaningfulness/intemporality⁵¹ conceptualisation’ is equally
critical, along with the implied psychological uninhibitedness/décomplexing for a prospective
registry-worldview/dimension as deprocrypticism, with respect to the central concept of
‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals
but equally preemptively construing the possibilities of ‘the ignorances’/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~deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism as deprocrypticism. Ultimately the purpose of ⁵⁴maximalising-recomposuring-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation as an intemporal
conceptualisation of transcendental implication should be of ‘⁷⁸presencing—absolutising-
identitive-constitutedness¹³ 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-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 ¹⁴de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding—oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding—oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing¹⁹—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of

‘existential-decontextualising-transposition (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality⁵¹’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory~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/authenticity⁵⁸-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is rather of conceptual metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>> (meant to ensure a natural ⁵⁴maximalising-recomposuring-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/akrasiatic-drag³³ (whether wittingly or unwittingly) induced subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence--<implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³>).

So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of temporal-to-intemporal-dispositions with respect to ontologically-veridical ⁸³reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>⟩ 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--⟨implicated-‘nondescript/ignorable—void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ 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-¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporal⁵¹-preservation in temporal-dispositions as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration (by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the priorly institutionalised

registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of diminishing—human-epistemic-abnormalcy/diminishing—preconvergence. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual¹⁰³ universal human intemporal-disposition as metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) 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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>) is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned—as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, with respect to ontological-normalcy’ by ‘undermining social¹⁰³ universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—

epistemicity>totalising~in-relative-ontological-completeness⁸⁷) for ontological-veridicality'; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality⁵¹-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality⁵¹-preservation by supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism inclination whether naively conjugating to postlogism⁷⁷ as misconstrual or good supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism⁷⁵ of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism⁷⁷ mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality⁵¹-preservation at its uninstitutionalised-threshold¹⁰². Thus this is the underlying dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation in the psychoanalytic dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. * Ultimately, an ‘ontological-reconstituting-as-to-conflatedness¹⁷/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 procrypticism from deprocrypticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-primemovers-totalitative-framework⁷² of disambiguated temporal-to-intemporal-dispositions and-their-associated 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹/‘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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, reflecting ‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-conception teleology⁹⁹. - As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ with respect to ⁸³reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ implies preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ¹⁴de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token

coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity-(as of relative constitutedness⁴³) to deeper limited-mentation-capacity-(as of relative conflation⁴²). 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-completeness³⁷-of-³³reference-of-thought-⁸⁴devolving-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-⁵⁵meaningfulness-and-teleology³⁹ 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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. 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 ¹⁰³universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional~deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence--⟨implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, ¹⁰³universalising, 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 constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹³) 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 ¹⁰³universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about virtue inducing supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of

human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—

existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ with the implication that ‘the reflected/perspectivated temporal-to-intemporal-dispositions disambiguation’ (at the uninstitutionalised-threshold¹⁰²) as ontological-primemovers-totalitative-framework⁷², underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting-as-to-conflatedness¹²⁷/deconstruction realteration over the perpetuating hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold¹⁰² where temporal-dispositions become temporally-preservational-as-pseudointemporal⁵¹-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶), as may arise with postlogism⁷⁷-and-conjugated-postlogism⁷⁷, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporal⁵¹-preservation ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology⁹⁹) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework⁷² as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
 oneness-of-ontology³⁹. This disambiguated-mental-dispositions as of the
 circularity/recurrence/repetition/repeatability³ 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—⁵⁵meaningfulness-and-teleology⁹⁹’ 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—⁵⁵meaningfulness-
 and-teleology⁹⁹’ is in line with and further elucidates the ‘Différance-existential-transitory-

articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-
 meaningfulness' technique. Going respectively by the Sartrean and Derridean principles for
 establishing ontologically-veridical-meaningfulness, that is, 'existence precedes/defines essence'
 or 'there is nothing outside the text' in evaluating 'same-terms-of-expressions (seemingly-same-
 implied-meaningfulness)' with respect to their veridical-ontological ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation. What is critical to understand here is to
 distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-
 as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹
 by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation basis of meaningfulness that is grounded on grasping that ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩/postdication, and thus subjects meaningfulness to hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩. Intemporal-disposition as supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-’poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by ⁵⁴maximalising-recomposuring-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-reification³⁶/superseding—oneness-of-ontology³⁹ by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹) 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-⁸⁴devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ as highlighted priorly. This preconverging-or-dementing¹⁹—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by ⁵⁴maximalising-recomposuring-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 ¹⁴de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩) of their hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Going by the example of a medieval setup again as effectively in <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-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context insightfully implying all
 institutionalisations/registry-worldviews/dimensions are about 'construing the same underlying
 ontology', though yield different but more and more accurate representations of ontology, due to
 different but improving human limited-mentation-capacity-(as of constitutedness¹³ towards
 conflation¹²) from shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-
 capacity-deepening⁵² with the succession of institutionalisations, but with the non-
 positivism/medievalism as being lower from our positivistic perspective, thus providing a sound
 basis of transcendental analytical insight since the positivistic present is in metaphysics-of-
 absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-
 normalcy/postconvergence>) with it, in contrast to our more or less blurred⁷ 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--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-
 identitive-constitutedness¹³) problem), if say a totem was to be presented as proof that a targeted
 individual was a sorcerer (as existential-context-of-reference-narrative) for establishing

plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) to start with in the very first place but rather a superseding/transcendental representation of such ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-teleology⁹⁹) at the said (non-
 positivism/medievalism) uninstitutionalised-threshold¹⁰² requiring positivism registry-worldview
⁸³reference-of-thought institutionalisation. Thus unlike in a case of defect-of-⁵³logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶ 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 (⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶) in a same or different circumstance, is invalidated when dealing
 with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the
 implication that there can't be mutual contention but rather transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the superseding
 (and 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-
 recomposing 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~deprocrypticism for instance, it is
 such an existentialism construal from a transcendental intemporal ⁸³reference-of-thought over

temporal ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that allows for the superseding of vices-and-impediments¹⁰⁵ as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing¹⁹–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-thinking³⁰–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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a

superstitious mindset/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~deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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 ¹⁴de-mentation-~~⟨supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics⟩~~ 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/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism⁷⁷-and-conjugated-postlogism⁷⁷ of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal

equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as‘first-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ¹⁰³universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation 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-⟨implicated-epistemic-veracity-of-⁵⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising³²~self-referencing-syncretising), across all registry-worldviews from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence--⟨implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩’ 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-teleology⁹⁹ allusions to superstition in its <amplifying/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~deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposed)-consciousness-awareness-teleology⁹⁹ of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought mindset/⁸³reference-of-thought will rather be construed as decentered and preconverging-or-dementing¹⁹-apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism~procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold¹⁰² in order to effectively and adequately reflect the requisite metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ necessary to act as the referenced/registered/decisioned-psychical-backdrop for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, as implied by ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ as-uninstitutionalised-threshold¹⁰²-suprastructuring ¹⁴de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ 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 constitutedness¹³⟩ to deeper limited-mentation-capacity-⟨as of relative conflation¹²⟩. Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷. As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology⁹⁹ of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the 19th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism individuation characters, and supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ‘supposedly’ in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ —of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ or existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context and even better when mutually of good supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ¹⁶compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplifying/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁸) 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-

~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology⁹⁹ is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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 ¹¹conjoining-looping-set-of-narratives 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as 'denaturing¹⁵
 postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-
 with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-
 successively-shifting-or-noncohering-narratives-and-acts' towards social-aggregation-enablers
 over intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity, and so together with a ‘false-projection-of-bad-or-good-conviction-as-to-profound-supererogation⁹⁶ representation of meaning’ rather than ‘veridically of a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism concurrently-false-premising of meaning’ (and so, wrongly implying an issue of defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ as hollow-form implying an issue of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>); inducing conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in ¹¹conjoining-looping-set-of-narratives 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 ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ or postlogism⁷⁷ instigation as a ‘false-sense-of-good-to-’poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’’ postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 (⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) in a same or different circumstance, is invalidated when dealing with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can't be mutual contention but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the superseding (and sound) 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-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁵meaningfulness-and-teleology⁹⁹. 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as to subontologisation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism⁷⁷ not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition will, but rather in terms—as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex—logic¹ to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ relation to its postlogism⁷⁷-formulaic slanting ¹⁰compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation³⁶ or perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition’

in order for the interlocutor to go on to conjoin the psychopath's postlogic-backtracking-
 <iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶). Paradoxically, the basis of
 the adult psychopath 'concurrently-false-premising-of-meaningful thread/tracing' is the
 disposition of a supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/⁸³reference-of-thought
 to be open-minded in wrongly granting supplanting-conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it 'good
 or poor/bad supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism') to a ¹⁰compulsing-
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ mental-
 disposition for its deceptive high-point of concurrently-false-premising for producing
 ontologically non-veridical narratives (in terms-as-of-axiomatic-construct of implied—logical-
 dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
 reference and teleology⁹⁹). This 'concurrently-false-premising-of-meaning thread/tracing' can be
 construed as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-
 transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-
 reification⁸⁶/superseding-oneness-of-ontology²⁹ by ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—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/⁵⁴maximalising-recomposuring-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
 individuations¹¹ conjoining-looping-set-of-narratives 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (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-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism institutionalised
 registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-
 constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-

normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued ¹⁰³universal 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 procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ gives ontological-anchoring for a Derridean metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) (due to human limited-mentation-capacity-deepening⁵²) propped up by a metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>) (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 ‘¹⁴de-mentation-

<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, 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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 (⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) in a same or different circumstance, is invalidated when dealing with ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as registry-

worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can't be mutual contention but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the superseding (and sound) 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 ‘⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ (implying incremental/temporal-accommodation meaningful dispositions of postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology> as defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> when such defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ‘⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporal projection-of-thought’ (implying notional~deprocrypticism in its preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as ‘ontologically-reconstituting’ intrinsic-reality and thus with respect to ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is inclined to solipsistically-put-into-question/ontologically-reconstituting of the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and imply a prospective/superseding/transcendental registry-worldview that is the new dialectically-in-phase and thus the new ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and preconverging-or-dementing¹⁹—apriorising-psychologism. A ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ 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-<implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a ‘failing, due to limited-mentation-capacity-deepening⁵²,’ metaphysics-of-presence--<implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)

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-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as it dialectically leaves by the wayside human temporality³⁸/shortness and temporal ⁸³reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ implications are utterly different between such a familiar ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ and a 'Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹' as the latter calls upon ¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) 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—⁵⁵meaningfulness-and-teleology⁹⁹' is dealing with perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (at the uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is all about articulating the 'dialectically-in-phase reference' (which is relatively sound ontologically/intemporally) over the 'dialectically-out-of-phase or dialectically-primitive reference' (which is relatively unsound ontologically/intemporally). In registry-worldview terms of temporal-to-intemporal-dispositions 'dynamic-cumulative-aftereffect of subontologisation',

this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ of a ‘Différance-disambiguation-of-ontologically-veridical–⁵⁵meaningfulness-and-teleology⁹⁹’ 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/undueness-invalidating-logicising/unsuitable-

measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. This is the only basis for establishing the relative ascendancy of divergent ⁸³reference-of-thought (not to be confused with ‘⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ‘⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’) with regards to the postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and preconverging-or-dementing¹⁹—apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, ¹⁰³universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional~deprocrypticism over procrypticism. 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-teleology⁹⁹ of itself as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-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-teleology⁹⁹ of our present positivistic registry-worldview as rather preconverging-or-dementing¹⁹—apriorising-psychologism (as ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought) from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism higher registry-worldview ontological-completeness-of-⁸³reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation³⁶ as ‘prelogic supplanting-conviction-as-to-profound-supererogation³⁶—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
⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation⁹⁶ do not apply with respect to “Différance-disambiguation-of-
ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹”; 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-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—⁵⁵meaningfulness-and-teleology⁹⁹’ 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/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism) arising from the ‘cumulative effect’ of

the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as the various ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold¹⁰², betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (⁹⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Thus providing the basis for a ‘Différance-disambiguation-of-ontologically-veridical-⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ¹¹conjoining-looping-set-of-narratives 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—⁵⁵meaningfulness-and-teleology⁹⁹’ thus goes on to encompass the ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human—⁵⁵meaningfulness-and-teleology⁹⁹-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 ‘¹⁰³universal 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 ¹⁰³universal cadre with regards to issues of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> pointing to ‘Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹’, 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, ¹⁰³universalising, positivising and fully/utterly-ontologising into deprocrypticism). 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> since ‘it grasps the ontological-veracity of temporal-to-intemporal-dispositions as it recomposes across all the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>’; 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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—

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and thus recomposing-in-a-snowballing-effect base-institutionalisation,¹⁰³ universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview's/dimension's institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same 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-⁵⁵meaningfulness-and-teleology⁹⁹ or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (conjugated: postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷¹-<including-virtue-as-ontology>) to the new ⁸³reference-of-thought-⁹categorical-imperatives/axioms/registry-teleology⁹⁹, -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-recomposeure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> thus leads to notional~deprocrypticism which specificity going by the increasing 'rational-realism' of the institutional-cumulation/institutional-

recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing>
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/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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 temporality³⁸/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-~~amplituding~~/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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold¹⁰² or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; as basically intemporality⁵¹/longness is a pathway from base-institutionalisation to ¹⁰³universalisation to positivism and prospectively notional~deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—as-of-axiomatic-construct of “Différance-disambiguation-of-ontologically-veridical—⁵⁵meaningfulness-and-teleology⁹⁹”) is untenable as the same could be implied at base-institutionalisation and ¹⁰³universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ often lead to ontological-bad-faith/inauthenticity⁶³ as human-

subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality⁹⁸ passing for intemporality⁵¹’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have temporal-to-intemporal-dispositions as shortness-to-longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ or ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ¹⁰³universalisation without a recognition of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶>,-of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-universalisation-as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism without a recognition of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-positivism-as-procrypticism for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea of a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) temporal mental-disposition that is more predisposed to project mainly in terms-as-of-axiomatic-construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial and timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent moral and intellectual superiority of the latter warranting an uncompromising stance over the former, in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, as has always been the case all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and so ‘looking down’ at temporality⁹⁸/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’. Already with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-

dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation emancipation that is consciously aware of the full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further expand human intemporal potential as the notional~deprocrypticism registry-worldview. Actually the notional~deprocrypticism registry-worldview/dimension we will be able to supersede human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor because its preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³⁴<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism enables ‘absolute social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness³⁷) 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-supererogation³⁶—preconverging/dementing¹⁹—apriorising-psychologism’; as in fact the successive institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> (as ‘postconverging-or-dialectical-thinking³⁰—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/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ (beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation
 intradimensionally) as temporal-dispositions are actually involved in pseudointemporality⁵¹
 inducing temporal-preservation-as-pseudointemporality⁵¹-preservation defining the
 corresponding uninstitutionalised-threshold¹⁰², beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation, thus
 represented as ‘preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-
 of-phase/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’, and
 thus the ‘point of engagement’ with all established uninstitutionalised-threshold¹⁰² is rather a
 ‘reflection of postlogism⁷⁷-formulaic—nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶-or-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ reflex disposition or
 preconverging-or-dementing¹⁹—apriorising-psychologism’ and not the ‘natural
 institutionalisations inclination to reflect a prelogic supplanting—conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging
 reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism
 uninstitutionalisation-mindset/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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective
 notional~deprocrypticism perspective with our registry-worldview/dimension ⁸⁰procrypticism—
 or~disjointedness-as-of-⁸³reference-of-thought 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 ¹⁰³universal 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social ¹⁰³universal-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 ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as ¹⁰³universalisation 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social ¹⁰³universal-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 ⁸⁰procrypticism—

or-disjointedness-as-of-⁸³reference-of-thought should lead to preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding—oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-teleology⁹⁹ so excellently, with the later requalification of Hume, Kant and others of that same mindset/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹ and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³⁷~~’ 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-teleology⁹⁹ of essences, alchemies and superstition as an altogether different ~~<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought~~ of human mindset/⁸³reference-of-thought/consciousness-awareness-teleology⁹⁹, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’

the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology⁹⁹ of mindset/⁸³reference-of-thought/(recomposed)-consciousness-awareness-~~<amplituding/formative~epistemicity>~~totalising~renewing-realisation/re-perception/re-thought for the prospective knowledge-form/⁵⁵meaningfulness-and-teleology⁹⁹ associated with notional~deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; as ‘different institutional-cumulation/institutional-recomposeure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> have their knowledge-form/⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universalisation–non-positivism-or-medievalism to positivism–procrypticism, and

prospectively notional~deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social ¹⁰³universal-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 ¹⁴de-mentation—(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with a corresponding comprehensive grasp of the implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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-³¹<amplituding/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to ushering in the requisite preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism that should define and conceptualise the notional~deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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-

teleology⁹⁹ defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; with the idea that notional~deprocrypticism existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules' is attainable as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by ⁵⁴maximalising-recomposuring-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~deprocrypticism existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules' as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology⁹⁹. Thus, such a 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' involves, mobilising an 'ontological-tautologisation/existential-reference conceptual-scheme' (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology⁹⁹ thus postdicatory (as metaphysics-of-absence-<implicit-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>) conceptualisation), is of 'subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-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 ⁵⁵meaningfulness-and-teleology⁹⁹ but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than

effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding—oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening⁵². The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn't have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework⁷² success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of

philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and

their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human ~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical ~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/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-conflatedness¹³/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-drag¹³ by adopting a ‘⁷⁶presencing—absolutising-identitive-constitutedness¹³ 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-⁵⁵meaningfulness-and-teleology⁹⁹) for prospective ⁵⁵meaningfulness-and-teleology⁹⁹; 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 ⁵⁵meaningfulness-and-teleology⁹⁹’, be

it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating⁷⁴—<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-sublimating⁷⁴—<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—⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹-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-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' due to our limited-mentation-capacity-deepening⁵², with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening⁵², we are actually involved in a 'developmental notional~teleology⁹⁹ of ontology' construed as coherent shallow superseding~oneness-of-ontology to coherent deeper superseding~oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; with such limited-mentation-capacity-deepening⁵² reflected and encapsulated in the operant concept of 'disjointedness-as-of-³³reference-of-thought' misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation (as relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’, thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, with respect to ultimate ontological-normalcy/postconvergence. The ⁴⁴<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶ of ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁴de-mentation-(<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ rescheduling’ wherein a given present registry-worldview of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, is transcended/superseded as preconverging-or-dementing¹⁹—apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁸⁶—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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology⁹⁹), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-supererogation⁸⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ representation of meaningfulness affirmations (and, specifically with a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is an supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ interlocutor or conjugated-postlogic/¹¹conjoining-looping-set-of-narratives 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 ⁵⁴maximalising-recomposuring-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/¹¹conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can

ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/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/¹³conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework⁷² of the postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷ interlocutors as well as the reality of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism whereas the same exercise with supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor is actually the target of such postlogism⁷⁷-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge⁴¹’ about the latter, that trace-of-dots-as-narratives from the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-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

⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ whereas retracing of the mental-disposition foregoes elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging³⁴ 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 of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability³ as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹, at the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation), defining the typical threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism psyche of successive uninstitutionalised-
 threshold¹⁰² (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ manifestation intradimensionally, and so-construed from the perspective
 of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-
 utter-uninstitutionalisation preconverging-or-dementing¹⁹-psyche, ununiversalisation
 preconverging-or-dementing¹⁹-psyche, non-positivism/medievalism preconverging-or-
 dementing¹⁹-psyche and our uninstitutionalised-threshold¹⁰² as ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought 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
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is still ¹⁰³universally
 transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-
 postlogism⁷⁷/preconverging-or-dementing¹⁹-integration, since it is not spatialising, maturing,
 and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts.
 Ultimately, this highlights generally that at relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as the-relative-ontological-

incompleteness⁸⁸-is-inherently-thus-‘in-wait’ for ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or temporal-preservation-as-pseudointemporality⁵¹-preservation) as so-manifested at the uninstitutionalised-threshold¹⁰², hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/extrapolating/infering to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of temporal-to-intemporal-dispositions wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting abstract/extrapolating/infering hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> nor existential-transitioning/iterability-tracing-of-dots-as-<hollow>narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism⁷⁷ and conjugated-postlogism⁷⁷, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the ⁸³reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-

totalising-entailing,-as-to-entailing-~~<amplifying/formative–epistemicity>~~totalising~in-relative-ontological-completeness³⁷) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality⁹⁸/shortness (shortness-of-register-of–⁵⁵meaningfulness-and-teleology⁹⁹) and intemporality⁵¹/longness (longness-of-register-of–⁵⁵meaningfulness-and-teleology⁹⁹) are both basically the same notion of intemporality⁵¹, but with temporal-dispositions (⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality⁵¹/longness (longness-of-register-of–⁵⁵meaningfulness-and-teleology⁹⁹) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology⁹⁹/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality⁵¹’ (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), inducing de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ where such false-retention construed as temporal-preservation-as-pseudointemporality⁵¹-preservation is rather in conjugated-postlogism⁷⁷; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of–

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’ (whether-consciously-or-
unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability⁹
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by ⁵⁴maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This
conceptualisation of temporality⁹⁸/shortness as being about failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporal⁵¹/longness (which perfectly syncs
intemporal⁵¹/longness and temporality⁹⁸/shortness as longness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹ and shortness-of-register-of-⁵⁵meaningfulness-and-
teleology⁹⁹, beyond just a qualification notion but rather 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-⁸⁴devolving-as-of-instantiative-context construct), equally perfectly renders the notion of
temporality⁹⁸/shortness and intemporal⁵¹/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
‘pseudointemporal⁵¹’ 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 intemporal⁵¹/longness
which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the

naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology⁹⁹’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality⁵¹’ of such individuations induces ‘notional-disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation (at individuation-level as relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality⁵¹, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology⁹⁹’ as bad, as evil, as wicked... etc. Now, the consequences of pseudointemporality⁵¹ individuations (postlogism⁷⁷-slantedness, postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving 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 ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-⁷⁴perversion-

of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments¹⁰⁵, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively>

the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology⁹⁹ of a recurrent-utter-institutionalised mindset/⁸³reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a ¹⁰³universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein ¹⁴de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology⁹⁹ being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective—

ontological-normalcy/postconvergence>) as diminishing–human-epistemic-
abnormalcy/diminishing–preconvergence. Interestingly, psycho-ontological-
tautologisation/psycho-existential-reference as a human disposition for
correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of
subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-
capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative
conflation¹⁴), speaks of the mind as an abstract ‘teleologically imbricated
tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-
reference’ implying: striving for ontological-normalcy/postconvergence, in-
lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-
institutionalisation/uninstitutionalised-threshold¹⁰²), as the teleological driving-seat of the body
validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated
transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-
existential-reference for prospective ontological-normalcy/postconvergence superseding the
human body, as entailing human existence’. This points out that the potency for ontological-
normalcy/postconvergence is tautologically inherent in our being construct, and that abstract
tautologisation/existential-reference as human teleology⁹⁹ is the mind as ‘human
<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-
as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–⁵⁵meaningfulness-and-teleology⁹⁹) as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory–epistemic-conflatedness¹², as our being construct is

more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is existence’ and thus imbued with existential tautological/existential-reference supotent-mimetic-teleology⁹⁹ as the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’), wherein tautologically/by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’)) ‘outside of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly preceding/defining or even superseding existential reality’ rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that supersedes the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸’, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’’. existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality in sync with existence ‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening⁵² as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, will often fail to

reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/infering will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence--⟨implicated-‘nondescript/ignorable–void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of-projective-insights for predication, which is equally construed as ontological-reconstituting—as-to-conflatedness¹²/deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁶⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect' as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the 'existential pathological condition' as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A's result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and

string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening⁵² as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening⁵² as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology³⁹). 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/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-⟨implicated-epistemic-veracity-of-⁵⁰nonpresencing-⟨perspective-ontological-
normalcy/postconvergence⟩)). But, then how is the ontological-veridicality of being-
construal/existential-reference/existential-tautologisation attained? Though ontologically non-
veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’ as metaphysics-of-presence-⟨implicated-
‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)
has as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵⁰nonpresencing-⟨perspective-
ontological-normalcy/postconvergence⟩) ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as with all
metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-
ontological-normalcy/postconvergence⟩ can be ontologically-reconstituted/deconstructed from
the corresponding metaphysics-of-presence--⟨implicated-‘nondescript/ignorable-void’⁵⁹-as-to-
⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ 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-⁸⁴devolving-as-of-instantiative-context as to 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--{implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³}) 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-⁸⁴devolving-as-of-instantiative-context as to 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--{implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³} that is the ‘honing exercise’/recomposure backdrop for metaphysics-of-absence-{implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>} as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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~deprocrypticism existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 should imply ontologically subsuming ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context as to 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 ¹⁰³universal 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—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹—<in-existential-extrication-as-of-existential-unthought>⁶ manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality⁵¹-preservation by wrongly elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ their ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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-⁸⁴devolving-as-of-instantiative-context as to 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-contrual’/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-⁸⁴devolving-as-of-instantiative-context as to 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 teleology⁹⁹, and involving the potency of both consciousness-awareness-teleology⁹⁹ 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶. 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-completeness³⁷-of-⁸³reference-of-thought-³⁴ 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’ 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-teleology⁹⁹ outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing—human-epistemic-abnormalcy/diminishing—preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 <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-⁵⁵meaningfulness-and-teleology⁹⁵) as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², it is thus analysed as ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁹⁷—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-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ unlike an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ which will wrongly hollow-constitute and induce ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. So the tautological implication of deconstruction as ontological-reconstituting-as-to-conflatedness¹² is all about human

rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹ in deepening its grasp of a superseding-oneness-of-ontology/intrinsic-
 reality that has been so all the time, and so critically talk of transcending from shallow to deeper
 superseding-oneness-of-ontology is no more than about human ~~<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—⁵⁵meaningfulness-and-teleology⁹⁸)
 as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-
 reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory-~~epistemic-conflatedness¹² already given as ontological-
 normalcy/postconvergence oneness, and prospectively transcendently ‘a psychoanalytic-
 rescheduling from ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought to
¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context involving
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 while intradimensionally it is about an analytical rescheduling (⁵⁴maximalising-recomposuring-
 for-relative-ontological-completeness⁹⁷—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 procrypticism) of the corresponding-successive-prospective-institutionalisations-registry-worldviews (of protracted imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity⁸⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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,¹⁰³universalisation-as-universalisation-of-rules-making, Positivism-as-rational-empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making) establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at the uninstitutionalised-threshold¹⁰² of the corresponding-successive-prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective 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-thought⁸-categorical-
 imperatives/axioms/registry-teleology⁹⁹ of the prior positivism institutionalisation leading to
⁸⁶procrypticism—or-disjointedness-as-of-⁸³reference-of-thought, and failing-intemporal-
 preservation-entropy-or-contiguity—or-ontological-preservation) has bearing when it comes to
 the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-
 reference conceptual-scheme meant to be the ontologically-veridical basis, as of
 aetiologisation/ontological-escalation, for construing an insightful storied-
 construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations
 introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-
 construct/ontologically-valid-narration will be grounded on ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’, as the
 underlying being-construal/existential-reference/existential-tautologisation of the storied-
 construct/ontologically-valid-narration’s existential-tracing of ontologically-veridical-
 meaningfulness, and reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; as it
 contrastively reflects the reality of an ontologically non-veridical intradimensional ‘virtuality-or-
 Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
 reference’ of temporal-dispositions narratives (instigated from postlogism⁷⁷ and conjugated-
 postlogism⁷⁷) as being of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation intradimensionally) and as of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, in construing the consequent⁸⁰ procrypticism—or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation, and so as the transcendental backdrop highlighted by prospective intemporal-preservation notional~deprocrypticism ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context as to 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 procrypticism setup is necessarily a ‘deprocrypticism-intemporal imbricatedness/threadedness/recomposuring’ thus reflecting procrypticism/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 ‘¹⁰³universalisation imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-of-base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and in a recurrent-utter-uninstitutionalisation setup is necessarily a ‘base-institutionalisation imbricatedness/threadedness/recomposuring’ while reflecting recurrent-utter-uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Transcendentally/transdimensionally/interdimensionally, it is the ontological-contiguity⁶⁶ implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind base-institutionalisation/¹⁰³universalisation/positivism/prospective-deprocrypticism, and likewise it is the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> implied by ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ thus in ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation (beyond-the-consciousness-awareness-

teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation), that induces the uninstitutionalised-threshold¹⁰² process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypicism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality⁹⁸/shortness as of constitutedness¹³ that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁵ as of ontological-primemovers-totalitative-framework⁷² ~~44<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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/⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing/instantaneity/cogency/methodology (or in the case herein ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-

absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-
 normalcy/postconvergence⟩⟩/Doppler-thinking as it disambiguates human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor ⁵⁵meaningfulness-and-
 teleology⁹⁹ ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶, and not as it may be wrongly construed
 to be ‘⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing’ 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-commitment⁵⁵ as of ontological-
 primemovers-totalitative-framework⁷² ⁴⁴<amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 constitutedness¹³, with this compensating
 exercise construed as of '79presencing—absolutising-identitive-constitutedness¹³' or more
 consummately as conflation¹²/conflatedness¹². This 79presencing—absolutising-identitive-
 constitutedness¹³ and conflatedness¹² compensation mechanism, given our limited-mentation-
 capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology,
 equally clarifies why 54maximalising-recomposuring-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, ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing, 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 ⁴⁴<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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

⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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

⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ~~44<amplifying/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁷neuterising-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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing 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 ⁵⁵meaningfulness-and-teleology⁹⁹ about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding-oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-

constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue) are only as meaningful as when reflecting a ⁸³reference-of-thought–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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 constitutedness¹³ 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–
⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁵meaningfulness-and-teleology⁹⁹ of

a given ~~<amplituding/formative–epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred⁷ ‘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 ‘arbitrary⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁵meaningfulness-and-teleology⁹⁹ (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-~~<perspective–ontological-normalcy/postconvergence>~~)/Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor ⁴⁴~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’). 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 constitutedness¹³. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological⁸³ reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of ⁵⁵meaningfulness-and-teleology⁹⁹ 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/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁵⁵ as of ontological-primemovers-totalitative-framework⁷² ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶ 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-echoiness/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-redefining⁵⁵ meaningfulness-and-teleology⁹⁹; 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 ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ in existence. Basically, the induced social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁹⁷>’ of meaningfulness from ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-dispositions⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s), will reflect the reality of temporal-dispositions as of postlogic⁷⁷-slantedness (psychopathic-or-postlogic) or⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point where the social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is lost or at uninstitutionalised-threshold¹⁰²) and the consequent ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the bigger dynamic framework of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and so across all uninstitutionalised-threshold¹⁰². Thus, basically ontological-reconstituting—as-to-conflatedness¹²/deconstruction as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ reflects/perspectivates transversality-of-affirmative-and-unaffirmative,-disambiguated-

apriorising/axiomatising/referencing¹⁰¹ (transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹) dynamism of ‘temporal-dispositions
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ (as elicited by postlogism⁷⁷-and-
 conjugated-postlogism⁷⁷) and the ‘intemporal-disposition/ontologically-veridical supplanting-
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism as of its imbricatedness/threadedness/recomposuring, and the ontological
 implications thereof’. The requisite ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context as to 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~deprocrypticism imbricatedness/threadedness/recomposuring
 referential-depth-or-existential-reference-or-tautologisation’,
 reflecting/perspectivating/highlighting (the corresponding postlogism⁷⁷-and-conjugated-
 postlogism⁷⁷ uninstitutionalised-threshold¹⁰² ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as) ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-
 flawed-and-shallow-and-non-veridical-existential-reference’ (the-⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-of-positivistic-meaningfulness or the-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶>,-of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-
for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as threshold-
of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-
teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation); and so-
construed suprastructurally (beyond the positivistic/procrypticism registry-worldview
consciousness-awareness-teleology⁹⁹, as it is preconverging-or-dementing¹⁹—apriorising-
psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation
storied-construct/ontologically-valid-narration conceptualisation’ can be extended
‘correspondingly as of positivism, ¹⁰³universalisation 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 ⁷⁴perversion-of-⁸³reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> as ‘non-positivistic-or-medieval-virtuality-or-Being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’,
‘ununiversalisation-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation-
virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted
suprastructural construal of each of the corresponding uninstitutionalised-threshold¹⁰² (as beyond
their respective corresponding consciousness-awareness-teleology⁹⁹) which we will readily
acknowledge from the vantage backend of our positivistic prospective registry-worldview
position of analysis equally speaks of the validity of such a corresponding suprastructural
construal of notional~deprocrypticism as beyond-the-consciousness-awareness-teleology⁹⁹-<in-

existential-extrication-as-of-existential-unthought⁶ of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional~deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-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–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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~deprocrypticism is the structural-resolution for the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as the de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵ of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory~de-mentativity are always by definition in confliction

with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) hence inducing uninstitutionalised-threshold¹⁰², as it is impossible to critically extend ontological-capacity on the basis of the same 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

⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~disjointedness-as-of-⁸³reference-of-thought associated with ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought for notional~deprocrypticism existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’.
 This consequent ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-
 mentation-dynamics or natural~psychological-dynamics’ reflecting/perspectivating/highlighting
 of the prior/transcended/superseded registry-worldview of positivism–procrypticism (temporal-
 dispositions-in-temporal-preservation-as-pseudointemporality⁵¹-preservation) as
 ‘preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ is so
 about their non-committal (whether with respect to good or bad commitment as ‘good or poor/bad
 supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism’) as threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism with respect to the ⁸³reference-of-
 thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in ontological-
 normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism; (beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ manifestation), in ‘⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—

⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-uninstitutionalisation of positivism-institutionalisation’), in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the positivistic ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism. It is only the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) ‘procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic—⁸categorical-imperatives/axioms/registry-teleology⁹⁹-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 procrypticism uninstitutionalisation is shown as ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ by the ontological-primemovers-totalitative-framework⁷² of the notional~deprocrypticism implied ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as of ‘the notional~deprocrypticism

imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁶⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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 procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic-?categorical-imperatives/axioms/registry-teleology⁹⁹-as-of-flawed-and-shallow-existential-reference-as-virtuality)'. Correspondingly, such a 'notional~deprocrypticism 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 'procrypticism uninstitutionalisation threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' will be critically about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as being a social-construct 'uninstitutionalised-threshold¹⁰² mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mental-disposition structure' (which is very much socially ¹⁰³universally transparent at childhood and thus does not start to elicit protracted social postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration by temporal-dispositions at

that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism⁷⁷), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism⁷⁷ lessens the social dysfunctioning of its postlogism⁷⁷ as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect/contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality aetiologisation/ontological-escalation of temporal-to-intemporal-dispositions individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) of the social as metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)’ (arising because of the decreasing social ¹⁰³universal-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 ¹⁰³universally 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the procrypticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology⁹⁹ and value-reference as of notional~deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism⁷⁷-and-procrypticism mental orientations’, (iv) and further, the possibility of a remaking of the

above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold¹⁰² threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, to contrastively provide the revealing retrospective insight of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-threshold¹⁰² as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence--{implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) or illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ representation of the present positivism-procrypticism uninstitutionalisation as ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought-and-teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of

prospective deprocrypticism, 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-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context)’ including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹); by rather reflecting/perspectivating/highlighting the points where such ‘breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness’ occur as of ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (in postlogism⁷⁷ and conjugated-postlogism⁷⁷) and as preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’, as ‘the very notion of postlogic-backtracking-<iterative-looping-‘set-of-

dereifying-hollow-narratives-and-acts’>⁷⁶ and conjugated-postlogism^{77 11} conjoining-looping-set-of-narratives 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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a logical-level-engagement (⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶) 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-⁸⁴devolving-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/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—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-⁸⁴devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ having to do with the defect of ⁸³reference-of-thought and relative-

ontological-incompleteness⁸⁸ is utterly different from ‘a defect-of-⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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 ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁵⁶ 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is in a state of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³

of a medieval worldview will grasp that that unique demonstration of medieval-postlogism^{77/74}perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/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—procrypticism worldview and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism worldview. This explains why ‘perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness³⁸-of-⁸³reference-of-thought as of denaturing¹⁵’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-⁷⁴perversion-of-

⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is in the bigger picture revealing an inherent problem as of the prior human ⁸³reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event⁴³⁷ of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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–procrypticism as well as providing a revealing overall understanding of the human uninstitutionalised-threshold¹⁰²-by-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with notional~deprocrypticism prospective institutionalisation ⁴⁴<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶, 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 <amplituding/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-⁷⁴perversion-

of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-<amplituding/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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, with no <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>), the ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰²
of the so-called great living of non-positivism/medievalism ⁸³reference-of-thought’ to arrive at
the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of positivism
opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁵ of non-
positivism/medievalism. This same process applies to our positivism–procrysticism with respect
to psychopathy and social psychopathy wherein the associated perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will elicit an
ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-
to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>}

⁸⁰procrysticism—or-disjointedness-as-of-⁸³reference-of-thought
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰²
 of the so-called great living of our positivism—procrysticism in disjointedness-as-of-⁸³reference-
 of-thought’ to arrive at the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought of notional~deprocrysticism as preempting—disjointedness-as-of-⁸³reference-of-
 thought opened-construct-of-⁵⁵meaningfulness-and-teleology⁹⁹ which de-
 mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁵ of our
 positivism—procrysticism; 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹ exists beyond their <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-
 teleology⁹⁹-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) as of the respective notional~deprocrysticism 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-
⁵⁵meaningfulness-and-teleology⁹⁹. 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 ⁵⁵meaningfulness-
and-teleology⁹⁹ 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 ⁴⁴<~~amplifying~~/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶ 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 ⁵⁵meaningfulness-and-
teleology⁹⁹ might seem arbitrary when ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universal 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-

dialectical–de-mentation—stranding-or-attributive-dialectics) 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 ¹⁰³universalisation institutionalisation, non-positivism/medievalism
 uninstitutionalisation requiring positivism institutionalisation, and our ⁸⁰procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation requiring prospective
 notional~deprocrypticism 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-teleology⁹⁹ of relative epistemic-
 abnormalcy/preconvergence³⁰ for relative ontological-normalcy/postconvergence as of ¹⁴de-
 mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-
 or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought’ implies ‘a new all-pervasiveness of ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as the axiomatic-construct of ⁵⁵meaningfulness-and-
 teleology⁹⁹’ as a prospective institutionalisation ⁸³reference-of-thought. Thus a ⁸³reference-of-
 thought is an all-pervasiveness of ⁸³reference-of-thought–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as the axiomatic-construct of ⁵⁵meaningfulness-and-
 teleology⁹⁹; 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–⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ as the axiomatic-construct of ⁵⁵meaningfulness-and-

teleology⁹⁹’ 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 ‘¹⁰³universally-transparent constraining mechanical-knowledge as of the bare ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and ‘the social-¹⁰³universally-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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is induced by ‘denaturing¹⁵ of the form of ⁵⁵meaningfulness-and-teleology⁹⁹’ on the ‘¹⁰³universally-transparent constraining mechanical-knowledge as of the bare ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and obviating ‘the social-¹⁰³universally-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-⁵⁵meaningfulness-and-teleology⁹⁹ as if it was of ‘conflatedness¹²’ in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ implying an uninstitutionalised-threshold¹⁰² of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ arises as of its ¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ physiological condition in relation to ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ ⁵⁵meaningfulness-and-teleology⁹⁹’, which at childhood postlogism⁷⁷ is more or less ¹⁰³universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) inducing the conjugated-postlogism⁷⁷ of temporal-dispositions of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing¹⁵ of the form of ⁵⁵meaningfulness-and-teleology⁹⁹’. Thus at that uninstitutionalised-threshold¹⁰² which highlight ‘denaturing¹⁵ of the form of ⁵⁵meaningfulness-and-teleology⁹⁹’ 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 ‘¹⁰³universally-transparent constraining mechanical-knowledge as new bare ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and ‘its social-¹⁰³universally-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-teleology⁹⁹ of relative epistemic-abnormalcy/preconvergence³⁰ for relative ontological-normalcy/postconvergence as of ¹⁴de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating ⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing towards prospective notional~deprocrypticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation³⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought in endemising/enculturating it, thus in need of notional~deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments¹⁰⁵ of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their ¹⁰³universally 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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶>, as revealing of the grander framework of vices-and-impediments¹⁰⁵ inherent to the relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-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, ¹⁰³universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional~deprocrpticism institutionalisation over our procrpticism 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-⁸³reference-of-thought in overcoming <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by prior/transcended/superseded non-positivistic or procrpticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-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~deprocrpticism ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-

teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. So ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ into the intemporal-disposition as longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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-deepening⁶², the possibility for ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold¹⁰² in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event³⁷), 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/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-³³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as intemporally-preservational’ distracted
by ‘the breaking or a subtransversality—apriorising/axiomatising/referencing ‘disjointedness-as-
of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation as
ontologically non-veridical with ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ 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~deprocrypticism
imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus
‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism⁷⁷ and conjugated-

postlogism⁷⁷) as ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought, preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase in pseudointemporality⁵¹’, and so by a ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, as first-order faulty-mentation-procedure-deception-or-urge⁴¹, and thereafter the infinite logical articulations as second-order level deceptive-virtualities that can be made from wrongly assuming the implied first-order faulty-mentation-procedure-deception-or-urge⁴¹ as correct). Insightfully, humans actually come into existence which avows an existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context as to 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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁵meaningfulness-and-teleology⁹⁹' as it is divulged with human limited-mentation-capacity-deepening⁵² in the construal of superseding~oneness-of-ontology. The reason for the disambiguation of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ into a supratransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought over a subtransversality—apriorising/axiomatising/referencing ⁸³reference-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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> behind all the postlogism⁷⁷s/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness of all registry-worldviews’ references-of-thought including with regards to the phenomenon of psychopathy and social psychopathy (as indicated at the beginning) of the positivism–procrypticism registry-worldview, i.e. specifically with the psychopathic/postlogic induced pre-valuation/pri-individuation/de-individuation/commitment ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; wherein this process is reversed (but beyond a temporal equivalence and rather for an aetiologisation/ontological-escalation of the ¹⁰³universal implications as metaphysics-of-absence-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective–ontological-normalcy/postconvergence>)) in re-establishing ontological-veridicality of ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-individuation 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~deprocrpticism preempting—disjointedness-as-of-⁸³reference-of-thought
⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶’ 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, repute, social authorities and influencers naively involved in fallacies of authority,
disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶³,
implying an equivalence between ¹⁰³universal/intemporal sense of purpose with
extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-
called principle that is not articulated as a ¹⁰³universal construct but targeted, avowing its reality
as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation 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 ⁸⁰procrpticism—or—disjointedness-as-of-
⁸³reference-of-thought extricatory-and-temporal incidental construals of ⁵⁵meaningfulness-and-
teleology⁹⁹ 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~deprocrypticism supratransversality—
 apriorising/axiomatising/referencing preempting—disjointedness-as-of-⁸³reference-of-thought
⁴⁴<~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-
 for-explicating-ontological-contiguity⁵⁶). The disambiguation of transversality-of-affirmative-
 and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ into a
 'supratransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought of
⁵⁵meaningfulness-and-teleology⁹⁹' over a 'subtransversality—
 apriorising/axiomatising/referencing ⁸³reference-of-thought of ⁵⁵meaningfulness-and-
 teleology⁹⁹' can equally be understood by comparison with the notion of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁸³reference-of-
 thought of ⁵⁵meaningfulness-and-teleology⁹⁹, as there can't be common ⁸³reference-of-thought of
 contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring as
 mutually intelligible ⁵⁵meaningfulness-and-teleology⁹⁹) between a flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (subtransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought of
⁵⁵meaningfulness-and-teleology⁹⁹, 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
⁵⁵meaningfulness-and-teleology⁹⁹, 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/~~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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> 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 ⁵⁵meaningfulness-and-teleology⁹⁹) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (supratransversality—apriorising/axiomatising/referencing) being real and the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism), without mutual intelligibility of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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) ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as of the consequences in a comparative use of both apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while (crossgenerationally). Thus issues of defect of ⁸³reference-of-thought (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues) cannot be resolved by mutually intelligible ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ (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-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination²⁷ along formal constructs based on a de-mentating/structuring/paradigming for skewing (‘intemporal⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards intemporal⁵¹, 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in grasping ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³), and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism⁷⁷-fitment of the childhood-psychopath ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mental-disposition structure as it induces conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing¹⁵ nature of postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing¹⁵ of its mental-disposition is relatively socially-¹⁰³universally-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 event³⁷ and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism⁷⁷ or conjugated-ignorance as its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ led it to

align in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—
postconverging/dialectical-thinking²⁰—apriorising-psychologismly (as-of-pseudointemporality⁵¹)
to the childhood-psychopath's postlogic narrative, and so in 'ignorance-temporal-preservation-
as-pseudointemporality⁵¹-preservation', that it was the brother that spilled the water on the chair
on purpose (noting that even at this level, for all practical purpose the visiting stranger's
meaningfulness is 'supposedly in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶
(as-of-pseudointemporality⁵¹) but is rather effectively 'conjoining looping narratives of flawed-
existential-elevation-of-⁸³reference-of-thought⁴²' with respect to the 'denaturing¹⁵ postlogic-
backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-with-
'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-
shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over
intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity' as non-veridical and
dialectically/contendingly out-of-phase, of the childhood-psychopath's meaningfulness is
effectively in conjugated-postlogism⁷⁷ and has 'joined the childhood-psychopath in threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism and is preconverging-or-dementing¹⁹—
apriorising-psychologism and dialectically-out-of-phase' with respect to ontologically-veridical
existential-reality as construed from ontological-normalcy/postconvergence, and further it state
of ignorance speaks of its relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism' as ⁸⁰procrypticism—or-disjointedness-as-
of-⁸³reference-of-thought which can't be overlooked for aetiologisation/ontological-escalation
conceptualisation by the fact that the visiting stranger or more precisely an individuation of the
type expressed by the visiting stranger (as-of-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 ¹⁰³universal-
 transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/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 ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<~~amplituding~~/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/⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation level as dynamic-cumulative-
 aftereffect ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the registry-
 worldview's/dimension's institutionalised ⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-
 thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as temporal-preservation-in-
 pseudointemporal⁵¹-preservation as of threshold-of~nonconviction/makeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—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 ¹⁰³universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of the underlying postlogism⁷⁷-
 as-of-¹⁰compulsing~nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation⁹⁶ mental-disposition wherein with development of childhood psychopathy into
 adult psychopathy, 'social expansion-and-gravity of tones-as-temperament and thematic
 implications with regards to temporal-to-intemporal-dispositions individuations
 teleologies/teleological-differentiations (as postlogism⁷⁷ and conjugated-postlogism⁷⁷ in

pseudointemporality⁵¹/preconverging-or-dementing¹⁹—apriorising-psychologism, and
 supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism as to intemporal/ontological in non-
 pseudointemporality⁵¹/thinking) ensue. It exclusively requires on an ontological de-
 mentating/structuring/paradigming involving ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-
 unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ as the visiting stranger (as-of-pseudointemporality⁵¹) 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-⁸⁴devolving-as-of-instantiative-
 context)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, even though the natural reflex to be of prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at means that we rather tend to assume by reflex that the implied-logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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 ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ 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/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸’ wherein we end up hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> inducing the virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as a outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind’s own reflex mental-disposition to be prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-

logical-dueness-precedes-logical-outcome-arrived-at). Critically, the concepts articulations in the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve the ‘point-of-departure-of-construal of 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism are construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as of subtransversality—apriorising/axiomatising/referencing(*as-of-pseudointemporalities; referring to unsound 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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought 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-⁸⁴devolving-as-of-instantiative-context)’ including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ and speaking of a mental-disposition not thriving for intemporal-preservation –whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with conjugated-opportunism and

conjugated-exacerbation, hence of threshold-of–nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, i.e.
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>)-narratives-of-
 arrogation/impostoring/disjointedness-non-contending-meaningful-reference-(but-rather-the-
 subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-backtracking-
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-as-well-as-conjugated-
 postlogism⁷⁷-progressive-and-regressive-¹¹conjoining-looping-set-of-narratives) as-
 recursive/progressive/regressive-preconverging-or-dementing¹⁹-distractive-loopings-(in-
 ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’-as-preconverging-or-dementing¹⁹—
 apriorising-psychologism-and-dialectically-out-of-phase)-to the-supratransversality—
 apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹; referring to sound
⁸³reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context as
 to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality as existential-reality or deprocrypticism,
 speaking of a mental-disposition thriving in all instances for intemporal-preservation but with-
 or-without necessarily subsequent perfect ⁵¹logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶, 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-deprocrypticism-

imbricatedness/threadedness/recomposuring-as-of-existential-reality-and-as-the-
 suprastructuring-meaningful-reference-for-maximalising-unwinding-as-unfolding/dépliage-as-
 détendre-of-elucidation). From an ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective, the distinction between the subtransversality—
 apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism and the supratransversality—
 apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵¹) as ‘conviction-as-to-
 profound-supererogation⁹⁶, transcendental and maximalising’ implies that the assertive pretences
 of ‘supposed intellectual-and-moral equivalence’ of the subtransversality—
 apriorising/axiomatising/referencing (as-of-pseudointemporalities) are of threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). As the notion of ‘first-
 order-ontology/ontological-construal’ of
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming for ‘creating/inventing’ prospective institutionalised-being-
 and-craft’ implied by the transcendental, inherently ‘dements’ pretences of ‘second-order
 meaningfulness’ of extricatory/temporal de-mentating/structuring/paradigming within
 secondnature institutionalised-being-and-craft constructs. Supratransversality—
 apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵¹) speaks of upholding the
 intemporal/transcendental/⁵⁴maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation by underlining
 imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative

ontological-contiguity⁶⁶ of ⁸³reference-of-thought, and reflecting/perspectivating/highlighting
 subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) as
 upholding the temporal/non-transcendental/⁵⁰incrementalism-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
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> involving the
 discontinuity (as postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-
 narratives-and-acts’>⁷⁶ and ¹¹conjoining-looping-set-of-narratives 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-
 pseudointemporalities⁵¹)’ as instigated by postlogism⁷⁷/enculturated-postlogism⁷⁷ in protraction as
 temporal-preservation-as-pseudointemporalities⁵¹-preservation that tends to generate threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism reflecting the uninstitutionalised-threshold¹⁰² at institutionalisations’ uninstitutionalised-threshold¹⁰². Basically, from a transcendental/transdimensional/interdimensional/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation insight, the supratransversality—apriorising/axiomatising/referencing contends about the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the subtransversality—apriorising/axiomatising/referencing which is in protracted-pseudointemporality⁵¹; more like a deprocrypticism, positivism, ¹⁰³universalisation or base-institutionalisation supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) contending correspondingly about the ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality⁵¹). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality⁵¹) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality—apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality—apriorising/axiomatising/referencing as of its ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’, reflected by the subtransversality—apriorising/axiomatising/referencing subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation with respect to notional~deprocrypticism supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) and procrypticism 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~deprocrypticism worldview where the mental-dispositions and conventioning in a procrypticism setup are construed as ‘prospectively questionable’). Such a supratransversality—apriorising/axiomatising/referencing over subtransversality—apriorising/axiomatising/referencing insight can transcendently be grasped in the archetype characters of say a Socrates or Rousseau. Wherein within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality—apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning —as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism⁸³ reference-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-⁸⁴devolving-as-of-instantiative-context as to 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 ¹⁰³universal 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 but for the disposition for ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation out of
 the apathy of the ordinariness/averageness of any prior registry-worldview/dimension
 institutionalised-being-and-craft setup. Hence such intemporality⁵¹/longness as ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation needs
 its <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought in inducing secondnature institutionalisation given that the-succession-of-registry-

worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ into the intemporal-disposition/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ (not about firstnatureddness of human dimensionality-of-sublimating⁷⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) but rather is solely a positive-opportunism⁷⁵ secondnaturing to supersede the uninstitutionalised-threshold¹⁰² divulged as to its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. The implication is that acting as-of-a-‘secondnaturedd reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’ for the requisite prospective ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, and such conceptualisations from only a secondnatureddness of thought as rather contextually temporal is not ‘intemporal as of-¹⁰³universal-and-abstractive originariness-parrhesia,—as-spontaneity-of-aestheticisation nature’ but is rather in ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence--<implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³). Thus institutionalisation secondnatureddness is challenged by its very own level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ marking its uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in need for a renewed institutionalisation respectively as base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism. 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 ⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in base-institutionalisation–ununiversalisation inducing transcendental/intemporal-preserving ¹⁰³universalisation, ⁵⁴maximalising-recomposuring-for-

relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) in ¹⁰³universalisation–non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹) in positivism–procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/⁵⁴maximalising-recomposuring-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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Copernicus, an intemporal-

prioritising/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation Rousseau, an intemporal-prioritising/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Galilei
 or an intemporal-prioritising/⁵⁴maximalising-recomposuring-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/⁵⁴maximalising-recomposuring-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/⁵⁴maximalising-recomposuring-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 secondnature institutionalised-construct rather than an intemporal-
 disposition construal, and therefore assertive pretences that naively imply the latter should
 necessarily be suspect of their threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism without the
 corresponding demonstration of the requisite salient philosophical insight of
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-
 recomposuring-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 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 thought, postures and teleology⁹⁹ above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-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/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed-conceptualisation

de-

mentating/structuring/paradigming over the extricatory/temporal/expediency de-mentating/structuring/paradigming with respect to its registry-worldview/dimension' (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnature institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁴maximalising-recomposuring-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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism underlying all uninstitutionalised-threshold¹⁰², and so beyond their consciousness-awareness-teleologies; with the implication that (from a ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional~projective-perspective) the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) is 'unprofound'-or-of-a-non-transcendental/extricatory/impostoring disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵¹) is 'profound'-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative⁷⁰-implied-intellectual-and-moral-disposition. We would

possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-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~deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) arising from its ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought (as social ¹⁰³universal-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 ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) its meaningfulness as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, as subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather

as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger's (as-of-pseudointemporality⁵¹) ignorance-conjugated-postlogism⁷⁷, such that it was actually in 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism'. This 'decentering drive' rather construed by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that then reveals the true center as 'notional~deprocrpticism supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-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-teleology⁹⁹-<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 ⁸⁰procrpticism—or-disjointedness-as-of-⁸³reference-of-thought), starting with the psychopath's postlogism⁷⁷/⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> itself wherein its decentering (by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—

unenframed-conceptualisation ‘unwinding-as-unfolding/dépliage-as-détendre of élucidation’) is reflected as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism while ‘establishing the center’ as the ‘notional~deprocrypticism supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) by its ‘effective supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to intemporal-preserving/transcendental/⁵⁴maximalising-recomposuring-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 ⁵⁴maximalising-recomposuring-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~deprocrypticism supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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 ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and these are ontologically never allowed to escape the intrinsic-reality of their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, wherein ‘the notional~deprocrypticism supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given that intrinsic-reality/existential-reality is an ontological-contiguity⁶⁶ that precedes and supersedes

any threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism!) This ‘continuous profound/elaborate notional~deprocrypticism supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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-pseudointemporal⁵¹) that is a complete and unique ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ in its supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or transcendental/intemporal/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition of ⁸³reference-of-thought which ‘bounces off and decenters’ (by ⁵⁴maximalising-recomposuring-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-conflict 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-teleology⁹⁹ for its induced conjugated-postlogism⁷⁷ by inherent relative-ontological-incompleteness⁸⁸-induced,- 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' (notional~procrypticism, i.e. the corresponding uninstitutionalised-threshold¹⁰²), such that the postlogism⁷⁷ dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of temporality⁹⁸/non-transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity/⁵⁰incrementalism-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 ¹⁰³universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-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-pseudointemporalities⁵¹). Such a technique for articulating supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵¹) 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-pseudointemporalities⁵¹) 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of postlogism⁷⁷/, conjugated-postlogism⁷⁷ or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism⁷⁷ mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of ⁸³reference-of-thought, whether acting (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) by ‘imploing, contesting, affirming,

condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism⁷⁷-as-of-⁴⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶-{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 teleology⁹⁹/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘temporal-to-intemporal-dispositions individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendently/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology⁹⁹/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology⁹⁹/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly

secular-inclined will be predisposed to the defining teleology⁹⁹/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining temporal-to-intemporal-dispositions of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁵⁷ across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold¹⁰²), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology⁹⁹/teleological-differentiation at the individuation-level in a continuum from pseudointemporality⁵¹ (involving the ‘faulty-mentation-procedure-deception-or-urge⁴¹’ of postlogism⁷⁷-slantedness and the derived-by-conjoining temporal-accommodation-of-this-⁷⁴perversion-of-³³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as conjugated-postlogism⁷⁷s/preconverging-or-dementing¹⁹-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold¹⁰²—to—non-pseudointemporality⁵¹ (of intemporal mental-disposition inclined to account for pseudointemporality⁵¹ as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology⁹⁹/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/¹⁰³universally 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—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism

teleology⁹⁹/teleological-differentiation by its ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context involving existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold¹⁰³). This then validates the idea that teleology⁹⁹/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology⁹⁹/teleological-differentiation as discrete, as a conceptualisation of teleology⁹⁹ is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to ⁸³reference-of-thought as to postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representation from whence ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ arises whether the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism⁷⁷ and conjugated-postlogism⁷⁷s) but from whence/which-point the teleology⁹⁹/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as

postlogism⁷⁷-slantedness/⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
 performance⁷¹-<including-virtue-as-ontology> or intemporal-disposition, is wholly
 deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-
 framework⁷² construal/conceptualisation). Existence/existential-reality is thus a teleological-
 contiguity/oneness-of-teleology⁹⁹ ‘with teleological-discretion being defined only by epistemic
 choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to
 ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as
 ontological-contiguity⁶⁶/superseding–oneness-of-ontology), defines and structures
 teleology⁹⁹/teleological-differentiation in its derivation as
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context as to 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/⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed-conceptualisation perspective as across all
 institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historicity/ontological-
 eventfulness³⁷/ontological-aesthetic-tracing>, this ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed-conceptualisation decentering drive in a dynamic-
 cumulative-aftereffect (wherein prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-

of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’⁴⁴<amplifying/formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
contiguity⁶⁶ on meaningfulness ‘as to social dynamism of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’, is decentered with the more
ontologically-complete emerging at the centre as supplanting-conviction-as-to-profound-
supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of
transcendental-projection/intemporal-preserving/⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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 ‘¹⁴de-mentation-(~~supererogatory~~~ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism, from the perspective of the succeeding
institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-

threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking⁷⁰—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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩⟩, 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism ⁸³reference-of-thought—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-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—⁹categorical-imperatives/axioms/registry-teleology⁹⁹,-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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ (non-positivism/medievalism) of lacking
 a positivising/rationally-empirical mindset, we can just as well project of the same of our
 procrypticism mindset/⁸³reference-of-thought with respect to our relative-ontological-
 incompleteness³⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of the lack of
 a notional~deprocrypticism mindset/⁸³reference-of-thought as of ¹⁷deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 based ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’) and a disposition for our metaphysics-of-presence--
 (implicated-‘nondescript/ignorable-void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-
 constitutedness¹³) 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–procrysticism 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 reference⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-<as-to-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing>. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the⁸³reference-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--(implicated-‘nondescript/ignorable–void⁵⁹’-as-to-⁷⁵presencing—absolutising-identitive-constitutedness¹³) 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 ⁵⁵meaningfulness-and-teleology⁹⁹ but more critically an invitation into the new as of a positivising/rational-empirical mindset/⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹; 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective—ontological-normalcy/postconvergence>); 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, ¹⁰³universalisation—non-positivism/medievalism, our present positivism—procrypticism or futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, with the necessary ¹⁴de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno

Latour's famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology⁹⁹ and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology⁹⁹ (a mix-up that must not occur for history itself to conceptually exist 'since history wouldn't deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB', for an exercise of understanding the past and projecting to the future); as if it were 'possible and desired' that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the 'mental complex of all present mindsets as metaphysics-of-presence--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)', and going by 'projective-insights'/postdication/metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) is equally what can enable our own prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional~deprocrypticism which is deeper than our present positivism~procrypticism registry-worldview ⁸³reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence--(implicated-'nondescript/ignorable-void'⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³) traditional/conventioning ⁸³reference-of-thought--⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojective design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to

the most profound concept (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² as of 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' based on their respective relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) to the given uninstitutionalised-threshold¹⁰² registry-worldview's/dimension's ⁸³reference-of-thought; since in our positivism—procrypticism uninstitutionalisation (which is procrypticism), 'utter-ontologising/⁵⁴maximalising-recomposuring-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-⁸⁴devolving-as-of-instantiative-context as to 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 procrypticism to be rather of threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism thus

pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring’ into notional~deprocrypticism suprastructuring/transcendental/intemporal-
 preserving ⁸³reference-of-thought by way of the given ‘utter-ontologising/⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’. While

the above proposition is most difficult to fathom given our metaphysics-of-presence--{implicated-
 ‘nondescript/ignorable~void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)

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, ⁵⁴maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶

of ‘recurrent-utter-uninstitutionalisation core meaningfulness of reference’ is
 reflected/perspectivated/highlighted as rather of threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism (thus

pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-
 preserving ⁸³reference-of-thought by way of the given ⁵⁴maximalising-recomposuring-for-

relative-ontological-completeness⁸⁷—unenframed-conceptualisation); in base-institutionalisation—ununiversalisation uninstitutionalisation (which is ununiversalisation),⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into ¹⁰³universalisation suprastructuring/transcendental/intemporal-preserving⁸³reference-of-thought by way of the given ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation); and, in ¹⁰³universalisation—non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism),⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of non-positivism/medievalism core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving⁸³reference-of-thought by way of the given ⁵⁴maximalising-recomposuring-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–procrypticism uninstitutionalisation by the 'psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' into notional~deprocrypticism suprastructuring/transcendental/intemporal-preserving ⁸³reference-of-thought by way of utter-ontologising/⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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 ⁵⁵meaningfulness-and-teleology⁹⁹/teleological-differentiations known as supratransversality—apriorising/axiomatising/referencing over the transcended ⁵⁵meaningfulness-and-teleology⁹⁹/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 ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought ⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ to the maximalising-as-¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought transcending/superseding ⁵⁵meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of futural Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism, 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-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 institutionalisation; as the very state of a prior/transcended/superseded registry-worldview
 relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ implies it is ‘in-wait as of prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for the ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> to be instigated, upheld and be enculturated and endemised, for the de-
 mentative/structural/paradigmatic perpetuation of the vices-and-impediments¹⁰⁵ de-
 mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and
 postlogism⁷⁷ phenomenon’. The suprastructural (beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) ⁴⁴<amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ at the individuation-level is that with respect to ‘socially-perceived-value as of
 social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-
 teleological differentiation of human mental-dispositions as of non-pseudointemporality⁵¹ as of

supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism and pseudointemporality⁵¹ as of threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism (including as derived/conjugated
 pseudointemporality⁵¹ as to threshold-of–nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism), and so in
 contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the
 idea of ⁵⁵meaningfulness-and-teleology⁹⁹ (as of ⁸³reference-of-thought) rather essentially of non-
 pseudointemporality⁵¹ as of supplanting–conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism. For pseudointemporality⁵¹ as of
 threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism and by its derivations (consciously,
 expediently or unconsciously), the representations of ⁵⁵meaningfulness-and-teleology⁹⁹ are
 set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the
 representations of ⁵⁵meaningfulness-and-teleology⁹⁹ are irrelevant, and a parasitising/co-opting
 association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of
⁵⁵meaningfulness-and-teleology⁹⁹ is just as valid; basically due to the fact that our fundamental
 relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ at all prior registry-
 worldviews/dimensions, whether as recurrent-utter-
 uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is
 bound to lead to human integration of the corresponding postlogism^{77/74}perversion-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-of-⁹categorical-imperatives/axioms/registry-teleology⁹⁹-for-

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the
 uninstitutionalised-threshold¹⁰² that speaks of relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’. Thus a non-pseudointemporality⁵¹
 mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal
 attributions behind the representations of ⁵⁵meaningfulness-and-teleology⁹⁹ will put in question
 the reflex idea (in instances of ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the
 corresponding ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶) to naively operate logic and its axioms as
 of a sound human ¹⁰³universal 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 ⁵⁵meaningfulness-
 and-teleology⁹⁹, and so as intemporal-preservation/aetiologisation/ontological-escalation
 enabling prospective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁹,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that
 override such ‘parasitism of ⁵⁵meaningfulness-and-teleology⁹⁹’ as temporal
 arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
 expediency/unconsciously. This is the intemporal-disposition individuation decentering
 mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-
 cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings
 about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ with respect to construed

prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality⁵¹ logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity⁶³ that construes of the present (by its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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/⁵⁴maximalising-recomposuring-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 ¹⁰³universal 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 ¹⁰³universal 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, ¹⁰³universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve

to think that notional~deprocrypticism (by its ¹⁷deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism~procrypticism mental-disposition and the latter's many compromised assumptions as articulated in this paper, as notional~deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a 'modern mindset' of reference or 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 ⁵⁵meaningfulness-and-teleology⁹⁹, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology⁹⁹ as a knowledge construct grounded on the ontological-veridicality of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/⁸³reference-of-thought of ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ 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—⁵⁵meaningfulness-and-teleology⁹⁹)) in inducing defect of ⁸³reference-of-thought as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>). 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 ‘¹⁴de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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-⁵⁵meaningfulness-and-teleology⁹⁹) 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 ⁵⁵meaningfulness-and-teleology⁹⁹. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold¹⁰² reflecting procrypticism 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-⁵⁵meaningfulness-and-teleology⁹⁹) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹². Pivoting/decentering as such for transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity at the individuation-level speaks of
 intemporal-disposition⁵⁴maximalising-recomposuring-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, ¹⁰³universalisation,
 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 procrypticism) as being of ‘mental anarchy’ (mentarchy) which
 ‘speaks of a defining state of ontologically-defective ⁵⁵meaningfulness-and-teleology⁹⁹, 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/threadednes/recomposuring of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-⁸⁴devolving-as-of-instantiative-context as to 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-supererogation³⁶—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism mental-disposition reflex that will wrongly reassumed soundness/non-
⁷⁴perversion-of-⁸³reference-of-thought over-and-ignoring the reality of a postlogism⁷⁷-as-of-

¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ 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-⁸⁴devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold¹⁰² mental-anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ accounts for the uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold¹⁰², threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state of ontological-veridicality implying an equivalence between-entitlement of both the temporal-dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition individuation as ‘the superseding secondnaturing construct’), respectively reflecting the transcendental/transdimensional/interdimensional, intradimensional and individuation-levels; providing the necessary dynamic-cumulative-aftereffect grasp for storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation for ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-

conceptualisation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 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-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ and uninstitutionalised-threshold¹⁰²) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ by the temporal-dispositions references-of-thought (whether consciously, expediently or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as intemporal 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 ‘⁵⁰incrementalism-in-relative-ontological-incompleteness⁸⁸—

enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘⁵⁴maximalising-recomposuring-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 ⁵⁵meaningfulness-and-teleology⁹⁹ across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence--⟨implicated-‘nondescript/ignorable—void’⁵⁹-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩. 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/⁵⁴maximalising-recomposuring-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—⁵⁵ meaningfulness-and-teleology⁹⁹-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, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶³, implying an equivalence between ¹⁰³universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a ¹⁰³universal 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, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶³, implying an equivalence between ¹⁰³universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a ¹⁰³universal construct but targeted, avowing its reality as fake, etc.). The 'blurriness' and distance of ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity' makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/'interested'/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework⁷², for instance, holding that Einstein's theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here

with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ with the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework⁷². This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity’ as driven by postlogism⁷⁷—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogic-and corresponding conjugated-postlogism^{77 11} conjoining-looping-set-of-narratives 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 ¹⁰³universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a ¹⁰³universal 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 ¹⁰³universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology⁹⁹ with the corresponding ⁵⁵meaningfulness-and-teleology⁹⁹ as ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷/institutional-design inducing the ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness⁶⁷—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, ¹⁰³universalisation (¹⁰³universalisation-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~deprocrpticism (preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³¹<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ (as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>)’ that undermines the imbued intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as

of inherent essence and to be upheld and maximalisingly recomposured' (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 intemporality⁵¹. Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold¹⁰² are in a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of these two divergent mental-dispositions with respect to ⁵⁵meaningfulness-and-teleology⁹⁹ 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-⁵⁵meaningfulness-and-teleology⁹⁹-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-⁵⁵meaningfulness-and-teleology⁹⁹' 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-teleology⁹⁹ mindset' of such a 'social ontology insight about prospective positivism' (as ⁵⁴maximalising-recomposuring-for-relative-ontological-completeness³⁷—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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹' 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 ⁵⁵meaningfulness-and-teleology⁹⁹. 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-⁸⁴devolving-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-supererogation⁹⁶—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-supererogation⁹⁶’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity implication as an <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-⁵⁵meaningfulness-and-teleology⁹⁹-as-
 of-‘nondescript/ignorable-void⁹⁹’-with-regards-to-prospective-apriorising-implications>) ideas
 should be the basis for construing its social science! In fact, technically Newton might be the
 most inclined person for social engagement but then will he as of intemporal projection be
 inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘the medieval social’ as in
 want of its further development (this highlights a contrast between a stigmatic/mented
 psychology of the present, as of any ‘present registry-worldview/dimension’, with value
 references related to as absolute without or poorly factoring in that the animal that is the human
 is rather a becoming animal in constant psychological development of its limited-mentation-
 capacity with respect to social ¹⁰³universal-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-completeness⁹⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-teleology⁹⁹, and hardly addressing such a
 more fundamental question as implied by ‘postconverging-or-dialectical-thinking²⁰-psychology
 or psychology-of-mentation-dynamics or natural~psychological-dynamics’). In this respect, this
 makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative
 intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity’ more or less sciences of methodological
 mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many
 a true social science are not grounded on an <~~amplituding~~/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 procrypticism from futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ as of prospective notional~deprocrypticism insight, wherein positivism-
 procrypticism is decentered and notional~deprocrypticism is centered, and so in comprehensive
 psychologism terms; with the idea that the possibly unsavoriness is not of this author's or
 anyone's chosen but rather that the test for futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-
 and-teleology⁹⁹ as of prospective notional~deprocrypticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity set by intrinsic-reality/ontological-
 veridicality requires us coming to terms with it, no lesser than the test set by positivistic
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in the non-
 positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however

unpalatable to many then, and this underlying vitality across all epochs as of existential-
 contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-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-implicit-
 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-⟨implicit-
 epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩
 is pushed to its full implications over metaphysics-of-presence--⟨implicit-
 'nondescript/ignorable-void⁵⁹'-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³⟩ as
 our present-consciousness/illusion-of-the-present/epistemic-totalising³²~self-referencing-
 syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-
 awareness-teleology⁹⁹) point to the idea that institutionalisation (the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁵⁷) as intemporalisation is actually 'a ⁵⁴maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 recomposed abstract-construction/institutionalisation-designing' which 'in its operant
 effectuation (due to limited-mentation-capacity as of '79presencing—absolutising-identitive-
 constitutedness¹³') defines its very own prospective interspersing with uninstitutionalised-
 threshold¹⁰²' articulated as 'socially-functional-and-accordant⁹³ temporalisation of
⁵⁵meaningfulness-and-teleology⁹⁹ as from idiosyncratic individuations frame-of-reference at
 childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism individuations frame-

of-reference at adulthood'; that is, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹) 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--{implicated-'nondescript/ignorable--void⁵⁹'-as-to-⁷⁸presencing—absolutising-identitive-constitutedness¹³} '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 ⁵⁵meaningfulness-and-teleology⁹⁹', there is a tendency associated with their corresponding extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹} wherein there is 'parallel construed extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—⁵⁵meaningfulness-and-teleology⁹⁹} ⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹} 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—⁵⁵meaningfulness-and-teleology⁹⁹}

⁵⁵meaningfulness-and-teleology⁹⁹-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—⁵⁵meaningfulness-and-teleology⁹⁹) 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—⁵⁵meaningfulness-and-teleology⁹⁹) ⁵⁵meaningfulness-and-
 teleology⁹⁹-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~deprocrypticism 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
¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought (just as the
 ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective
 essences, alchemic, spirits, etc. ¹⁰³universalising-rules and psychically pivoting/decentering for
 rational-empiricism/positivising-rules, just as the ‘¹⁰³universalising 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ of ⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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 constitutedness¹³ 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 ⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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-⁴⁵historiality/ontological-eventfulness³⁷/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ defining why any given institutionalisation is stuck at its level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is its flawed notion of sanctified-conventioning-social-aggregation-enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus

endemising/enculturating the said institutionalisation specific ⁷⁴perversion-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> (postlogism⁷⁷-and-conjugated-postlogism⁷⁷), whether as ‘procrypticism
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (psychopathy and
 social psychopathy)’, ‘Non-positivism/medievalism ⁷⁴perversion-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>’, ‘Ununiversalisation ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ or
 ‘Recurrent-utter-uninstitutionalisation ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’,
 whereby the specific uninstitutionalised-threshold¹⁰² has its specific point of sanctified-
 conventioning-social-aggregation-enablers where transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity is impeded; with recurrent-utter-
 uninstitutionalisation sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-
 thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level
⁷⁹presencing—absolutising-identitive-constitutedness¹³ 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> ‘¹⁰³universalisation-
 rules’ required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of
¹⁰³universalisation, 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 procrypticism sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought/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 deprocrypticism. Such sanctified-conventioning-social-aggregation-enablers involves a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (postlogism⁷⁷-and-conjugated-postlogism⁷⁷) wherein the instigated postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and protracted-conjugated-postlogism⁷⁷ mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the point of ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and conjugated-postlogism⁷⁷ as ‘conjoining looping narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴²’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ are ‘denaturing¹⁵ devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. As in the case previously highlighted

where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁵⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge¹¹ potentially enabling an infinite possibility of second-order level deception if re-engaged as of ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴¹ not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge⁴¹ paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge⁴¹ operating ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ on such false axioms. Thus, with respect to postlogicism⁷⁷ generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ (and not to be seen as being of postlogic ¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶) 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-⁸⁴devolving-as-of-instantiative-context)’ on the basis that it was the ⁵³logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ that was wrong hence the possibility and credibility not to question and imply the denaturing¹⁵ of ⁸³reference-of-thought as perverted ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and thus to wrongly re-engage ⁵³logical-

processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a ⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘preconverging-or-dementing¹⁹—apriorising-psychologism manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹). This equally applies in the instance of derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as conjugated-postlogism⁷⁷ by temporal-dispositions of ⁴⁹ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards sanctified-conventioning-social-aggregation-enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism⁷⁷ acts involved in protraction of postlogism⁷⁷), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism⁷⁷ mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~dementativity’ <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications> as
 ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-
 or-prelogism⁷⁸-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order
 to undermine the intrinsic-attribution/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity, - when further undermined claim in
 ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-
 or-prelogism⁷⁸-basis’, things have moved on, on the basis of sanctified-conventioning-social-
 aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence
 transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-
 disposition. The fundamental issue, going by the postlogism⁷⁷-and-conjugated-
 postlogism^{77/74}perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is then one that at the
 transcendental/transdimensional/interdimensional/maximalising-level defines the
 uninstitutionalised-threshold¹⁰² vices-and-impediments¹⁰⁵ construct of the registry-
 worldview/dimension, more than just on-occasionally/incidentally. From an
 intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as
 postlogic or conjugated-postlogic, as ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-
 thought in need for prospective institutionalisation as deprocrypticism, not as an on-
 occasion/incidental issue but about ontologically appreciating the how and why in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as it undermines uninstitutionalised-threshold¹⁰² arising from
⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for the recurrent
 intemporal-disposition <amplituding/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought possibility of further prospective civilisational

living/institutionalised-being-and-craft setup, and so as an 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 ¹⁰³universalisation, ‘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 procrypticism vices-and-impediments¹⁰⁵ for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective deprocrypticism. 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³), as

that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism³¹ ⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶’ 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 ⁵⁴maximalising-recomposuring-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 conflation¹³⟩’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise ⁵⁵meaningfulness-and-teleology⁹⁹; more like a jurisprudential ⁵⁴maximalising-recomposuring-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 ¹⁰³universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional~deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as defining the registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² is rather a most real idea from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as the respective uninstitutionalised-threshold¹⁰² with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold¹⁰² are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking⁷⁰—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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism construct and perception about our own registry-worldview uninstitutionalised-threshold¹⁰² as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism conceptualisation of ‘the social as at its uninstitutionalised-threshold¹⁰² threshold’ wherein the representation as ‘being in threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is more real (from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ defect of conscious mindsets within the given uninstitutionalised-threshold¹⁰² registry-worldview/dimension (as the threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism insight is suprastructural to it or beyond-its-consciousness-awareness-teleology⁹⁹); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-

reconstituting—as-to-conflatedness¹² as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms—as-of-axiomatic-construct of its ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective ¹⁷deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context as to 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–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ 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~deprocripticism-prospective-sublimation)³⁰ 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-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-⟨as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing⟩ in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as

¹⁰³‘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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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 ⁵⁵meaningfulness-and-teleology⁹⁹’ whether such
 is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality as antinihilism>¹⁰⁰’ of ‘evaluating a construct of prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity’ as herein implied about futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism
 registry-worldview/dimension ⁵⁵meaningfulness-and-teleology⁹⁹ which paradoxically de-
 mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the
 positivism–procrypticism ⁵⁵meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰²
 as a decentering subsumption; when we factor that such a contemplation-and-Being as from a

positivism–procrysticism⁵⁵ meaningfulness-and-teleology⁹⁹ is being called upon to evaluate as to
 ‘a⁵⁵ meaningfulness-and-teleology⁹⁹ 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 same⁸³ reference-of-thought. It should be noted here that the more pertinent quality for
 such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical
 construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality explaining the
 disparate nature of the development of human knowledge. This author as previously articulated
 points out that there is a more profound basis for how and why new/prospective knowledge
 whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-
 totalitative-reification³⁶-in-singularisation³²-as-veridical-epistemic-determinism²¹
⁴⁴<amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-ontological-contiguity⁶⁶’ across all the institutional-cumulation/institutional-
 recomposure-<as-to-⁴⁵historicity/ontological-eventfulness³⁷/ontological-aesthetic-tracing> as
 the very human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor implying that human registry-worldview’s/dimension’s have
 institutionalisation-threshold and uninstitutionalised-threshold¹⁰² broken only in the medium to
 long-run beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ ‘by a power relations dynamics de-
 mentatively/structurally/paradigmatically ingrained in the social¹⁰³universal-transparency¹⁰⁴-

<transparency-of-totalising-entailing,-as-to-entailing-<~~amplitudinal~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>); and so as of 'intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ontological-primemovers-totalitative-framework⁷²', and thereafter the eliciting of positive-opportunism⁷⁵, deferential-formalisation-transference, ordered-construct, percolation-channelling as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of opposing axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of 'human validation-conceptualisation/epistemological relationship to knowledge' applicable across all registry-worldviews/dimensions as of 'a notional futural différance' construed as of a 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', notwithstanding the more superficial constructions of 'human validation-conceptualisation/epistemological relationship to knowledge' within a same registry-worldview's/dimension's institutionalisation whether base-institutionalisation/animistic-¹⁰³universalisation shamanism, ¹⁰³universalisation-non-positivism/medieval dogmatic scholasticism or our positivism~procrypticism 'categorisation epistemes'; but also the conflatedness¹² of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrypticism 'referentialism as epistemological' (as of notional~deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/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). 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~deprocrypticism-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~deprocrypticism-prospective-sublimation)⁹⁰) originary/event¹⁷-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 <amplifying/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 ⁵⁵meaningfulness-and-teleology⁹⁹ 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

⁴⁴<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁵⁶ 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 ⁵⁵meaningfulness-and-
teleology⁹⁹ might seem arbitrary when ⁵⁵meaningfulness-and-teleology⁹⁹ 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 constitutedness¹³, as the latter is rather in shortness-of-register-of-
⁵⁵meaningfulness-and-teleology⁹⁹/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-⁷⁴perversion-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁶>; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ postlogism⁷⁷-and-conjugated-postlogism⁷⁷-as-of-¹⁰compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought ‘waylaying’, as <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification⁸⁶/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) hence preconverging-or-dementing¹⁹—apriorising-psychologism, of prior prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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 ‘¹⁰³universally-transparent constraining mechanical-knowledge as new bare ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as axiomatic-construct’ and ‘its social-¹⁰³universally-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-teleology⁹⁹. 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-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁵ ⁵⁵meaningfulness-and-teleology⁹⁹ 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—⁵⁵meaningfulness-and-teleology⁹⁹’ over the prior
⁸³reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—
⁵⁵meaningfulness-and-teleology⁹⁹’; just as the introduction of chemistry science carries an
 organic effecting-wholeness-as-of-profoundness-and-completeness-to—⁵⁵meaningfulness-and-
 teleology⁹⁹ 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 ¹⁰³universal
 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
 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
 have been rather questioning openly what the reality of the meaningfulness they construct

implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it permits ontological-primemovers-totalitative-framework⁷²; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn't in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any given point in time but is of little predicative or projective value because it hasn't got a profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and resolutions, and this is actually the point of a theory in the very first place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the 'political nature' of human affairs obviously, and even the intellectual is not beyond this especially with ideas of 'socially-perceived disturbing implications' (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity-sublimation-(as-to-

underlying-ontological-commitment⁶⁵) as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionionatedness are shoved away as ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with ‘informed common and individual opinions’ being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers

shouldn't acquire the requisite 'intellectual elevation' to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (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 'blurriness⁷ and distance of ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity' in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern primarily driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰

with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity⁶⁸ with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework⁷² and projection; with the latter wholly the focus of intellectual contention.

The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework⁷² ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality⁵¹) that is not available to ordinariness of

thought, wherein there is a disambiguating of the supratransversality—
 apriorising/axiomatising/referencing as a construct of formalised 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—⁵⁵meaningfulness-and-teleology⁹⁹ as
 the ontological construct that institutionalises (intemporalises). Hence such a skewing
 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-
 mentativity) in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of
 shrinking the melee of common sense involves developing institutional and subject-matter
 specialisms as supratransversality—apriorising/axiomatising/referencing narratives (for
 instance, the developing sciences and institutional specialisms) that induce corresponding
 untenability/internal-contradiction/internal-incoherence/institutional-constraining by
 effectiveness on the subtransversality—apriorising/axiomatising/referencing as the melee of
 common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as
 the law says that..., physicists say that..., etc. and not a common sense posture of the sort I think
 that..., thus relegating the melee of common sense out of the construal and conceptualisation of
 institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an

exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality—apriorising/axiomatising/referencing intellectual criticism but raising subtransversality—apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality—apriorising/axiomatising/referencing hasn't got the requisite intemporality⁵¹/longness in terms—as-of-axiomatic-construct of ¹⁰³universal projection of ⁸³reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology⁹⁹ that arises from such a formal ⁸³reference-of-thought (for instance, as the ¹⁰³universal/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—⁵⁵meaningfulness-and-teleology⁹⁹-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) terms—
 as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say
 that/it is said in chemistry that’ rather than a social melee of common sense equivalence of
 ‘chemists think that but I also think that going by my common sense’. This argumentation is not
 idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be
 most affected by such fallacies as highlighted that should be superseded by all knowledge
 whether natural or social-construct, and while such notion are often intuitively grasped with other
 formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for
 the social sciences there is a need to actively bring this notion to the consciousness-awareness-
 teleology⁹⁹ in order to circumvent such nature of knowledge fallacies with regards to an
 emotionally charged domain that is the social. This equally explain why the studies of the social
 are easiest prone to ontological-bad-faith/inauthenticity⁶³, whether beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, as even where

contending intellectual postures are of relative elevated formal knowledge de-mentating/structuring/paradigming, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁵meaningfulness-and-teleology³⁹-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ validates and restores the notion of essential meaningfulness (the notion of a center—be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness³⁷-of-⁸³reference-of-thought-³⁴devolving-as-of-instantiative-context as to 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 ‘⁴⁷human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹² of post-structuralism’ has been in real and practical

world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding ⁸³reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded ⁸³reference-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 ⁵⁵meaningfulness-and-teleology⁹⁹ from existential-tautologisation/existential-reference as of human subpotent existential-teleology⁹⁹ within the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹². In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology⁹⁹ but rather construe the ontological possibility conflated as of

existential reality. The idea of discretely eliciting value-disposition and teleology⁹⁹ choices/options is a secondary exercise of human social application (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <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-(implicated-epistemic-veracity-of-⁵⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>) or postdication insight with respect to metaphysics-of-presence--(implicated-‘nondescript/ignorable-void⁵⁹’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹³)’ involving diminishing—human-epistemic-abnormalcy/diminishing-preconvergence/increasing-relative-ontological-completeness³⁷-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-⁸⁴devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening⁷² as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity-(as of relative conflation¹²) development’) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order

words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development-as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁶⁰nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting-as-to-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-⁸⁴devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting

nature (on such terms of what predicates should take precedence). It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵, rather than truly ontological-primemovers-totalitative-framework⁷² deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity⁶³’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalitative-framework⁷² under the rational-empiricism de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ 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 ¹⁷deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁵ level of social thought involving notional~deprocrypticism 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-teleology⁹⁹ and is fully transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity⁶³ just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived~social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional~deprocrypticism as preempting-procrypticism 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,

¹⁰³universalisation–non-positivism/medievalism, positivism–procrpticism and deprocrpticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity⁶³ for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity⁶²~<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁰~qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ⁸³reference-of-thought/axiomatic-construct. Likewise, the positivism–procrpticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology⁹⁹~<in-existential-extrication-as-of-existential-unthought>⁶ of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~⁵⁵meaningfulness-and-teleology⁹⁹ as of prospective notional~deprocrpticism 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/inauthenticity⁶⁵’ 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 80s 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-¹⁰compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism⁷⁷ which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments¹⁰⁵ of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-⁸³reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of-⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universally (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-⁵⁵meaningfulness-and-teleology⁹⁹ preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-⁸³reference-of-thought relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments¹⁰⁵ of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~deprocrypticism ontological-completeness-of-⁸³reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of

‘temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹ 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 ¹⁰³universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional~deprocrypticism ontological-completeness-of-⁸³reference-of-thought (as intemporal/longness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹) undermining of procrypticism relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as the temporal/shortness-of-register-of—⁵⁵meaningfulness-and-teleology⁹⁹). 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 procrypticism registry-worldview are just as of ‘temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ like the disposition to overlook vices-and-impediments¹⁰⁵ associated with notions-and-accusations-of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor due to their respective relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to their respective perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena. Thus in all registry-worldviews ⁸³reference-of-thought, postlogism⁷⁷-as-of-¹⁰compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation⁹⁶ once it is ‘as of socially-functional-and-accordant⁹³’ (beyond the case

at childhood where it is accompanied by overt delirium and social ¹⁰³universal-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
⁵⁵meaningfulness-and-teleology⁹⁹ in arrogation tends to extend as conjugated-postlogism⁷⁷
 ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated ⁵⁵meaningfulness-and-teleology⁹⁹
 in arrogation involving the temporal elicitation of derived-⁷⁴perversion-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, and it is thus naïve to construe postlogism⁷⁷ without such a corresponding
 differentiation of social analysis in the construing/conceptualisation of ontological-veridicality.
 Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an
 exercise that purports to articulate such breadth and depth of novel ideas as this paper does
 necessarily requires that the authorship effectively assume the profile and presumption that the
 implied knowledge construct warrants (which obviously every truly intellectual spirit will
 appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the
 idea that knowledge as a transcendence-enabling construct is more than just about its
 craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness
 by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive
 nature of quantum theory the physicists never said reality is wrong since it is difficult to
 understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong
 because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point,
 our ordinary everyday way of thinking is in want of its further development, just as all prior
 ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!

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